Acta Apostolicae Sedis

Volume XVII (1925)
Commentarium Officiale — The Official Acts of the Holy See

The Holy See

(Sancta Sedes)

An English translation of the Latin edition
Romæ: Typis Polyglottis Vaticanis, 1925

Note on this translation. This English text was produced by a machine-assisted translation pipeline from an OCR transcription of the source Latin edition. The draft translation was made by a specialised translation model, assisted by a dedicated ecclesiastical-Latin knowledge base which supplied Douay–Rheims wording for Scripture quotations and verified place-names and terminology. It is an unofficial reading aid and has *not* undergone formal scholarly revision; occasional errors will remain, particularly in the dense citation apparatus. Marginal references of the form [*Latin ed. p. N*] indicate the corresponding page of the source edition, for alignment with the original scans. Blank leaves and unreadable pages have been omitted.

[*Latin ed. p. 1*]

ACTS OF THE APOSTOLIC SEE, OFFICIAL COMMENTARY, SEVENTEENTH YEAR, SEVENTEENTH VOLUME, ROME, POLYGLOT PRINTERS OF THE VATICAN, 1925.

[*Latin ed. p. 5*]

Year XVII - Vol. XV, No. 1, January 15, 1921.

ACTA APOSTOLICAE SEDIS COMMENTARIO OFFICIALES.

APOSTOLIC CONSTITUTION

CONCERNING THE ERECTION OF A PREFECTURE IN INDIA, WITHIN THE CARTHAGINESIS ARCHDIOCESE.

PIUS SERVUS APOSTOLICAE,

BISHOP OF "SINU,"

SERVANT OF GOD,

FOR EVERMORE.

By the command of our Lord Jesus Christ, "Go, and teach all nations," mindful, though merits may be unequal, of the Petrine chair, and by His inscrutable counsel, having spared no effort in propagating the Gospel throughout the world, we have undertaken, as far as the difficult conditions of our time permit, to establish new missions, as the circumstances and needs of the places require.

Now, within the boundaries of the Carthaginensis Archdiocese, in the Republic of Colombia, there is a region called "Sinu," where many thousands of people, commonly called "Indians," and others residing there, are to be better and more fully evangelized, and instructed in the Christian faith and morals; it has therefore been deemed expedient to establish a mission or Apostolic Prefecture there.

Now, our venerable brother, the Archbishop of Carthaginensis, entirely agrees with this opinion, and our beloved son, John Cardinal Benlloch Vivó, Archbishop of Burgos, has undertaken the task of appointing priests for this mission, from the Seminary of Burgos, which was founded for foreign

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missions, with the assistance of the Apostolic Nuncio to Colombia.

[*Latin ed. p. 6*]

6. Acts of the Apostolic See - Official Commentary on the Republic, having considered the prayers presented to Us, We have decided. Therefore, by the fullness of Our Apostolic authority, supplementing what is lacking, or presuming the interests of those concerned, with their consent, We separate and detach the aforementioned region, commonly called Sinu, located within the boundaries of the diocese of Carthage, and We establish it as an Apostolic Prefecture, to be called Sinu, subject to and entrusted with the care and administration of the Seminary for Foreign Missions of Burgos, and, in accordance with the Constitution *Sapienti Consilio*, it shall be subject in all respects to the jurisdiction of the Sacred Congregation for the Propagation of the Faith. The boundaries of this Apostolic Prefecture, established by mutual consent, shall be as follows: a line described from north to south by the river Saint George, from the point called La Boca de Perico to the sources of that river; and the western part of the river Saint George shall include the following regions: 1) San Benito, with the municipalities of Punta de Blanco and Santiago, including all houses and villages commonly called *rancherías*; 2) Caimito, with its municipalities of Los Cayos and Mamón, and other houses and villages; 3) San Marcos, with its municipalities of La Flores, Cuenca, M Pital, bus; Candelaria, M Limón, El Tablón, and other villages and houses; 4) Ayapel to the west of the swamp commonly called Ciénaga, with the municipalities of Cecilia, Cintura, and Vré, and their respective villages and houses. This line crosses the river Sinu within the Prefecture of Urabá. From the sources of the Pio Verde river, it descends to the east along the river Saint George, forming a boundary with the diocese of Santa Rosa, and runs along the Boca de Guamal in Brazo, along both banks of the river Magdalena, including the districts of Sucre, Majagual, and Cauca up to the Mojana, with its municipalities, villages, and houses. We hereby establish this newly created Apostolic Prefecture of Sinu as a suffragan of the Archdiocese of Carthage. The parishes of Majagual and Sucre are administered by two priests of the diocese of Carthage, and, as far as the Seminary of Burgos for Foreign Missions is concerned, other missionaries shall be sent to these parishes. Furthermore, these present Letters, and everything contained within them, even if anyone, whose interests are concerned, or who presume their interests, have not been heard, and have not consented to the foregoing, even if they are expressly, specifically, and individually designated, shall never, at any time, be subject to the flaw of surreptition, or deception, or nullity, or to the intention of Ours, or to any other defect, whether substantial or unforeseen, to be noted, challenged, or called into question, but rather, as they are made and issued with full knowledge and authority, they shall remain perpetually valid and shall have and obtain their full and complete

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effects, and shall be observed by all to whom

[*Latin ed. p. 7*]

The Acts of Pope Pius PP. 7, XI must be observed inviolably; and if, concerning these matters, anything should happen, by any authority, knowingly or unknowingly, that contradicts them, We will and decree that it is and shall be entirely null and void. With all the above matters arranged, We entrust the venerable brother Robert Vincentini, Archbishop of Helenopolis, Apostolic Nuncio in the Republic of Colombia, with the necessary and appropriate faculties, and even the power to delegate, to any person constituted in ecclesiastical dignity, for the purpose of what is being discussed, with the obligation, however, of sending to the Sacred Congregation Consistorial, within six months from the receipt of these Letters, an authentic copy of the completed execution, to the provincial, general, and universal Councils published; notwithstanding special or general synodal rules, constitutions, and Apostolic ordinances, and any other dispositions of Our predecessors, the Roman Pontiffs; and all other contrary things whatsoever. We also will and command that, upon the presentation of these Letters, even in printed form, signed by a public Notary and sealed by a person constituted in ecclesiastical dignity, the same full faith be given to them in judgment and outside of it, as would be given if they were exhibited or shown. Therefore, no one shall be permitted to infringe or contradict the decrees contained in these Letters, which are a declaration, constitution, erection, derogation, statute, mandate, and Our will. If anyone, with reckless audacity, should presume to do so, let him know that he will incur the wrath of the Almighty God and of the blessed Peter and Paul, His Apostles. Given at Rome, at Saint Peter's, in the year of Our Lord one thousand nine hundred and twenty-four, on the twelfth day of the month of June, in the third year of Our Pontificate.

O. CARD. CAGIANO,

© C. CARD. DE L A I,

Bishop of Sabina.
&. R. E. Cancellarius.
8. C. Consistorialis Secretarius.
Julius Campori, Apostolic Protonotary.
Raphael Virili, Apostolic Protonotary.
In place of [signature] Plumbi.

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Reg. im, Cane. Ap., vol. XXX, n. 13.

[*Latin ed. p. 8*]

8 Acta Apostolicae Sedis. LETTERS – Official Commentary.

APOSTOLICAE I.

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TITLE AND PRIVILEGES ARE CONFERRED UPON THE ECCLESIA PAROCHIALIS OF SAINT BARTHOLOMEW IN BONONIA.

PIUS PP. XI.

For the perpetual memory of the matter.

— In the city of Bononia, dedicated to Saint Bartholomew the Apostle, there is a very beautiful church, which, it is said, was originally erected in the time of Petronius, Bishop and Patron of that city, upon the foundations of an ancient temple belonging to the early Christians. Here, later, as it is said, in the Middle Ages, there was a monastery of the Cluniacensium Sisters, which, in the 16th century, gave way to the house of the Theatine Congregation, who undertook to build a new church with the most excellent works of art. For almost two centuries, the Theatines of Bononia occupied this house and temple, where they diligently devoted themselves to the sacred ministry of souls and celebrated the divine offices with commendable care. The temple itself excels in its external structure and in its interior: the craftsmen adorned it with wonderful works of marble and stone, and the altars, walls, and ceiling were decorated with brilliant paintings. In addition, several bodies of Saints and other notable relics are kept there, which the faithful venerate with piety and reverence. The present parish priest testifies to us that this temple has received the title of Basilica, as can be seen from the words written on a tablet firmly affixed to the interior wall of the church; although authentic documents are lacking, probably lost due to the political upheavals of the 19th century, which have obscured the evidence of this title. Therefore, the aforementioned parish priest, moved by these humble prayers, asks us to deem it fitting to bestow upon his parish church the aforementioned honorable title, together with its attached privileges, even though it has not yet been restored to its former splendor. The parish priest himself, having deserved well of the urban parish of Saint Bartholomew, recommends these supplications with the most eloquent words; our beloved son, John Baptist, Cardinal Nasalli-Bocca, Prefect of the Sacred Congregation, granted by apostolic dispensation, commends these supplications; therefore, we have readily and willingly agreed to grant these requests. Furthermore, after also having consulted with our venerable brother, Anthony, Cardinal Vico, Bishop of

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Portuensis and Sanctae Rufinae, we have referred the matter to the Congregation for the Sacred Rites.

[*Latin ed. p. 9*]

Acta Pii PP. 9 XI. To the Prefect, and to all those who, with the greatest diligence, have considered the importance of the matter, for the greater splendor of the divine cult and the spiritual good of the faithful, by our Apostolic authority, we elevate the church of Saint Bartholomew the Apostle in the city of Bologna, by these present letters, and in perpetuity, to the dignity of a Minor Basilica, with all the privileges and honors which by law belong to the Minor Basilicas of this our City. This we decree, we command, we declare these present letters to be firm, valid, and efficacious forever; and to produce and obtain their full and complete effects; and to be fully efficacious for those to whom they pertain, now and in the future; and it is to be rightly judged and defined, and from this moment to be null and void, if anything contrary to these things should happen to be attempted by any authority whatsoever, knowingly or unknowingly. Notwithstanding anything to the contrary. Given at Rome, at Saint Peter's, under the Fisherman's ring, on the eighth day of the month of November, in the year 1774, the third year of our pontificate.

P. CARD. GASPARRI, II.

ECCLESIA BEATAE MARIAE VIRGINIS DE a Secretis Status.

MERCEDE, IN CIVITATE LIMANA, TITULO AC PRIVILEGIIS BASILICAE MINORIS AUGETUR.

PIUS PP. XI. For the perpetual memory of the matter. In the city of Lima, there exists a church dedicated to the Blessed Virgin Mary under the title of Mercy, which, as is said, was built in that place in the year 1734, where the first Holy Mass of the Peruvian jurisdiction was celebrated. There, in the main altar of the sacred building, the image of the most wondrous Blessed Virgin Mary of Mercy is venerated, the Patroness and Queen of the nation and people of Peru, which image was redeemed with a precious diadem on the twenty-fourth day of the month of September in the year 1721, with solemn rites. The care and custody of this church have been entrusted to the Fathers of the Order of the Most Holy Redeemer of Captives, of the Blessed Virgin Mary of Mercy, who not only, with the help of abundant and valuable furnishings, perform the sacred functions diligently and with great dignity of divine worship, but also, for the spiritual benefit of the inhabitants and pilgrims, constantly offer prayers to the ever-present Mother of God, especially during the month of September, when a large number

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of people gather there.

[*Latin ed. p. 10*]

10. The Acts of the Apostolic See diligently pursue their work. This is all the more so because in the aforementioned church, the relics of the Saints are also preserved, and in order that popular piety might be fostered, either in the city of Lima or in the neighboring region, the Apostolic See has granted privileges and indulgences on several occasions. Now, the present Provincial, together with the definitorium and the superiors of each house of the Order of the Most Holy Virgin Mary of Mercy in the Republic of Peru, present to Us fervent and suppliant prayers, so that We might deem it fitting to honor the church with new privileges and the distinguished title of basilica; and the venerable Archbishop of Lima, as well as the Most Excellent President of the Republic of Peru, and the General Vicar of the Order of the Most Holy Virgin Mary of Mercy, along with countless men of ecclesiastical or civil distinction, unanimously recommend this. Therefore, We have considered it opportune to act at this time, so that, on the occasion of the centennial commemoration of the most excellent victory, "from Ayacucho," We might elevate the church itself to the rank of a basilica; and this will be a special manifestation and a testament of Our benevolence towards the Peruvian people. Therefore, having heard the Most Reverend Fathers and Brothers, Cardinals, Prefects of the Congregation for Sacred Rites of the Holy Roman Church, by Our apostolic authority, through the force of the present letters, We elevate the aforementioned church, consecrated under the name and protection of the Most Holy Virgin Mary of Mercy, in the city and archdiocese of Lima, to the perpetual rank and dignity of a minor basilica, and We grant to it all and each of the rights, privileges, prerogatives, honors, and indulgences that rightfully belong to the minor basilicas of this Our Alma City. We decree that these present letters shall always exist and remain valid and effective, and shall produce and obtain their full and complete effects, and that they shall fully apply to the church of Lima; and it shall be rightly judged and defined, and it shall be rendered null and void if, concerning these matters, anyone should, knowingly or unknowingly, attempt to interfere with them through any authority whatsoever. In spite of any contrary provisions. Given at Rome, at Saint Peter's, under the Fisherman's ring, on the twelfth day of December, in the year 1924, in the third year of Our pontificate.

P. CARD. GASPARRI, Secretary of State.

[*Latin ed. p. 11*]

11. Acts of the Supreme Pontiff. Letters. I. To the Most Reverend Father Henry van de Wetering, Archbishop of Utrecht, on the occasion of his fiftieth anniversary of ordination.

Venerable Brother, greetings and the apostolic blessing.

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Your illustrious position is such that, not only the clergy and people of Utrecht, but also many others who esteem your virtues, should celebrate the fiftieth anniversary of your priesthood with joyful observances. Indeed, no one is ignorant of the excellent things you have accomplished for the benefit of the Catholic Church and of society during these many years of your ministry, whether by diligently attending to your duties, or by zealously establishing new foundations for the salvation of souls, or by founding associations of every kind, so that charity, piety, and sound doctrine may be happily promoted in every order of faithful. To this is added that, especially through your efforts, the minor seminary has been restored, which was finally opened in Nijmegen, and that the Catholic University, that most renowned institution dedicated to Saint Anthony, has been erected in that city, for the honor of you; three homes, namely, of religion, of wisdom, and of charity, which will be great monuments to your diligence. Therefore, since we hold you most dear, you will easily understand how gladly we congratulate you on this auspicious event, and how earnestly we pray to God that He may grant you many more years and fruits in your pastoral ministry.

We are doing so now, and even though we are unable to be present in person, we offer you our congratulations in this very letter, so that, although absent in body, we may nevertheless be present in spirit. And as the solemn day approaches, we grant you, in our name, the indulgences customary in the Church, to be dispensed according to the usual conditions. And may the apostolic blessing, which we bestow upon you, venerable brother, and upon your entire clergy and people, beloved in the Lord, be with you.

Given from Rome, at Saint Peter's, on the tenth day of August, in the year 1824, in the third year of Our Pontificate.

PIUS PP. XI.

[*Latin ed. p. 12*]

Acta Apostolicae Sedis - Official Commentary II

TO THE MOST REVEREND AND RIGHT REVEREND MR. RAPHAEL EDWARDS SALAS, BISHOP TITULAR OF DODONENSE, PRESIDENT OF THE COUNCIL FOR EUCHARISTIC CONGREGATIONS IN THE REPUBLIC OF CHILE: REGARDING THE ENTIRE NATION'S EUCHARISTIC GATHERING.

Venerable brother, greetings and the apostolic blessing.

The third national Eucharistic Congress, which, as you write, will be held at the end of the year – that is, as We begin the great Jubilee of the opening of the Holy Door – in the city of Concepción, under the presidency of Archbishop James, We announce that, following the laudable example of faith and piety, you do not wish, except for the common Father and

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Master, to have anyone else offer prayers before you and your assembly. And indeed, We pray for the future congress, in which, while we honor the august Sacrament in a magnificent manner, many opportune and useful resolutions will be decided upon, after you have carefully and thoroughly considered the necessities that exist between the most holy Eucharist and Catholic associations for their greater prosperity.

For just as, for a man to live, his soul cannot be separated from his body, so too, Catholic associations, in order to flourish and to direct their actions effectively for the benefit of individuals and the common good, must not only venerate the august Sacrament, especially publicly, but must also draw from the very life that Christ, hidden under the species, lives in the tabernacle. And if, content with some external appearance of good and splendor, they neglect this, they will justly become like clouds without rain, like trees without fruit: which would be all the more calamitous today, as the enemies of the Church strive more fiercely to tear Christians away from the communion of men.

We are pleased, and indeed greatly rejoice, that you intend to have Our Encyclical Letters, which We propose to present at the upcoming Congress, bring to light matters that We see will not be unimportant for illuminating minds and moving wills. And the indulgences and privileges that We have granted to those who celebrate the Eucharistic gatherings, and which have impelled you, will encourage all those who go to Concepción to return to their homes, renewed through these prescribed works, and especially through the reception of the divine banquet, as if lions breathing fire.

In the meantime, so that the fruits of your labors may be abundant for the entire nation, We offer greetings to you, venerable brother, and to all from the episcopate, clergy, and people who are in the city of Concepción.

[*Latin ed. p. 13*]

13 The Acts of Pope Pius XI are compiled, and we impart, in the Lord, our apostolic blessing perpetually. Given in Rome, near Saint Peter's, on the fifteenth day of November in the year 1924, in the third year of Our Pontificate. PIUS PP XI • III • A. D. R. P. D; FRANCISCUS XAVIERUS SCHOEPFER, BISHOP OF TARBES AND LOURDES, at the end of the twenty-fifth year of his episcopate. Venerable brother, greetings and the apostolic blessing. — Shortly before We undertook the governance of the Archdiocese of Milan, We learned that, for reasons of piety, certain pilgrims and companions from all of Italy had come together, and We understood that, as We ourselves saw with Our own eyes, the nobility and glory of this Sanctuary are such that the memory of your episcopate will never be separated from it. Indeed, it so happened that you, a priest who has deservedly merited great praise from the Church, who, along with the Archbishop of Paris, Darboy, in the year 1671, were persecuted by impious men who were daily fighting against the faith, were appointed to this dio-

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cese by the Apostolic See. The time that you are now approaching, which is five years, reveals the extent of your pastoral service, and you could not have better or more worthily honored the Immaculate Virgin. For, after a not inconsiderable interval of time, it seems that you have not lived for yourselves, but rather, more truly, for the advancement of the cult of the chaste Queen of the Pyrenees, and for the fostering of the faith and piety of Catholics. This is certainly testified to by the Basilica superior at Lourdes, which overlooks the sacred grotto, richly adorned with sculptures, and the lower sacred building, where you have, with exquisite vermiculated work, expressed the mysteries of the fifteen Rosaries in the arches of as many chapels. Nor do we believe that the fervor that impels you to honor the Virgin has been lacking, and that the increasing number of pilgrims from all regions, even the most remote, has been absent until now. To provide for the needs and piety of these people, you have provided the Way of the Cross, which, as they meditate and pray, leads near both temples, with a certain number of bronze statues placed at each station, each of which has been decorated in its own way by the diocese; you have also created a cemetery nearby, not far from the Sanctuary, where the sick, despairing of their health, can pray.

[*Latin ed. p. 14*]

14. Acta Apostolicae Sedis - Official Commentary: Regarding the healing of the sick and the human kindness shown to pilgrims, these are matters that should be commended. To the citizens of Lourdes, and to all those who have visited, may they remember these solemn events, or those who, fifty years after the Immaculate Virgin appeared to the young Bernardine of Massabielle, or those who, through the Eucharistic Congress held here ten years ago, have witnessed the magnificence of the rites and ceremonies. We commend, with singular and constant devotion to the Patroness of Lourdes, that you have not spared any effort, and that, through the intercession of many Cardinals and Bishops, you have obtained from the Roman Pontiff the institution of a Mass and Office for the feast day of the Apparition, to be celebrated throughout the Church. We also note that, at your initiative, the ancient episcopal title of Tarbes has been added to that of Lourdes, and that our predecessor, rightly recognizing your merits, has decreed the sacred honor of the Pallium for you and your successors in office, to adorn and enhance forever the dignity of the See. How can we fail to praise your wisdom and prudence, which, after the unfortunate laws concerning religious congregations and the separation of the Church from the State, have been enacted here, have ensured that, with all the inconveniences of spoliation removed, the affairs of the Sanctuary have remained in a happy state, as they had been before.

Regarding the diocese, as is easily understood from the aforementioned chronicle, which is now called the Crypt, no opportunity for teaching, ad-

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monishing, and providing for the people has been neglected, and you have seized upon these opportunities with pastoral zeal. It is fitting to mention here the care with which you have established and promoted the instruction of the Christian people, and also how you have fostered the young, and encouraged vocations to the Lord, for whom, unjustly deprived of the ancient Seminary, you laid the foundation stone of a new and spacious building not long ago, as other pastors of France have done.

But, let us return to the subject from which we started, the ardent desire to honor the Immaculate Virgin, and is there anyone who does not know of your work, the Crypt, which, following the example of Lourdes, was built in the Vatican Gardens with the consent of our blessed predecessor, Leo XIII? There, as we walk daily, it is hardly necessary to say how pleasantly, how piously, we stand in that place, greeting the Most Holy Mother, and we seem to be in that city, and we are again and again touched by the sweetest emotions that we experienced there three years ago. We know that your plan to refer the Sanctuary to the pontifical buildings nearby is driven by the charity of the Roman Pontiff; and indeed, you have always been the author and advocate of this, so that the worship of the Most Holy Sacrament and the Immaculate Virgin might be closely linked, for both those who reside there and for the pilgrims who come.

[*Latin ed. p. 15*]

15 The acts of the Holy Father, Pope XI, state: "And thus, your actions, filled with a multitude of excellent and abundant fruits, have brought about the twenty-fifth year of your episcopate, from which we believe that consolations will arise for your admirable and flourishing old age. We ourselves, who are not unaware of the sentiments you hold towards us, eagerly await [these consolations]. Meanwhile, know, venerable brother, that the clergy and the entire people are preparing sacred and civil festivities to celebrate this event, both for you and for themselves. We do not merely wish to augment these celebrations with our congratulations, but also to make them more fruitful through our authority. Therefore, since it has been determined that, with certain memorable delays, the solemnities of this anniversary should be held in the cities of Tarbes and Lourdes, we grant you, as a testament to our special affection for you, that you may, on the aforementioned days dedicated to the celebration, bless [the people], with our name and authority present, granting the customary dispensation to the clergy, under the usual conditions. Furthermore, beseeching the Immaculate Virgin, that those who have undertaken labors in her glory may receive the reward of the longest enjoyment of this light and the most abundant heavenly graces, we impart, as a pledge of these good omens and of our paternal benevolence, the apostolic blessing to you, venerable brother, and to your entire clergy and people. Given in Rome, at Saint Peter's, on the eleventh day of the month of December, in the feast of

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Saint Francis Xavier, in the year 1924, in the third year of Our Pontificate. PIUS PP. XI. To the Most Reverend Father Ernest Francis Geurts, Bishop in title of Rhinocolura, First Apostolic Vicar of the Celio Orientalis! In the year of the founding of the Vicariate and in the year of your episcopate. Venerable brother, we offer you greetings for the Nativity of the Lord and for the twenty-fifth year of your apostolic service. Blessing. — Since you have now completed the fifth and twentieth years of your episcopate, and the Vicariate, which you still administer, has brought forth blessed and abundant fruits, our predecessor, Pope Leo XIII, canonically erected it for you, and we, wishing to bestow upon you the joy of these twin events, congratulate you greatly, for the immense accumulation of pastoral work that you have accomplished, and for the fruits perceived in the cultivation of this Lord's field, even under the most difficult of circumstances and times. Indeed, when you entered the Vicariate, in order to..."

[*Latin ed. p. 16*]

16 Acta Apostolicae Sedis - The acts of the Apostolic See, concerning the disturbances and uprisings that had arisen against foreigners, have been entirely renewed; many Catholics were slain, and the Seminary, sacred buildings, schools, and all kinds of institutions were utterly destroyed. To repair these damages, it was your desire, as far as possible, to provide a learned and well-instructed clergy for your Vicariate; and you founded a Sodality of religious Sisters of China, who, named after the most holy Virgin, Patroness of the Vicariate, would assist in preparing female catechumens for baptism, and would care for girls, orphans, and those properly instructed by their parents. We also know that you established eighty schools, and furthermore two colleges, one for boys and one for girls, to cultivate their minds and character, for those who lacked education and were not under the care of devoted parents and of the religion. We lament that, not long ago, a civil war broke out in that republic, which has caused great dangers and harm to your clergy, to the faithful, and to the buildings of your missions. But if, as we trust, thanks to the protection of the Immaculate Virgin, you have been spared, we are confident that both people and property will be preserved in the future, and that your twentieth and twenty-first anniversaries as Bishop may be celebrated peacefully and joyfully, with the same Virgin as intercessor. In the meantime, we commend you and your Vicariate to the most loving God; and that this our desire and hope may be fulfilled happily, may the apostolic blessing, which, as a witness of our special charity, we impart to you, venerable brother, and to the entire clergy and people under your care, be efficacious. Given at Rome, at Saint Peter's, on the third day of December, in the year 1921, in the third year of our pontificate. PIUS PP. XI. TO THE REVEREND FATHER ALOYSIUS MARY BENZIGER, BISHOP OF QULLON, ON THE FIFTIETh ANNIVERSARY OF THE FOUNDATION OF THE DIOCESAN SODALITY

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OF SISTERS, NAMED "TERTIARY SISTERS OF OUR HOLY MOTHER OF MOUNT CARMEL." Venerable brother, greetings and the apostolic blessing. — We have recently received with great joy the news that, next month, the fiftieth anniversary of the foundation of the Sodality of Sisters in your diocese will be completed, the Sodality of Tertiary Sisters of Our Holy Mother of Mount Carmel.

[*Latin ed. p. 17*]

17 To the Reverend Fathers of the Carmelite Order: We have learned that certain religious women, who, within the boundaries of your diocese and that of Daman, diligently and fruitfully devote themselves to the Christian education of girls. Furthermore, we know that societies of this kind, both within your diocese and elsewhere, are constantly growing, and that they are of daily benefit to a greater number of girls, among whom are many orphans and children of the poor. Therefore, we earnestly pray that these Sisters, who are most devoted to the Virgin of Carmel, may continue to rejoice in the happy outcome and the fruitful results of their labors, and that, with your guidance and support, they may more effectively strive each day to achieve the goals they have set for themselves in their institute. And as a special sign of our paternal care and encouragement, we grant that all those who are entrusted to their care, who visit the church or chapel that they maintain, and who are in a state of grace, may, during the days in which the solemnities of the Holy Mass are celebrated to commemorate the fiftieth anniversary of the founding of their society, once, at their choice, gain a plenary indulgence, which will, of course, be of singular benefit to the souls of the departed, especially during the Jubilee Year. Meanwhile, we impart to you, venerable brother, and to the Tertiaries whom we have mentioned, and to their students, our paternal blessing. Given at Rome, near Saint Peter's, on the tenth day of December, in the third year of Our Pontificate. PIUS PP. XI.

TO THE REVEREND FATHER AIDAN, DEACON OF SANTA MARIA IN PORTICU, S. R. E., CARDINAL GASQUET: CONCERNING THE FIFTETH ANNIVERSARY SINCE HIS ORDINATION.

Beloved son, greetings and our apostolic blessing.

It is with great joy and admiration that we learn that, as the anniversary of your ordination to the priesthood approaches, you will soon be celebrating the fiftieth year of your priestly ministry, and that not only many Catholics, but also many non-Catholics, will offer you their heartfelt congratulations. This is not surprising; for you excel in a singular virtue, in the sweetness of your disposition, and in the abundance of your learning, and it is only natural that all should be drawn to you. As for us, we are most pleased to take this opportunity to express our affection for you and

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to acknowledge the merits you have rendered to the Church.

[*Latin ed. p. 18*]

18 Acta Apostolicae Sedis - An official commentary concerning the wise discharge of various teaching and administrative duties; especially in the administration of the Downside monastery, where, while striving to promote monastic discipline, you undertook the construction of the magnificent church of St. Gregory the Great and a new building for the monks. However, it seems that, with a view to refuting preconceived notions proper to the Benedictines, you wished to demonstrate the value of "ora et labora." Furthermore, at the command of Pope Leo XIII, you undertook the task of writing a history; and, with works of great learning, you not only honored and restored the reputation of those monks who existed before the English Reformation, but you also demonstrated, with unwavering conviction, the futility of the efforts of the innovators, who sought to remove the entire doctrine of the Eucharist and the very sacrifice of the Mass from religion. To this is added the fact that you contributed greatly with literary documents of great importance, to finally resolve the most serious dispute concerning Anglican ordinations, which had been dragging on for a long time. Who is unaware of your prudence, and how the laws of the Anglo-Benedictine Congregation were recently revised, and how you, as Abbot President, diligently presided over them, with the consent of all the members? Therefore, when the revision of the Vulgate was being undertaken, our predecessor, Pope Pius X, entrusting this task to the Benedictine Fathers, appointed you to this Pontifical College; for the most pious Pope did not doubt that you, with such a wealth of knowledge and such excellence in matters, would also lead this great and arduous undertaking to a successful conclusion, together with your distinguished colleagues. These commendations, our beloved son, we wished to recall to you here, so that we might rejoice with you in the excellent work you have accomplished in the priesthood. Just as our predecessors, we hold you dear; and even more so, because we ourselves are witnesses to your efforts in enhancing the splendor of the Vatican Library and Archives. Moreover, as a chorus of congratulations, we pray that the eternal Priest, Jesus Christ, may grant you an increase in grace and strength, so that the fruits of your abundant zeal may accumulate for you an imperishable crown of glory. Meanwhile, in order that the celebration of this joyous event may be more solemn, we grant you, so that, on the day you choose, after the sacred ceremony has been completed, you may, in our name, bestow full and customary ecclesiastical privileges upon those present, according to the usual conditions of the Church. And may the apostolic blessing, a foretaste of heavenly gifts, be imparted to you, our beloved son, and to all those you love in the Lord. Given at Rome, near St. Peter's, on the eighteenth day of

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December, in the third year of our pontificate. PIUS PP. XI.

[*Latin ed. p. 19*]

19 The Holy Congregation Consistorial, ACTA SANCTAE CONGREGATIONIS CONSISTORIALIS, Sacred Congregation Consistorial, provides for the following Churches, each with its own Pastor, by the decrees of the Sacred Congregation Consistorial: December 23, 1924. – To the Cathedral Church of Uxenta, it appointed the Reverend Father Anthony Lippolis, formerly the titular Bishop of Samaritana. December 24. – To the Cathedral Church of Matagalpa, recently erected in the Republic of Nicaragua, it appointed the Reverend Father Isidore Carrillo y Salazar, formerly the titular Bishop of Torone. January 2, 1925. – To the titular Archiepiscopal Church of Attalia, it appointed the Reverend Father Peter Gonzalez y Estrada, formerly the Bishop of Saint Christopher of Havana. – To the titular Archiepiscopal Church of Ancyra, it appointed the Reverend Caietan Oicognani, whom it appointed Apostolic Nuncio to Bolivia. II. NOTICE. For the observance of the Ordinaries, especially in the United States of America, the priest Adam Anthony Oraczewski, of the diocese of Oklahoma City, is declared, by the Sacred Congregation Consistorial, on January 12, 1925, to be suspended from the administration of the Sacraments.

[*Latin ed. p. 20*]

Acta Apostolicae Sedis - Official Commentary

SACRED CONGREGATION FOR THE SERVICE OF CHURCH MUSIC

January 13, 1923.

SUBJECT: Regarding an Indulgence.

A petition was recently transmitted to the Sacred Congregation by the Pontifical Commission for the Authentic Interpretation of the Code of Canon Law, concerning the following matter:

"The Ordinary of Tournon writes: 'Since a Canon, who is a theologian of the cathedral church of Tournon, teaches sacred disciplines in the diocesan seminary according to canon 400 § 3, and therefore is excused from the choral services according to canon 421, and must, moreover, be absent from the diocese, the following questions are asked: 1° Whether, by reason of the aforementioned indulgence granted by canon 421, he is excused from the weekly obligation, especially from the obligation of attending the conventual Mass. 2° Whether he enjoys the same indulgence during school holidays.'

In response to further inquiries, the Bishop replied as follows:

'1° In this cathedral chapter, the conventual Masses are not provided by

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a special fund, but are the responsibility of those invested with a prebend, according to a weekly schedule; however, those who are granted jubilees or indulgences are exempt from this schedule, except in special cases, such as those granted to the masters of the seminary. These masters, if excused from the choral services for certain days and hours, are not excused from the weekly obligation, and therefore from the obligation of attending the conventual Mass.

2° Outside of the case of jubilees and indulgences, a Canon who is absent due to illness or other reasons is not excused from the weekly obligation, but for the Mass, another person must be found to attend in his place, with the payment of a suitable alms; while in the choir, the office is covered by the next person in the schedule.

3° The last Canon theologian, when he taught Holy Scripture in the seminary, was excused from the choral services for certain days and hours, but not from the weekly obligation, and consequently from the obligation of attending the conventual Mass, which he ordinarily fulfilled through someone else of his choosing. Similarly, when explaining Holy Scripture in the cathedral on feast days, he was considered excused from the choir on that day, but he provided for the conventual Mass that was his due according to the schedule.

4° At present, by concession of the Holy See, the chapter has been exempted from singing the Mass and from the obligation of providing for it altogether.'"

[*Latin ed. p. 21*]

The Holy Congregation "of the Council" regarding non-festive days. 5°. The difficulty in the case of the current canon theologian, who teaches dogmatic theology in the interdiocesan seminary, although he receives a special salary, consists in determining which canon should apply: either 421 § 1, n. 1, or 420 § 1, n. 2, considering the provisions of 400 § 3, given the necessary absence from the Cathedral for the school year.

OBSERVATIONS. - From this last observation of the Bishop, it is clear that this question was already addressed in the previous document, *Servitii choralis*, July 9, 1921, where it was decided that the canon theologian, in cases where he is engaged in his work, should receive the fruits of the prebend and the daily distributions according to canon 420 § 1, n. 2, because he performs his duty, as it was in this case, by teaching in the interdiocesan seminary by order of the Bishop (c. 400 § 3): and therefore, he is not obliged to appoint a substitute for the reading of the Holy Scriptures (cf. *Acta Apostolicae Sedis*, XVI, p. 397).

To the considerations presented there, especially under c), it is advisable to add a very clear confirmation that has recently been received from the Apostolic Letters of August 1, 1922, addressed to the Most Reverend Prefect

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of the Holy Congregation for Seminaries and Universities, in which, concerning interdiocesan or regional seminaries, and also with reference to canon 1354 § 2, among other things, the Supreme Pontiff writes: "Bishops should consider – and this is the case – that their own seminaries, whether interdiocesan or regional, are like 'larger seminaries' of their own, and that each has its own specific characteristics." Therefore, considering that the same Bishops, always consistently, and in accordance with the rights and duties of each diocese, a doubt arises which should be answered with the following in mind: Affirmative, because the canon theologian is excused from the choir on the days when he performs his duties. The choir, however, includes all divine services that are performed in the choir. Therefore, it is justly stated by Beiffenstuel, in title 4, book III, Decrees, n. 123 (and with whom De Herdt agrees, *Praxis capitularis*, chapter 28, writing the same), that: "It should be noted that canons who are absent for a just cause are not required to leave a substitute and to continue to serve in their place, despite the immemorial custom, as the Holy Congregation has declared (Garcias, *De beneficiis*, p. 3, c. 2, n. 192)." Indeed, as Fagnanus says (in c. Nulla, de concessione praebendae, n. 73), "it has been decided many times." "If canons are only required to serve themselves, and if one of them is absent for a just cause, it is sufficient that the divine services in the church are properly performed by the other members of the chapter; although, of course, parish priests who are legitimately absent, due to the care of souls incumbent upon them, are required to leave a vicar."

[*Latin ed. p. 22*]

Concerning the Acts of the Second Session of the Apostolic See – an official commentary, the following seems to require a distinction: either the school holidays do not pertain to the time [during which] the chapter holidays extend, and then on those days, in which the Canon teaches in the Seminary, the Canon, in this case, enjoys the fruits of his prebend and distributions; at other times, he enjoys only the fruits of his prebend; or, if the school holidays surpass the chapter holidays, then during the time granted for the chapter holidays, he enjoys the fruits of his prebend, and only those; for the remainder of the time, he is bound to residence. Wherefore, etc.

RESOLUTION. – On January 13, 1923, during the plenary sessions of the Sacred Congregation of the Council held in the Apostolic Palace at the Vatican, the Most Reverend Fathers, concerning the proposed doubts, namely: I. Whether a Canon regular is excused from the weekly obligation and enjoys an exemption from Mass, even during the time of school holidays; and II. Whether a Canon, in this case, is excused; responded affirmatively; the Canon, in this case, is excused; and it was ordered that the following be answered: To the first, affirmatively, under the condition of providing a suitable offering for Mass to the Chapter. To the second, negatively, saving any special indulgences. Afterwards, in an audience granted to the Most

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Holy Pope Pius PP. XI by the undersigned Under-Secretary, His Holiness deigned to approve and confirm the aforementioned resolution.

I. Bruno, Under-Secretary.

SACRED CONGREGATION FOR THE PROPAGATION OF THE FAITH

DECREE: THE DIOCESE OF HAKODATE IS RESTORED TO THE CITY OF "HAKODATE"

Since the Reverend Father Alexander Berlioz, Bishop of Hakodate in Japan, has requested the Holy See to restore the episcopal residence of the diocese, and the city of Sendai (to which, through a Decree of this Sacred Congregation for the Propagation of the Faith, dated May 9, in the year of Our Lord 1902, it had been transferred) for the better administration of the diocese and for the spiritual assistance of the faithful, to the city of Hakodate, and with the Reverend Father Mari Giardini, Delegate,

[*Latin ed. p. 23*]

The Holy Congregation for the Propagation of the Faith, with favorable sentiments concerning affairs in Japan, and the Most Reverend and Reverend Fathers of this Council, for the propagation of the Christian name, in their general assemblies on the 24th of the month of November, having maturely considered the aforementioned request of the above-mentioned Prelate, have judged it fitting to grant it. Since the opinion of the Fathers was reported by the undersigned Secretary of this Holy Congregation, in an audience on the same day, to His Holiness, Pope Pius XI, by divine Providence, His Holiness benignly approved it; and has commanded that the present Decree be drawn up. Given in Rome, from the buildings of the same Holy Congregation, on the 25th of November, 1924. G. M. CARD. VAN ROSSUM, Prefect. L. S. F. Marchetti - Selvaggiani, Archbishop of Seleucia, Secretary.

DECREE CONCERNING THE CHANGE OF NAMES OF THE APOSTOLIC VICARIATES IN THE REGION OF SINENSIS.

The Vicars and Prefects Apostolic of the region of Sinensis, under the presidency of the Reverend Father Celso Costantini, Apostolic Delegate for China, assembled in a plenary council, considering that, with the increase in the number of missions, the former names of these missions no longer clearly indicate the region in which they are located, and that it will be difficult in the future to find a name derived from the province to which new vicariates are to be established, they proposed to this Holy Congregation for the Propagation of the Faith the change of names of certain missions, so that in the future they should be called by the name of the place in which

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the residence of the Ordinary is located. Since the undersigned Secretary reported on this matter to the Most Holy Pope Pius XI, by divine Providence, in an audience on the 7th of the month of August, the same Holiness judged it fitting to grant the request of the Ordinaries, and ordered that His public approval be given. Therefore, the present Decree establishes the following:

The Apostolic Vicariate of Southern Manchuria shall be called Moukden.

The Apostolic Vicariate of Northern Manchuria shall be called Kirin.

The Apostolic Vicariate of Eastern Mongolia shall be called Jehel.

The Apostolic Vicariate of Tchagar shall be called Siwantze.

The Apostolic Vicariate of Northern Shaanxi shall be called Peking.

The Apostolic Vicariate of Maritime Shaanxi shall be called Tientsin.

[*Latin ed. p. 24*]

24 Acta Apostolicae Sedis - Commentarium Officiale.

Vicariatus Apostolicus de Celi Centrali appellatur de Paotingfu.

Vicariatus Apostolicus de Celi Meridio-Occidentali appellatur de Chengtingfu.

Vicariatus Apostolicus de Celi Meridio-Orientali appellatur de Siensien.

Vicariatus Apostolicus de Celi Orientali appellatur de Yungpingfu.

Vicariatus Apostolicus de Scianton Septentrionali appellatur de Tsinanfu.

Vicariatus Apostolicus de Scianton Meridionali appellatur de Yenchowfu.

Vicariatus Apostolicus de Scianton Orientali appellatur de Chefoo.

Vicariatus Apostolicus de Sciansi Septentrionali appellatur de Taiyuanfu.

Vicariatus Apostolicus de Sciansi Meridionali appellatur de Luanfu.

Vicariatus Apostolicus de Honan Orientali appellatur de Vicariatus Apostolicus de Honan Kaifengfu.

Vicariatus Apostolicus de Honan Occidentali appellatur de Chengchow.

Vicariatus Apostolicus de Honan Meridionali appellatur de Nanyang.

Vicariatus Apostolicus de Honan Septentrionali appellatur de Weihweifu.

Vicariatus Apostolicus de Nganhoeii appellatur de Wufu.

Vicariatus Apostolicus de Kiukiang appellatur de Nanchang.

Vicariatus Apostolicus de Cekiam Orientali appellatur de Ningpo.

Vicariatus Apostolicus de Cekiam Occidentali appellatur de Hangchow.

Vicariatus Apostolicus de Hupeh Occid.-Septentrionali appellatur de Laohokow.

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Vicariatus Apostolicus de Hupeh Occid.-Meridionali appellatur de Ichang.

Vicariatus Apostolicus de Hunan Meridionali appellatur de Changsha.

Vicariatus Apostolicus de Hunan Septentrionali appellatur de Changteh.

Vicariatus Apostolicus de Shensi Centrali appellatur de Sianfu.

Vicariatus Apostolicus de Shensi Meridionali appellatur de Hanchungfu.

Vicariatus Apostolicus de Shensi Septentrionali appellatur de Yenanfu.

Vicariatus Apostolicus de Kansu Occidentali appellatur de Lan-chowfu.

Vicariatus Apostolicus de Kansu Orientali appellatur de Tsinchow.

Vicariatus Apostolicus de Seciuen Septentr.-Occidentali appellatur de Chengtu.

Vicariatus Apostolicus de Seciuen Orientali appellatur de Chungking.

Vicariatus Apostolicus de Seciuen Meridionali appellatur de Suifu.

[*Latin ed. p. 25*]

The Holy Congregation of the Propagation of the Faith declares that the Apostolic Vicariate of Kientehang shall be called Mngyuanfu. The Apostolic Vicariate of Tibet shall be called Tatsienlu. The Apostolic Vicariate of Kuangtong Occidental and Hainan shall be called Pakhoi. The Apostolic Vicariate of Kuamsi shall be called Nanning. The Apostolic Vicariate of Kuiceu shall be called Kweiyang. The Apostolic Vicariate of Yunnan shall be called Yunnanfu. The Mission of Outer Mongolia shall be called Urga. Furthermore, it is decreed that the following names of Missions shall remain unchanged: the Apostolic Vicariates of Suiyuan, Ningsia, Nanking, Kianfu, Kanchow, Yukiang, Foochow, Funing, Amoy, Hankow, Shiuchow, Canton, Hong-kong, and Swatow; the Apostolic Prefectures of Tatungfu, Lihsien, Wuehang, Hanyang, Lanlung, Kongmoon, Puchi, and Tingchow. Notwithstanding anything to the contrary. Given at Rome, from the offices of the Holy Congregation of the Propagation of the Faith, on the 3rd day of December, in the feast of Saint Francis Xavier, in the year of Our Lord 1924.

G. M. CARD. VAN ROSSUM, Prefect.

I. I. © S. F. Marchetti-Selvaggiani, Archbishop of Seleucia, Secretary.

III. REGARDING THE CHANGE OF NAME OF THE APOSTOLIC VICARIATES OF THE REGION OF INDOSIN.

The Ordinaries of the region of Indosin, assembled in Episcopal Conferences, under the presidency of His Excellency, the Most Reverend Henry Lecroart, Apostolic Vicar of Celi Meridio-orientali and Apostolic Visitator of Indosin, having considered the proposal made by this Holy Congregation of the Propagation of the Faith regarding the change of names of certain Missions, so that in the future they might be called by the name of

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the place of residence of the Ordinary rather than by the name of the civil region, the Most Eminent Fathers of this Holy Council, in General Sessions on the 30th of June, after mature deliberation, judged it fitting to grant the petition of the Ordinaries, namely: the Apostolic Vicariate of Tonkino Oriental shall be called de Haïphong (Tonkino).

[*Latin ed. p. 26*]

Acts of the Apostolic See – Official Commentary: The Apostolic Vicariate of Northern Tonkino is to be called *de Bac Mnh* (Tonkino). The Apostolic Vicariate of Central Tonkino is to be called *de Bui Ciiu* (Tonkino). The Apostolic Vicariate of Upper Tonkino is to be called *de Hung Hoa* (Tonkino). The Apostolic Vicariate of Western Tonkino is to be called *de Hanoi* (Tonkino). The Apostolic Vicariate of Maritime Tonkino is to be called *de Phat Diem* (Tonkino). The Apostolic Vicariate of Southern Tonkino is to be called *de Vinn* (Annam). The Apostolic Vicariate of Northern Cochinchina is to be called *de Hue* (Annam). The Apostolic Vicariate of Eastern Tonkino is to be called *de Quinhon* (Annam). The Apostolic Vicariate of Western Tonkino is to be called *de Saigon* (Cochinchina). The Apostolic Vicariate of Cambodia is to be called *de Pnom de Siam* and also *Phenh* (Cambodia). The Apostolic Vicariate is to be called *de Bang Kok* (Siam). With the names remaining unchanged, the Apostolic Vicariates of Laos and the Apostolic Prefectures of Langson and Cao Bang. Whereas the aforementioned opinion, delivered by the undersigned Secretary, Most Reverend Lord N. Pio, of the Divine Province, to His Holiness, Pope XI, on the 14th of July, has been approved by His Holiness, and He has ordered that a Decree be issued to this effect, contrary to anything to the contrary notwithstanding. Given at Rome, from the Offices of the Sacred Congregation for the Propagation of the Faith, on the 3rd of December, in the Feast of Saint Francis Xavier, in the year of Our Lord 1924. G. M. CAED, VAN ROSSUM, Prefect. L. © S. f F. Marchetti-Selvaggiani, Archbishop of Seleucia, Secretary.

[*Latin ed. p. 27*]

The Holy Congregation of Propaganda Fide, in its fourth session, by Apostolic Briefs, appointed the following: November 25, 1924. — Apostolic Vicar of Western Kansu (of Lanchowfu): The Most Reverend Theodorus Buddenbrock, of the Society of the Divine Word of Steyl. — Apostolic Vicar of Central Kweichow (of Paotingfu): The Most Reverend Paulus L. C. Montaigne, of the Congregation of the Mission. November 27. — Apostolic Vicar of Eastern Kwangsi in the Belgian Congo: The Most Reverend Robert (Constantius) Lagae, formerly of the Order of Preachers. December 6. In Leopoldville, in the Belgian Congo: Coadjutor to the Apostolic Vicar, with the right of succession, the Reverend Father Natalis De Cleene, priest of the Institute of the Missionary Sisters of the Immaculate Conception of Scheut.

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SACRED CONGREGATION FOR RITES

OF BEATIFICATION AND CANONIZATION

CONCERNING THE BEATIFICATION OF MARIA DE LA SOLITUD TORRES ACOSTA, FOUNDRESS OF THE INSTITUTE OF SICK SISTERS, SERVANTS OF MARY.

In the noble city of Matritensi, the Catholic Kingdom of Spain, on December 2nd of the year 1826, a little girl was born to the honest and pious couple, Emmanuele Torres and Antonia Acosta; she was baptized two days later in the sacred font, and received the names Emmanuela, Bibiana, and Antonia; and on January 16th of the year 1828, she was also strengthened with the Sacrament of Confirmation. The girl, growing up, showed a sweet and good nature, together with signs of mortification and piety. For on which days she attended the most holy Sacrifice of the Mass, she frequently received the Sacraments, and especially poured forth devout prayers before the image of the Blessed Virgin Mary, the Sorrowful. Attentive to domestic duties, she instructed her younger brothers with diligence and care.

[*Latin ed. p. 28*]

28 Acta Apostolicae Sedis – He strove diligently to lead young people to a life pleasing to God, through example and instruction. Especially on feast days, he gathered the boys and girls of the neighborhood, and taught them the basic elements of the catechism, good manners, and daily prayers, along with pious hymns, sometimes accompanied by prayers. From a young age, inclined towards a religious life, the young woman revealed her intention to embrace this state at the opportune time to her parents and spiritual directors, and it was approved, and she decided to put it into effect. At first, she requested admission to the monastery of the nuns of Sancti Dominici, but for just reasons, she was unable to obtain it. It happened that the Reverend Father Michael Martínez Sanz, illuminated, as it were, by a heavenly light, while contemplating the image of the Blessed Virgin Mary, weeping and praying, conceived the idea of founding a new religious institution, namely, to assist infirm sisters in their own home. Therefore, remembering the seven sorrows of the Blessed Virgin Mary, he chose and gathered seven women, young girls, and widows, as the foundation and cornerstone of this most beneficial work. One of these seven was Dei Famula, who, inflamed with love for God and her neighbor, and moved by a fervent study of penance and mortification, and deeply devoted to the suffering Mother of God, gladly gave her name to the newly founded institution, which she approved of. On the feast of the Blessed Virgin Mary's Assumption into Heaven, August 15, 1851, she pronounced her religious vows, taking the name Maria a Solitudine, before the Most Reverend Archbishop of Toledo, Cardinal Ioannes Iosephus Bonel et Orba, and the other sisters, and ded-

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icated all her efforts and all her labor to the administration, propagation, and execution of the work, so that, at her death, the institution, preserved and increased, consisted of sixty-four houses. Dei Famula constantly loved her daughters and sisters, who responded to her with filial love, reverence, and obedience. This pious, humble, and strong woman suffered certain hardships in the administration of the community and in the management of the institution's rights and property, but she bore them with the greatest patience, trusting in divine help, and with the veneration and reception of the Most Holy Eucharist, with the help of the Virgin Mary, together with the Angels and patron saints. Moreover, she constantly raised her eyes, mind, and heart to Jesus Christ crucified, the source of strength and consolation, and to His Mother, standing beneath the cross, sorrowful and compassionate, the Consoler of the afflicted. Shortly after, Ancilla Dei, encouraged and assisted by the Bishop of Almería, Orba, together with two sisters, traveled to the Eternal City, first to venerate the tombs of the Princes of the Apostles, Peter and Paul, and of other Saints, and to honor their glory and triumph, and then to render obedience, love, and service to the Roman Pontiff, the successor of Blessed Peter and the Vicar of Jesus Christ on earth. The Supreme Pontiff.

[*Latin ed. p. 29*]

The Holy Congregation of Bishops, on the 29th of Leo XIII, graciously granted a petition made by three Sisters, accompanied by the aforementioned Prelate. Before Him, all knelt, and His Holiness inquired about the Institute and its purpose, receiving the response: "The Sisters are called the Servants of Mary, and they dedicate themselves to assisting the sick and the poor, caring for their physical and spiritual well-being, with God's help, and with happy success." The rules of the Institute were drawn up by Mother Soledad and Father Gabino Sánchez, under the direction and approval of His Eminence, the Archbishop of Toledo; and the administration is held by Mother Soledad herself, the General Superior and foundress. Then this Handmaid of God, in her own name and in the name of all the Sisters of the Institute, with uplifted eyes turned to the Most Blessed Father, professed with all the affection of her heart, a most devoted testimony of faith, love, and obedience. Which Profession the Pontiff most graciously accepted, and with paternal and apostolic authority, blessed the Superior, all the Sisters, and those entrusted to their charity and zeal, praying for divine clemency, growth, prosperity, and peace for all. It is easy to imagine the feelings of gratitude and affection that were stirred in Mother Soledad and the Sisters who attended. The Handmaid of God, bowing her head and deeply moved, even to tears, received in her heart the memory of this most blessed pilgrimage and the most delightful audience with the Roman Pontiff. Afterwards, the Handmaid of God, already weakened by a long struggle and much labor, began to fall ill; and in this infirmity, her virtue

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shone more brightly. As her illness worsened, she commended Christian charity, concord, and unity to the Sisters gathered around her; and, having received the Sacraments of the Church with great devotion, on the eleventh day of October in the year 1887, in Madrid, she peacefully breathed her last, her soul, rich in grace and virtues, having merited to possess the kingdom promised to those who visit the sick in the person of Jesus Christ. The funeral, attended by a large crowd of people, was solemnly celebrated; and the lifeless body was carried to the public cemetery, and, five years later, it was transferred to the crypt of the Institute's house, and then placed in the chapel, where it remains before the altar of Saint Leo I, Pope, Confessor, and Doctor. Meanwhile, the holiness of life that the Handmaid of God had attained, even after her death, increased day by day, providing the reason for an Ordinary Informative Process to be conducted in the ecclesiastical court of Madrid. Once this was completed and transmitted to the Congregation for Sacred Rites, and after the proper legal order was observed and the writings of this Servant of God were duly examined, nothing prevented further proceedings, and, at the urgent request of the Reverend Father Augustine, a Virgin, General Procurator of the Order of the Most Holy Trinity, and promoter of this Cause, and after considering the petitions of certain Eminences, Cardinals, numerous Archbishops and Bishops, and Chapters of cathedrals, especially of the dioceses of Spain, as well as the President of the Municipal Council of Madrid, and others...

[*Latin ed. p. 30*]

30 Acta Apostolicae Sedis - Official Commentary concerning men of ecclesiastical or civil distinction, and the General Superior with his council of the Institute of the Servants of Mary, Ministers to the Sick. The Most Eminent and Reverend Cardinal Antonius Vico, Bishop of Porto and Santa Rufina, presented the following question for discussion, acting as Proponent or Relator in the assembly of the Congregation for Sacred Rites, convened in the Vatican Palace: Whether a Commission for the Introduction of the Cause should be appointed in this case and for the purpose under consideration? And the Most Eminent Fathers, Prefects of the Sacred Rites, after hearing the report of the Proponent himself, and also the Reverend Father Doctor Angelo Mariani, General Promoter of the Faith, having considered the matter with all diligence, decided to issue a decree for the appointment of the Commission for the Introduction of the Cause. On November 25, 1924. Having related all of the above to His Holiness, our Most Holy Pope Pius XI, His Holiness, having approved the decree of the aforementioned Sacred Congregation, deigned to sign the Commission for the Introduction of the Cause of the Servant of God Maria Torres Acosta, Foundress of the Institute of the Sisters Servants of Mary, Ministers to the Sick, in Madrid. On the 26th day of the same month and year.

[Signature] A. CAED. VICO, Bishop of Porto and Santa Rufina, Prefect.

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[Signature] S. Alexander Verde, Secretary.

CONCERNING THE CANONIZATION OF THE BLESSED JOHN BAPTISTE MARIA VIANNEY, CONFESSOR, PAROCHIAL VICAR OF "ARS".

ON A QUESTION: Whether, with the Apostolic See having already granted approval for the veneration of the aforementioned Blessed, and with two miracles having been proven, a solemn Canonization of him may proceed safely after the investigation. The inquiry and consideration: Regarding how it happened that the name, by which Blessed John Baptiste Maria Vianney was called, was more widely known and understood in connection with the sacrament of Baptism, it is more evident and common that it refers to him as the Parochial Vicar of "Ars," which makes it manifest and wondrous. No other reason seems more fitting than that which is acquired through the diligence and exemplary performance of his long-lasting ministry.

[*Latin ed. p. 31*]

31 The Holy Congregation of Bishops, considering that the aforementioned priest had, for many years, devoted himself to the care of souls, and that these years numbered more than forty, and that he had persevered constantly in this ministry, not only did he do this, but, moreover, and with greater excellence, this long period of time was remarkably joined with the ardor of his ministry, with its singular excellence, and with the conspicuous and abundant fruit of Christ among the faithful. Truly, Blessed John Baptist Mary, scarcely initiated into the priesthood, and nearing the extreme old age of his life, proved himself, by his very nature, an outstanding shepherd of souls, powerful in word and deed, distinguished by the gift of counsel and sanctity; and therefore, he deserves to be praised for the glory of the poor, and this glory is all the more brilliant, the more laborious his ministry was, and the less illuminated by the examples of the saints. Therefore, when the matter of approving the miracles that had been proposed for the solemn introduction of the cause for the beatification of the aforementioned venerable Servant of God was considered, the Most Holy Pope Pius X could not but experience great joy, and he expressed this with these most august words, which offer a greater honor and adornment to the cause: "How great is the joy that is legitimately felt, and which, having been offered to God, is fittingly expressed in words, when, after so many years of ardent desire, we are able to introduce the venerable John Baptist into the ranks of the blessed, so that all may see that it is possible for those who devote themselves to the ministry of souls to attain blessedness; and let all pastors learn from this example, and let those who are pastors strive with all their might to achieve the same goal. We have not, however, been able to delay the solemn introduction of the cause of the venerable priest, and we are pleased to announce that the miracles have been approved. We are confident that this will bring great joy and fruit to

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all, and that the venerable priest will be a shining example to all pastors. Oh! How eloquently does the venerable Vianney move and captivate hearts, so that no clamor of words, no abundance of prayers, can compare to the example of this priest, who, inflamed with piety, plants and cultivates the flock of Christ, protecting and guiding them. Through his charity, he readily attracts all, without regard for their condition or prejudices, and makes them more willing to be guided by the pastors of souls. Such is the power of this priest that he never ceases to strive for the glory of God, and he prepares all who see him to live a life of charity, and to strive for glory, and to avoid all evil. And when the solemn beatification was achieved, this most excellent and accepted cause was not long delayed; for indeed,..."

[*Latin ed. p. 32*]

32 Acta Apostolicae Sedis - An Official Commentary on recently published documents concerning heavenly signs and portents, and among these, two, which were deemed necessary, selected and approved miracles, as is evident from the distinguished apostolic document, the decree promulgated concerning the two miracles, which was issued and published previously. It is therefore established that, in order to formally obtain canonization and to observe the aforementioned law, everything was properly and duly observed. Therefore, it is the case that, for the cause of the Beatification and Canonization of John Baptist Vianney, which, under the Most Holy Pope Pius IX, had begun its course at the Apostolic See, namely, in the year one thousand eight hundred and seventy-two, the introduction of the cause was marked by the appointment of a commission; and after a period of time, longer than half a century, having completed its journey, the supreme act of Canonization, by the supreme apostolic authority of our Most Holy Lord Pope Pius XI, will, in this blessed year, and with God's good will and favor, be happily attained. All of these things, which, above all, demonstrate and suggest the maturity and opportunity for the matter to be carried out, were brought to light in this final action of the judicial order, in which the legal process of the cause is completed and concluded. In general, at the meetings of this Sacred Order, which were held on the second day of this month of December, before our Most Holy Lord, the proposal was made by the Most Reverend Cardinal Anthony Vico, concerning the cause, after the Advocate, for the granting of veneration, with the question: "Can the solemn Canonization of the two miracles of the Blessed John Baptist Vianney proceed, given the approval from the Apostolic See?" To all those present, both the Most Reverend Cardinals and the Consultor Fathers, the same support was given: that it can proceed. However, our Most Holy Lord urged all those present to continue to pray to God, so that He might bring forth His supreme judgment, illuminated by divine light. And since He has decided to do so, He has designated today, the day on which the feast of the Holy Innocents

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is celebrated, a day from which all reason and all dignity originate, since these Holy Innocents were the first to die for Christ and in His place (as mentioned in the book De Benedictione Beatorum, lib. I, cap. XIV, n. 15), and whom the Angelic Doctor preceded, for whom, concerning this matter, the following statement applies: "Therefore, it must be said that the Holy Innocents used their free will miraculously, so that they even suffered a voluntary martyrdom." But since this is not confirmed by the authority of Scripture.

[*Latin ed. p. 33*]

The Holy Congregation of Rites: "Therefore, it is better to say that the glory of martyrdom, which those who suffer for it merit through their own will, was attained by those little ones killed by the grace of God. For the shedding of blood for Christ takes the place of baptism. Therefore, just as the merit of Christ works through baptism for those baptized, so too it works for those killed for the faith, to obtain the palm of martyrdom" (2, 2, question 124, article 1). And so, the Most Holy Lord, desiring to be present at the most devout Eucharistic Sacrifice, wished to summon to the Vatican Basilica the Most Reverend Cardinal Anthony Vico, Bishop of Porto and Santa Rufina, Prefect of the Sacred Rites Congregation and Relator of the cause, together with the Reverend Father Angelo Mariani, General Promoter of the Faith, and myself, together with the undersigned Secretary, and in their presence, solemnly decreed: That the solemn canonization of Blessed John Baptist de Vianney may proceed. This decree was ordered to be made public, to be referred to the Sacred Rites Congregation, and to be sent forth in Apostolic Letters sealed with lead, whenever it should please the Most Holy Lord to celebrate the canonization in our Basilica of the Vatican, in the days before January of the year 1924.

[Signed:] A. CARD. VICO, Bishop of S. B. C. Porto and Santa Rufina, Prefect.

L. S. ALEXANDER, Secretary.

ACTA, Volume XVI, No. 1. - January 15, 1924.

[*Latin ed. p. 34*]

Acts of the Apostolic See - Official Commentary, DIARY OF THE SACRED ROMAN CONGREGATION FOR RITES, Notices of the Congregations and Sacred Rites to be held in the year 1925.

1. January 13th. Preparatory Congregation concerning the miracles of the Venerable Servant of God, Michelina of the Most Holy Sacrament.

2. January 20th. General Congregation concerning the miracles of the Blessed John Eudes.

3. January 27th. Preparatory Congregation concerning the miracles of the Blessed Teresa of the Child Jesus.

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4. February 3rd. Preparatory Congregation concerning the miracles of the Blessed Peter Canisius.

5. February 10th. General Congregation.

6. February 17th. Preparatory Congregation concerning the miracles of the Venerable Servant of God, Bernarda Soubirous.

7. March 3rd. General Congregation.

8. March 10th. Preparatory Congregation concerning the miracles of the Venerable Servant.

9. March 17th. General Congregation.

10. March 24th. General Congregation.

11. March 31st. Preparatory Congregation concerning the martyrdom, signs, or miracles of the Venerable Servants of God, John de Brébeuf and his Companions.

12. April 7th. Preparatory Congregation concerning the martyrdom, signs, or miracles of the Venerable Servant of God, Peter Giuliano Eymard.

13. April 21st. General Congregation.

14. April 28th. General Congregation.

15. May 5th. General Congregation.

16. May 12th. General Congregation.

17. May 19th. General Congregation.

18. June 23rd. Ordinary Particular Congregation.

19. June 30th. Ordinary Congregation.

20. July 14th. Antipreparatory Congregation concerning the virtues of the Venerable Servant of God, John Bosco.

21. July 21st. Antipreparatory Congregation concerning the miracles of the Venerable Servant of God, Lucy Filippini.

22. August 4th. Ordinary Congregation.

23. August 18th. Antipreparatory Congregation concerning the martyrdom, signs, or miracles of the Venerable Servants of God, Emmanuel Ruiz and his Companions.

[*Latin ed. p. 35*]

Diary, October 23 - 27. Roman Congregation, Preliminary Session, concerning the miracles of the Venerable Servant of God, Joanna Antida Thouret.

October 24 - November 10. Congregation, Preparatory Session, concerning the martyrdom, signs, or miracles of the Servants of God, John Mary De Lau, and his companions.

October 25 - 17. Congregation, Preliminary Session, concerning the martyrdom, signs, or miracles.

October 26 - 24. Ordinary Congregation.

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October 27 - December 1. General Congregation concerning the virtues and miracles of the Venerable Servant of God, Anthony Mary Claret.

October 28 - 15. Congregation, Preliminary Session, concerning the miracles of the Venerable Servant of God, Bartolomea Capitanio.

October 29 - 22. Congregation, Preliminary Session, concerning the martyrdom, signs, or miracles of the Servant of God, Abba Ghebre Michele.

SECRETARY OF STATE, BY ORDER:

His Holiness, Pope Pius X, may He happily reign, has deigned to appoint:

January 8, 1925. The Most Reverend Cardinal, Andrea Frühwirth, as Penitentiary Major.

Monsignor Gaetano Cicognani, as Apostolic Nuncio to Bolivia.

BY APOSTOLIC BREVES, His Holiness, Pope Pius X, may He happily reign, has deigned to appoint:

November 5, 1924. The Most Reverend Cardinal, Gennaro Granito Pignatelli di Belmonte, as Protector of the Apostolic Carmel Tertiary Order.

December 4. The Most Reverend Cardinal, Aurelio Galli, as Protector of the Congregation of the Daughters of Mercy of the Third Regular Order.

Protonotaries Apostolic ad instar participantium:

September 5, 1924. Monsignor Michele Murphy, of the diocese of Kildare and Leighlin.

October 16. Monsignor Daniele A. Buckley, of the archdiocese of Cincinnati.

October 30. Monsignor Giuseppe Diaz Torres, of the diocese of Portorico.

November 18. Monsignor Giuseppe Brunet, of the diocese of Grenoble.

November 22. Monsignor Patrizio Soden, of the diocese of Kilmore.

November 26. Monsignor Bartolomeo Giuganino, of the archdiocese of Turin.

December 18. Monsignor Alessandro Porras, of the archdiocese of San José.

Monsignor Michelangelo Scaccianoce, of the diocese of Acireale.

[*Latin ed. p. 36*]

3.6 Acta Apostolicae Sedis - Commentary of the Domestic Prelate of St. [June] 17, 1924. Monsignor Leopoldo ÍÑottin, of the diocese of Châlons. Monsignor Luigi Eousselot, of the same diocese. July. Monsignor Pasquale De Lucia, of the diocese of Acerra. Monsignor Anthony Inverno, of the same diocese. August 16. Monsignor Raimondo Villagra, of the diocese of Tucuman. Monsignor Giulio Zavaleta, of the same diocese. August 20. Monsignor Francesco Buschbell, of the diocese of Ceneda. August 30. Mon-

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signor Giovanni Neale, of the diocese of Hartford (United States of America). September 4. Monsignor Giovanni Foley, of the diocese of Kildare and Leighlin. September 16. Monsignor Luigi I. ISTau, of the archdiocese of Cincinnati. November 14. Monsignor Carlo Gracida, of the archdiocese of Antequera. November 22. Monsignor Giacomo Grosso, of the diocese of Chiavari. Monsignor Ugo Brady, of the diocese of Kilmore. Monsignor Ugo Greving, of the diocese of Münster. December 5. Monsignor Giuseppe Eoserot de Melin. December 16. Monsignor Giacomo Délies, of the archdiocese of Toulouse. December 17. Monsignor Ernesto Serrano, of the diocese of Zulia. December 20. Monsignor Edamo Logi, of the diocese of Colle Val d'Elsa. HONORS. By Apostolic Briefs, the Most Holy Father Pius XI, may he reign happily, deigned to bestow: The Order of the Holy Sepulchre, with Plaque: November 21, 1924. Upon Mr. Count Maria Enrico Teodorico Michel de Pierredon, of the archdiocese of Paris. The Order of the Holy Sepulchre: November 26, 1924. Upon Mr. Guglielmo E. Bosch van Oud-Amelisweerd, of the archdiocese of Utrecht. The Knighthood of the Order of the Holy Sepulchre: December 10, 1924. Upon Mr. Walter Pitch, of the diocese of Salt-Lake (United States of America). December 13. Upon Mr. Doctor Walter Friedrick, of the Apostolic Prefecture of Cimbebasia. The Grand Cross of the Order of St. Gregory the Great, civil class: October 23, 1924. Upon Mr. Doctor Alfred Grünberger, Federal Minister of Foreign Affairs (Austria).

[*Latin ed. p. 37*]

Diarium Romanae 37 Curiae, 18 November 1924. To the Most Reverend Ladislao Skrzynski, formerly Minister of Poland to the Holy See. 29. To the Most Reverend Count, Doctor Paolo Mimbela, Minister of Peru in Berne. The Grand Cross of the Order of Saint Gregory the Great, military class: 13 December 1924. To the Most Reverend Massimo Weygand, High Commissioner of the French Republic in Syria. The Commander's Cross of the Order of Saint Gregory the Great, civil class: 23 October 1924. To the Most Reverend Gulielmo Klastersky, Ministerial Counselor (Austria). 21 November. To the Most Reverend Giovanni Rhode, of the diocese of Paderborn. 2 December. To the Most Reverend Count Giuliano Gámbaro, of the archdiocese of Genoa. The Commander's Cross of the Order of Saint Gregory the Great, civil class: 23 October 1924. To the Most Reverend Luigi Blaas, Counselor of Section in the Cabinet of the Federal Minister of Foreign Affairs (Austria). 6 November. To the Most Reverend Doctor Lotario Wimmer, Counselor of Section in the Cabinet of the Federal Chancellor (Austria). 7. To the Most Reverend Advocate Ernesto Bouduel, of the archdiocese of Cambrai. To the Most Reverend Doctor Ernesto Baltus, of the same archdiocese. To the Most Reverend Giovanni Markiewicz, of the archdiocese of Warsaw. 18. To the Most Reverend Ignazio Skrzynski, of the diocese of Premislia. 6 December. To the Most Reverend Giuseppe Gámbaro, of the

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archdiocese of Genoa. To the Most Reverend Achille Bava, of the same archdiocese. To the Most Reverend Luigi Calcagno, of the same archdiocese. To the Most Reverend Augusto Guastavino, of the same archdiocese. To the Most Reverend Luigi Gavarone, of the same archdiocese. 10. To the Most Reverend Giorgio Jay Gibson, of the diocese of Salt-Lake (United States of America). 13. To the Most Reverend Count Giuseppe E. de Crouij-Chanel, of the diocese of Lavai. 17. To the Most Reverend Knight Cesare Trucchi, of the archdiocese of Turin. To the Most Reverend Ferdinando Ferrerò, of the same archdiocese. The Knighthood of the Order of Saint Gregory the Great, civil class: 17 October 1924. To the Noble, Most Reverend Ambrogio Cicu, of the archdiocese of Sassari. 6 November. To the Most Reverend Doctor Emilio Camelot, of the diocese of Lilla. To the Most Reverend Doctor Leonzio Thilliez, of the same diocese. To the Most Reverend Doctor Maurizio Gand, of the same diocese. 14. To the Most Reverend Doctor Giuseppe Paravicini, of the archdiocese of Milan. To the Most Reverend Doctor Alessandro Rivolta, of the same archdiocese. 15. To the Most Reverend Pietro Moulin, of the diocese of Puy. To the Most Reverend Pietro Giroud, of the same diocese. 17. To the Most Reverend Colomann© Lozert, of the diocese of Giavarino.

[*Latin ed. p. 38*]

38 Acta Apostolicae Sedis - Commentarium Officiale, 19 Novembris 1924. Ad Dominum Michaelem Segrue, ex archidioecesi Westmonasteriensi.

22 Ad Dominum Jacobum Van Mierlo, ex dioecesi Bredensi.

Ad Dominum Danielum Antoine, ex archidioecesi Parisiensi.

30 Ad Dominum Hermannum Josephum Theodorum Boomgaart, ex Vicariatu Apostolico Curaçaoensi.

Ad Dominum Robertum Sabinum Silvestrum De Lannoy, ex eodem Vicariatu.

Ad Dominum Bernardum Evertum van Veen Zeppenfeldt, ex eodem Vicariatu.

2 Decembris Ad Dominum Emiliurn Faisant de Ohampchesnel, ex dioecesi Sancti-Brieuci.

3 Ad Dominum ingenium Ludovicum Ferrarium, ex archidioecesi Genovensi.

Ad Dominum capitulum Angelurn Anfosso, ex eadem archidioecesi.

Ad Dominum professorem Orlando Grosso, ex eadem archidioecesi.

Ad Dominum professorem Ludovicurn Fantini, ex eadem archidioecesi.

Ad Dominum Stephanum Ghione, ex eadem archidioecesi.

Ad Dominum Ludovicurn Mariam Duarte, Primum Secretarium Legationis Peruanae in Helvetia.

6 Ad Dominum iuridem Johannem Torre, ex archidioecesi Neapolitana.

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9 Ad Dominum Laurentium Mamos, ex archidioecesi Atheniens.

10 Ad Dominum Johannem de Lynch, ex dioecesi Salt-Lake (Civitates Foederatae Americae).

Ad Dominum Graciurn C. Cosgriff, ex eadem dioecesi.

12 Ad Dominum Thomasum Me. Avoy, ex dioecesi Galloway.

13 Ad Dominum iuridem Johannem Bovetti, ex dioecesi Mondovi.

Ad Dominum Iulium Tielens, ex dioecesi Ruremonda.

Ad Dominum Henricurn Peers, ex dioecesi Lilla.

18 Ad Dominum Alexandrum Carminati, ex patriarchatu Venetiae.

19 Ad Dominum baronem Edmondurn Mariam Josephurn de Laage de Belìefage, ex dioecesi Arras.

La Magna Crux Ordinis Sancti Sylvestri Papae: 1924.

Ad Dominum doctorem Ernesturn Höricky, Principem sectionis, Principem Gabineti Cancellarii Foederalis (Austria).

Ad Dominum doctorem Emiliurn Junkar, Ministrum plenipotenziarium, Principem Gabineti Ministri Foederalis Affariorum Externorum (Austria).

20 Decembris Ad Dominum Josephurn Löwenthai (Austria).

Ad Dominum Franciscum Uebelhör (Austria).

La Commenda Ordinis Sancti Sylvestri Papae: 1924.

Ad Dominum iuridem Dominicum Josephurn Ferreira, ex dioecesi Damao.

13 Novembris Ad Dominum Simonem Wei-peh-tche de Paulo (Pechino).

[*Latin ed. p. 39*]

Diarium Romanae, Curiae, 39, November 1924. To Mr. Giuseppe Lo-pa-hong (Shanghai). 17. To Mr. Pietro Paolo Siotto, of the diocese of Alghero. 25. 29. To Mr. Reverend Serafino Bartoli (Rome). To Mr. Giuseppe Proenen, of the archdiocese of Colonia. The Knighthood of the Order of St. Sylvester the Pope: November 13, 1924. To Mr. Giovanni Kouan-tchong-fou of Paul (Beijing). To Mr. Agostino Wang-yong-houan of Barnabas (Beijing). To Mr. Saverio Tchao-houai-tche of Peter (Beijing). To Mr. Paolo Huo-ming-tche (Beijing). To Mr. Matthaues Tcheou-teh-an of Francis Borgia (Hankow). To Mr. Paolo Sie-wen-p'ou (Hankow). To Mr. Matteo Liao-fou-ien, of Matthew (Hankow). To Mr. Giacomo Liou-cho-iong of Augustine (Tientsin). To Mr. Nicola Tchou-tche-yao (Shanghai). To Mr. Dr. Holi-tsong, called Paul Hall (Shanghai). 18. To Mr. Giuseppe de Tarmona y Diaz de Entresotos, of the diocese of Madrid. 28. To Mr. Flaviano Sénéclauze, of the diocese of Orano. December 2. To Mr. Federico Arscott, of the diocese of Saint-Brieuc. To Mr. Costantino Binomi, of the archdiocese of Genova. To Mr. Mario Blondet, of the same archdiocese. To Mr. Attorney Giuseppe Sciaccaluga, of the same archdiocese. To Mr. Giovanni Santolini, of the same archdiocese. 9. To Mr. Stefano Le Bas, of the diocese of Meaux.

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BY THE GRACE OF HIS HOLINESS, THE FOLLOWING WERE APPOINTED:

By letters from His Eminence, the Reverend Monsignor, the Holy Father, Pope Pius XI, happily reigning, has deigned to appoint:

Secretaries, Supernumerary, of His Holiness:

August 13, 1924. Monsignor Isacco Soto, of the diocese of Ayacucho (Peru). December 19. Monsignor Vladimiro Hornof, of the diocese of Hradec Kralové. December 24. Monsignor Gaudenzio Gaudenzi, of the diocese of Forlì. December 30. Monsignor Bartolomeo Mullon, of the archdiocese of Gorizia. Monsignor Giovanni Ghezzo, of the patriarchate of Venice.

[*Latin ed. p. 40*]

40 Acta Apostolicae Sedis - Commentarium Officiale, 3 Januarii 1925. Reverendissimus Dominus Anthony Milácek, ex dioecesi Budëjoviee.

8 » » Reverendissimus Dominus Petrus Parente, ex archidioecesi Beneventо.

» » » Reverendissimus Dominus Iosephus Caprio, ex eadem archidioecesi.

10 » » Reverendissimus Dominus Seraphinus Benassini, ex archidioecesi Lucca.

13 » » Reverendissimus Dominus Ioannes Barazzone, ex dioecesi Novara.

Camerieri secreti di Spada et Cappa, supranumerarii Sanctitatis: 3 Januarii 1925. Dominus baro Ioannes Libero Goetz-Okocimski, ex dioecesi Tarnovia.

10 » » Dominus Riccardus van Cutsem, ex archidioecesi Westminster.

Camerieri honorarii in habitu paonaceo Sanctitatis: 11 Decembris 1924. Reverendissimus Dominus Ioannes Saverius Pinto de Carvalho, ex dioecesi Mctheroy.

30 » » Reverendissimus Dominus Franciscus Schlenkert, ex archidioecesi Colonia.

» » » Reverendissimus Dominus Iacobus Eck, ex eadem archidioecesi.

3 Januarii 1925. Reverendissimus Dominus Emanuelus Òerveny, ex dioecesi Budëjoviee.

7 » » Reverendissimus Dominus Secundus Navone, ex dioecesi Asti.

Camerarius honorarius di Spada et Cappa, supranumerarius Sanctitatis: 19 Decembris 1924. Dominus Coriolanus Belloni (Roma).

Cappellanus secretus honorarius Sanctitatis: 19 Decembris 1924. Reverendissimus Dominus Ioannes Rossi (Roma).

Camerarius honorarius extra Urbem Sanctitatis: 1 Maii 1922. Reverendis-

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simus Dominus Ruggerus Lovazzano, ex dioecesi Tortona.

NEcrologium: 1 Novembris 1924. Reverendissimus Dominus Iosephus Lang, Episcopus titularis Alabanda.

6 Decembris » Reverendissimus Dominus Hermannus Iosephus Alerding, Episcopus Fort-Wayne.

28 » » Reverendissimus Dominus Angelus Reguera y Lopez, Episcopus Salamanca.

6 Januarii 1925. Reverendissimus Dominus Henricus Moeller, Archiepiscopus Cincinnati.

[*Latin ed. p. 41*]

Year XVII - Vol. XVII, 2nd of January, 1925, No. 2. Official Commentary.

SOLEMN AGREEMENT BETWEEN THE HOLY SEE AND THE REPUBLIC OF BAVARIA.

CONCORDAT BETWEEN THE HOLINESS AND THE STATE OF BAVARIA.

His Holiness, Pope Pius XI, and the State of Bavaria, animated by the desire to regulate anew, in a stable and corresponding manner to the changed conditions of the times, the situation of the Catholic Church in Bavaria, have resolved to conclude a solemn agreement.

For this purpose, His Holiness, Pope Pius XI, has appointed as his plenipotentiary His Excellency, the Most Reverend Monsignor Dr. Eugen Pacelli, Archbishop of Sardes and Apostolic Nuncio in Munich, and the Bavarian State Government has appointed as its plenipotentiaries His Excellency, the Honorable Dr. Eugen von Knilling, Minister of Foreign Affairs, the Honorable Dr. Franz Matt, Minister of Education and Culture, and the Honorable Atale...

[*Latin ed. p. 42*]

Act, Doctor Wilhelm Krausneek, appointed by the Apostolic See, who, after having exchanged their respective powers of attorney and having found them to be in proper form, agreed to the following articles:

ARTICLE 1. § 1. The Bavarian State guarantees the free and public exercise of the Catholic religion. § 2. It recognizes the right of the Church, within the scope of its competence, to enact laws and issue decrees that bind its members; it will neither hinder nor make difficult the exercise of this right. § 3. It guarantees to the Catholic Church the undisturbed exercise of worship. In the fulfillment of their duties, the clergy enjoy the protection of the State.

ARTICLE 2. Orders and religious congregations may freely be founded

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in accordance with the canonical prescriptions; they are subject to no restriction on the part of the State with regard to their residences, the number and qualities of their members – except for Article 13, § 2 – , nor with regard to their manner of life according to their church-approved rules. Those who have hitherto enjoyed the rights of public corporations retain them; the others acquire legal personality or the rights of public corporations according to the laws applicable to all citizens and associations. Their property and other rights are guaranteed to them. In the acquisition, possession, and administration of their property, as...

[*Latin ed. p. 43*]

Regarding the acquisition, possession, and administration of their assets, as well as the organization of their institutions, they are subject to no special state restrictions or oversight.

ARTICLE 3, SECTION 43. In the regulation of their affairs, they are not subject to any special restriction or inspection by the State.

ARTICLE 3, PARAGRAPH 1. The appointment or admission of professors or lecturers in the theological faculties of universities and in philosophical-theological academies, as well as of teachers of religion in higher schools, will only take place on the part of the State if no objection has been raised against the candidates in question by the competent diocesan bishop.

PARAGRAPH 1. The nomination or admission of professors or lecturers in the theological faculties of universities and in philosophical-theological academies, as well as of teachers of religion in higher schools, will take place on the part of the State only if no objection has been raised by the competent diocesan bishop against the respective candidates.

PARAGRAPH 2. If any of the aforementioned teachers should be declared unfit by the diocesan bishop for serious reasons concerning his doctrine or his moral conduct, the State government, without prejudice to his rights as a civil servant, will promptly take other measures to ensure that his office is filled by another suitable person.

PARAGRAPH 2. If any of the aforementioned teachers should be declared unfit by the diocesan bishop for serious reasons concerning his doctrine or his moral conduct, the Government, without prejudice to his rights as a civil servant, will promptly take steps to ensure that he is replaced in his office by another suitable person.

ARTICLE 4, PARAGRAPH 1. The instruction in the theological faculties of universities and in philosophical-theological academies must take into account the needs of the priestly vocation in accordance with ecclesiastical regulations.

PARAGRAPH 2. In the philosophical faculties of the two universities of Munich and Würzburg, at least one professor of philosophy and one

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professor of history shall be appointed against whom no objection may be raised from the point of view of his Catholic and ecclesiastical position.

ARTICLE 1, PARAGRAPH 1. The instruction in the theological faculties of universities and in philosophical-theological academies must correspond to the needs of the candidates for the priesthood and to the ecclesiastical prescriptions.

PARAGRAPH 2. In the philosophical faculties of both universities of Munich and Würzburg, there must be at least one professor of philosophy and one of history, against whom nothing can be objected from the Catholic and ecclesiastical point of view.

[*Latin ed. p. 44*]

44 Acta Apostolicae Sedis § 3. The law concerning religion remains in force. In all higher and secondary schools, religious instruction shall remain a regular subject, at least to the extent previously established. ART. - Commentary § 3. Religious instruction remains in all higher and secondary schools as a regular subject, at least to the extent previously in force.

5. § 1. The instruction and education of children in Catholic elementary schools shall be entrusted only to teachers who are suitable and willing to impart the Catholic doctrine reliably and to educate in the spirit of the Catholic faith.

§ 2. Teachers and mistresses who wish to be employed in Catholic schools must, before their appointment, demonstrate that they have received training appropriate to the character of these schools. This training must relate both to religious instruction and to those subjects which are important for the faith and morals. The giving of religious instruction requires beforehand a canonical mission from the diocesan bishop.

§ 3. The State will, in the reorganization of teacher training, provide for institutions that ensure training appropriate to the aforementioned principles for teachers destined for Catholic elementary schools.

§ 4. In the examination committees responsible for granting teaching qualifications in Catholic elementary schools, the ecclesiastical authorities shall be adequately represented, at least with regard to the examination in religious instruction.

§ 5. As far as, in the new organization, ART. 5. § 1. The instruction and education of children in Catholic elementary schools shall be entrusted solely to masters and mistresses who are fit and willing to instruct them reliably in the Catholic doctrine and to educate them in the spirit of the Catholic faith.

§ 2. Masters and mistresses who wish to be employed in Catholic schools must, before their appointment, prove that they have received a training corresponding to the nature of these schools, both with regard to religious

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instruction, as well as with regard to those subjects which are important for the faith and morals. For the giving of religious instruction, a canonical mission from the diocesan bishop is required beforehand.

§ 3. In the new organization of teacher training colleges, the State will take care that there are institutions which ensure a training corresponding to the aforementioned principles for masters and mistresses destined to teach in Catholic elementary schools.

§ 4. The higher ecclesiastical authorities shall be adequately represented, at least with regard to religious instruction, in the examination committees for the granting of qualifications for teaching in Catholic elementary schools.

§ 5. Whenever, with the new organization,

[*Latin ed. p. 45*]

Acta Pii PP. concerning the system of teacher training: Private institutions are still capable of providing the preparatory education or professional training of teachers and mistresses; therefore, when granting approval, the State will also give due consideration to existing institutions of Orders and Congregations. § 6. Students who have attended such private institutions will be admitted to the state examinations, in accordance with the general regulations, provided that these institutions meet the scientific requirements prescribed by the State. § 7. The qualification for teaching in primary schools, secondary schools, and higher educational institutions, as well as the appointment to a teaching position, will not be subject to any conditions other than those applicable to laypersons for members of Orders and religious Congregations. ART. 6. In all municipalities, Catholic primary schools must be established at the request of parents or other guardians, provided that a sufficient number of students are enrolled and a regular school operation is possible, even if only in the form of a so-called "undivided school." ART. 7. § 1. In all primary schools, with the exception only of those mentioned in the following paragraph, religious instruction remains a regular subject of instruction. The extent of this religious instruction shall be determined in agreement with the ecclesiastical authorities.

[*Latin ed. p. 46*]

46. The Acts of the Apostolic See shall not be abridged in relation to the present state of affairs. Should the Bavarian State, for legal reasons, not be in a position to impart religious instruction in certain schools as a regular subject, then at least the provision of private religious instruction shall be ensured by making the school premises available, as well as by providing heating and lighting, from communal or state funds.

§ 2. To the students of primary schools, secondary schools, and higher educational institutions, suitable and sufficient opportunities for the ful-

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fillment of their religious duties shall be provided in agreement with the ecclesiastical authorities.

ARTICLE 8.

§ 1. The supervision and guidance of religious instruction in primary schools, secondary schools, and higher educational institutions shall be guaranteed to the Church.

§ 2. The Bishop and his representatives shall have the right to report to the state educational authority any abuses in the religious and moral life of Catholic students, as well as any detrimental or improper influences on them in school, especially any offenses to their religious beliefs or religious feelings in the instruction, so that the appropriate measures may be taken.

ARTICLE 9.

§ 1. Religious orders and congregations shall be permitted, under the general legal provisions, to establish and manage private schools.

[*Latin ed. p. 47*]

Article XI: The founding and direction of private schools are permitted. The granting of licenses to such schools shall be carried out according to the principles applicable to other private schools.

§ 2. Schools directed by religious orders and congregations, which have hitherto possessed the character of public schools, shall retain that character, provided they fulfill the requirements demanded of similar schools. Under the same conditions, the state government may also grant this character to new schools of religious orders and congregations.

ARTICLE 10. § 1. The Bavarian State shall always fulfill towards the Catholic Church in Bavaria its financial obligations based on law, convention, or special legal titles. The financial obligations established in the Concordat of 1817 are replaced by the following agreement:

a) The State shall provide endowments for the archiepiscopal and episcopal sees, and for the metropolitan and cathedral chapters, in land and permanent funds, whose annual net revenues shall be calculated based on those established in the aforementioned Concordat, taking into account the value of money in the year 1817. These assets shall be freely administered by the Church. Until such endowments can be provided in the manner indicated, the State shall pay, in lieu thereof, an annual rent, which shall be calculated based on the obligations established in the Concordat of 1817 and adjusted to the economic conditions.

[*Latin ed. p. 48*]

48. The Acts of the Apostolic See, in accordance with the obligations

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established in the Concordat of 1817, and in analogy to the corresponding expenses of the State for its own purposes, are adjusted to the respective economic conditions of the time. The monetary payments to the six diocesan bishops of Augsburg, Regensburg, Würzburg, Passau, Eichstätt, and Speyer shall be the same. The auxiliary bishops shall receive a salary supplement, as provided in the agreement of the year 1910; this shall also be adjusted to the respective economic conditions of the time.

b) All chapters have two dignities (the Provost and the Dean); the metropolitan chapters have ten canons, the cathedral chapters have eight; both have, in addition, six vicars designated for the service of the choir and the diocesan curia. For the canons who have already reached the age of seventy years, or who are no longer fit to perform their service, coadjutors may be appointed, with or without the right of succession, in agreement with the State government, who shall receive the same emoluments as the canons in office.

c) The Bavarian State shall pay to the general vicars and to the bishops' secretaries a service allowance, the amount of which shall also be adjusted to the economic conditions of the time.

d) At the time of the filling of an archiepiscopal or episcopal see, of dignities, canonries, or vicariates, the aforementioned revenues shall be received and conserved to the benefit of the respective churches.

[*Latin ed. p. 49*]

a) To the Archbishops and Bishops, as well as to the five, or four, senior Canons, and the three senior Vicars, a dwelling suitable to their dignity and station shall be assigned.

b) The funds, revenues, movable and immovable property of the cathedral churches and their institutions shall be preserved, and if these are not sufficient for the maintenance of the aforementioned churches, for the expenses of divine worship, and for the salaries of the necessary lay servants, the State shall supplement what is lacking.

c) A suitable building shall be provided for the archiepiscopal and episcopal ordinariates, for the Chapter, and for the archive; and with regard to covering any deficits in the needs of the ordinariates, paragraph f shall apply accordingly.

d) The Bavarian State shall provide appropriate subsidies to the existing minor and major seminaries, established according to the prescriptions of the Code of Canon Law.

e) The State shall provide for retired clergy by providing institutions with sufficient endowments, or by providing appropriate supplements to their retirement pensions.

f) If, with the agreement of the State government, new pastoral positions are created, or existing ones are altered, the State shall provide funds for

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a suitable supplement to the income of the individuals holding such positions, within the framework of the previously customary financial support for clergy in general.

[*Latin ed. p. 50*]

50 Acta Apostolicae Sedis' - Official Commentary. In the event of a rescission or new regulation of state benefits to the Church based on law, contract, or special legal title, the Bavarian State will ensure the interests of the Church through compensatory payments, which, in accordance with the content and scope of the legal relationship, taking into account the value of money, will constitute a full substitute for the right that has ceased.

§ 2. To the extent that state subsidies or additional expenses are not required, ecclesiastical institutions may be freely established or converted.

§ 3. State buildings and land that, at the present time, are used directly or indirectly for the purposes of the Church, including those enjoyed by Orders or religious congregations, shall remain available for such purposes in the future, taking into account any existing contracts.

§ 4. The assets of seminaries, parishes, benefices, church fabrications, and all other ecclesiastical foundations shall be guaranteed within the limits of the law applicable to all, and may not be sold without the consent of the competent ecclesiastical authority. The Church has the right to acquire new property and to hold it as its own. Such property acquired in this manner shall be inviolable in the same way.

§ 2. If subsidies or additional expenses are not required from the State, ecclesiastical offices may be freely established or altered.

§ 5. The Church has the right to levy contributions based on the civil tax registers.

ARTICLE 11. The Bavarian State will, at its own expense, ensure that those who...

[*Latin ed. p. 51*]

The institutions of Pope Pius, whether through the appointment of their own clergy or in other appropriate ways, shall establish, at their own expense, a corresponding pastoral ministry. The clergy responsible for these institutions shall be appointed in consultation with the diocesan bishop. When approving institutions of other entrepreneurs, the Bavarian State will endeavor to ensure that the patients of these institutions receive the pastoral care appropriate to their needs.

ARTICLE 12. In his institutions (prisons, homes for the elderly, colleges, hospitals), there shall be corresponding religious assistance, either through priests specifically appointed for this purpose, or in another suitable manner. The appointment of these priests shall take place in agreement with the diocesan bishop. In the approval of institutions run

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by others, the Bavarian State will, as much as possible, ensure that this assistance is provided according to the needs of the case.

ARTICLE 12. Apart from minor changes that are in the interest of pastoral care, and apart from those shifts that may occur in individual cases as a result of reassignments, the current structure of the ecclesiastical provinces and dioceses will not be altered. The current constitution of the ecclesiastical provinces and dioceses will not be changed, except for minor modifications required by the interest of the care of souls, as well as those changes of diocesan boundaries, which, in individual cases, are a consequence of the change of parish boundaries.

ARTICLE 13.

ARTICLE 13. § 1. With regard to the expenses of the Bavarian State for the salaries of the clergy, the Church shall not employ, in the direction and administration of the dioceses, nor in the diocesan educational institutions, nor in parish ministry, nor in the provision of religious instruction in the elementary schools, anyone other than clergy who:

a) hold Bavarian citizenship or the citizenship of another German state;

b) have obtained, in a fully authorized German humanistic gymnasium, the certificate of maturity, which can also be obtained after private studies and at a private institution recognized by the State.

[*Latin ed. p. 52*]

52 Acta Apostolicae Sedis c) having successfully completed the philosophical-theological studies prescribed by the Church, either at a German state university, or at a German episcopal university that conforms to the provisions of canon 1365 of the Code of Canon Law, or at a pontifical university in Roma.

§ 2. Likewise, in Orders and religious congregations, as well as in their houses, the Superiors who reside in Bavaria must possess Bavarian citizenship, or the citizenship of another German state. The right of Superiors of other citizenship, residing outside of Bavaria, to visit their houses located in Bavaria, either personally or through a representative, remains unaffected, as does the right of religious clerics to complete their philosophical and theological studies in the schools of their institute, according to canon 1365 of the Code of Canon Law, instead of at the institutions mentioned in § 1, letter c.

ART. 14.

§ 1. In the appointment of archbishops and bishops, the Holy See has full freedom. When an archiepiscopal or episcopal see becomes vacant, the involved chapter shall submit directly to the Holy See a list of candidates worthy of the episcopal office and suitable to govern the vacant diocese;

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among these, as well as among those suggested by the Bavarian bishops and chapters, in their respective triennial lists, the Holy See reserves the freedom of choice.

Before the publication of the bull, the Holy See will informally ascertain from the Bavarian government,

[*Latin ed. p. 53*]

53. The Acts of Pope Pius XI state that this [document] will officially establish communication between the Holy See and the Bavarian Government, in order to ensure that there are no political objections against the candidates.

§ 2. The filling of canonical positions in the archdiocesan and diocesan chapters shall be done alternately, either by the free appointment of the diocesan bishop after consultation with the chapter, or by election by the chapter, subject to the provision of canon 177 of the Code of Canon Law. The dignities are conferred according to the common canon law.

§ 3. In consideration of the expenses of the Bavarian State for the stipends of the clergy, the Church, before the appointment of the parish priests, will communicate to the government the particulars of the candidates; if the government has any objections, it shall inform the Church as soon as possible. The state's patronage or presentation rights, based on special canon law titles, remain in their previous form.

ARTICLE 15.

§ 1. Should any difficulty arise in the future regarding the interpretation of the preceding articles, the Holy See and the Bavarian State shall jointly seek a friendly solution.

§ 2. With the entry into force of the present Concordat, the Concordat of the year 1817 is declared to be no longer in effect.

[*Latin ed. p. 54*]

54. Leges, ordinationes et decreta provincialia, quae in *Albert* vigent, quae cum dispositionibus huius Concordati contraria sunt, abolentur. ARTICULUS 16. Ratificationes, sicut possibilis est, cito intermutabuntur, et Concordatum ab die huius commutationis in vi habebitur. Ad probationem praedictorum, subcripti plenipotentiarii praesens Concordatum subscripserunt. Monachium, die 29 Martii 1924. 16. Commutatio ratificationum fiet quam primum, et Concordatum ab die huius commutationis vigere incipiet. - Quod ita factum est, subcripti plenipotentiarii praesens Concordatum firmarunt. Monachium (Bavaria), 29 Martii 1924. EUGENIUS PACELLI, Archiepiscopus Sardensis, Apostolicus Nuntius; DR. EUGENVONKNILLING, Minister Foederis; DR. FRANZ MATT, Minister Educationis et Cultus; DR. WILHELMKRAUSNECK,

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Minister Fiscus.

[*Latin ed. p. 55*]

Acta Pii PP. XI. Samedi, Exzellenz den 24. Januari. The Apostolic Nuncio, Most Reverend Monsignor Pacelli, Archbishop of Sardes, and the Minister of Foreign Affairs, Dr. Held, President of the Council of Ministers of the State of Bavaria, having met together in Munich, according to the terms agreed upon, at the Ministry of Foreign Affairs, at the hour indicated, for the purpose of exchanging the instruments of ratification of the Concordat between the Holy See and the aforementioned State of Bavaria, ratified by His Holiness Pope Pius XI and the aforementioned Concordat of March 29, 1924, the instruments of ratification of this Concordat were presented and declared correct in the presence of the State Ministers Gürtner, Stützel, Dr. Krausneck, Oswald, Fehr, and Dr. von Meinel, of the State Council in the State Ministry of Foreign Affairs, Dr. Korn of the State Council in the State Ministry for Education and Culture, and the participating ministerial referents Schmelzle, and the instruments were exchanged. In witness whereof, this protocol, drawn up in duplicate, is signed and sealed.

Munich, L. g8 S., January 24, 1925.

EUGEN PACELLI, Archbishop of Sardes, Apostolic Nuncio.

Dr. HEINRICH HELD, Bavarian Minister President.

Paul Freiherr von Stengel, Ministerialrat (Ministerial Councillor), as Protocol Officer.

Sabato 24 Gennaio 1925, a mezzodì, Sua Eccellenza Monsignor Pacelli, Arcivescovo di Sardi e Nunzio Apostolico, ed il Presidente del Consiglio dei Ministri e Ministro degli Esteri Dr. Held si sono riuniti nel [Ministero degli Esteri in Monaco, per procedere allo scambio degli Istrumenti di ratifica del...

[*Latin ed. p. 56*]

56 Acta Apostolicae Sedis - Commentarium Officiale Concordati conclusi inter Sanctitatem Pii XI, Pontificis Maximi, et Statum Bavariense, die 29 Martii anno 1924, secundum articulum 16 Concordati ipsius. Postquam instrumenta ratificationis praedicta exhibita sunt et probata, eadem inter se commutata sunt in praesentia Ministrorum Statis Gürtner, Stützel, D. Krausneck, Oswald, Fehr et D. von Meinel, Consiliarii Statis in Ministerio Externo D. Schmelzle, Consiliarii Statis in Ministerio Publicae Educationis et Cultus Korn, et eorum ministrorum. Quod factum est, praesens actum in duplici originali redactum est, quod approbatum, subcriptum et sigillis obsignatum est.

[*Latin ed. p. 57*]

Ahaus XVII - Vol. XVII No. 3, February 3, 1925

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ACTA APOS- TOLICAE SEDIS

OFFICIAL COMMENTARY

ACTS OF POPE PIUS XI

APOSTOLIC CONSTITUTION

LAUSANNENSIS

CONCERNING THE ASSIGNMENT OF THE TITLE OF FRIBURGENSIS FROM VENICE, THE ERECTION OF GENEVENSIS, AND THE PIUS SERVUS TO THE CHAPTER OF THE LAUSANNE-GENEVA CATHEDRAL DIOCESE OF FRIBURGENSIS.

THE BISHOP SERVUS FOR THE PERPETUAL MEMORY OF THE DIVINE THINGS.

The solicitude of all the Churches is divinely entrusted to the Roman Pontiff, so that those things which were established according to the circumstances of a particular time may, with changed circumstances, be more suitably ordered, as it appears to be most fitting for the good of the faithful of Christ.

Indeed, in the city of Friburgensi, which is the capital and territory – commonly the Canton – of the same name, a certain special ecclesiastical arrangement exists to this day, which does not correspond to the conditions of these times, as it did in the beginning, and which requires a better ordering for the good of souls; also, for the sake of better ordering of the public affairs, and so that the diocesan Bishop, who for almost three centuries has led a stable community in Friburgi, may not lack his own church and cathedral chapter.

All of these things are also for the honor of the same city of Friburgensi, which has always faithfully adhered to the Catholic Church and has shown the Roman Pontiff the highest reverence. Therefore, We, having heard those who are concerned, and with the prior vote of Our beloved sons, the Cardinals of the Sacred Congregations of the Consistory and for Extraordinary Ecclesiastical Affairs,

[*Latin ed. p. 58*]

58. The Acts of the Apostolic See – Official Commentary. With the fullness of Apostolic authority, We have decreed the following:

I. The Diocese of Lausanne, besides the title of Geneva, which it already bears, shall also assume the title of Freiburg, and of Freiburg im Breisgau.

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II. The distinguished collegiate church of St. Nicholas, which exists in the city of Freiburg, shall henceforth be elevated to the rank of a cathedral church for the Diocese of Lausanne and Geneva, along with all the privileges and rights that other cathedral churches enjoy by common law.

III. Likewise, the collegiate chapter of the same church of St. Nicholas shall be erected into a cathedral chapter, consisting of ten canons with stipends, or residential canons, of whom three shall hold dignities, namely: the Provost, the Dean, and the Cantor; and ten canons without stipends.

IV. Among the canons with stipends, there shall be theologians and confessors, according to canon 398 and following of the Code of Canon Law. These offices shall be established as soon as possible.

V. Furthermore, the canons with stipende, with regard to the administration of their own property and the exercise of their rights, which are conferred upon them by the Code of Canon Law and by the present Constitution, shall be constituted as a distinct "legal entity," to be called the "College of St. Nicholas," solely for this purpose.

VI. In truth, the privileges, rights, and duties that are attributed to cathedral chapters in the Code of Canon Law shall pertain exclusively to the cathedral chapter.

VII. The Provost, as the highest dignity, shall retain the precedence of honor within the chapter, and other privileges, as are compatible with the prescriptions of the Code and with this new Constitution; in particular, the privilege of performing pontifical functions, as is shown in Chapter III of "Concordia," dated December 4, 1709, and in the Apostolic Letters "Exponi Nobis" from Our Predecessor, Pope Clement XII, dated September 27, 1731, paragraph 11. The Provost shall be followed, in order of precedence, by the other two dignities, the Dean and the Cantor. The other canons, whether residential or non-residential, shall sit in the chapter meetings according to the date of their installation.

VIII. Furthermore, the non-residential canons shall, in the sacred functions in which they participate, wear the same insignia as the residential canons.

IX. The canonical institution of the dignities remains reserved to the Holy See, as of right, for the other canons, to the Bishop. But the Apostolic See, in order that...

[*Latin ed. p. 59*]

I. The Acts of Pope Pius XI publicly attest to the benevolence shown by Freiburg; accordingly, He grants the privilege of presenting candidates for canonical prebends, but under the condition that the Republic shall continue, as it has done thus far, to contribute to the expenses for the maintenance of the cathedral church of St. Nicholas, and to contribute to the expenses of the divine cult in the city of Freiburg. Henceforth, the Bishop,

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after hearing the College of St. Nicholas, shall designate three candidates for each vacant canonical prebend. From these, the Government shall select one, whom it shall present to the Bishop for canonical institution. Regarding dignities, the same rule shall be observed, with the exception that the Bishop shall hear the entire Chapter before designating the three candidates. After the presentation is made to the Government, the Bishop shall inform the Holy See, so that the canonical institution may be received. X. Non-resident canons shall be freely appointed by the Bishop, after first hearing the entire cathedral Chapter, but with the exception of the primary obligation. XI. With regard to the parish of St. Nicholas, the Holy See will permit that the civil order, or class, commonly known as the bourgeoisie, shall elect a pastor from among three candidates designated by the Bishop, after hearing the College of St. Nicholas, either from within that College or from outside. In the respective election, the right to cast a vote shall pertain only to those bourgeois men who reside within the territory of the city of Freiburg, and who are recognized by ecclesiastical authority as Catholics. For this purpose, the city shall submit to the episcopal Curia a list of electors for review and approval. Before the election, a religious function shall be held, during which an ecclesiastical man selected by the Ordinary shall admonish the electors concerning the grave burden of conscience with which they are bound to choose the one among the designated candidates whom they deem most worthy in the sight of the Lord. No vote given to any name that is not found among the three determined by the Bishop shall be valid. Once the election has been properly completed, the one who has obtained the absolute majority of votes, with respect to the number of votes actually cast, shall be proclaimed elected. If, after three scrutinies, no one among the candidates obtains the absolute majority of votes, the election, or nomination, for that occasion shall devolve upon the Bishop. XII. The elected one, after being confirmed, examined, approved, and instituted as pastor by the Bishop, shall, by that very fact, also become a canon, if he is not already one. XIII. With regard to the other parishes, whether incorporated or not, when the collegiate Chapter of St. Nicholas freely renounces the right it has hitherto exercised to nominate their rectors, the Bishop shall provide, in accordance with the law, by a free collation. Regarding any questions arising from the administration of—

[*Latin ed. p. 60*]

69 Acta Apostolicae Sedis - The Official Commentary concerning the provisions which may arise from this declaration, the Bishop and the College, having deliberated on the matter, propose their resolutions to the Holy See. XIV. The present pastors of the parish churches of the city will retain the canonical benefice which they possess. In the future, if they should request it, and if one or both pastors are also to be named canons, the Bishop will, in each case, appeal to the Holy See to obtain the necessary

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dispensation. The Apostolic See trusts that the Republic, the city, and the people of Friburgensis, who are distinguished by their generosity, will provide the parishes with what is necessary, both for the divine worship and for the proper support of the pastors and their coadjutors. XV. Finally, the delimitation of the parishes within the city, and their division, suppression, translation, and other similar matters, will be the responsibility of the Bishop, in accordance with the sacred canons. Furthermore, these present Letters and everything contained within them, even that which any individual, or those who believe they have an interest, may have not heard, and have not agreed to beforehand, shall never, at any time, be subject to the vice of surreptition, or prevarication, or nullity, or to any intention of Ours, or to any other defect, even if substantial and unforeseen; but that these shall, as having been made and issued with full knowledge and authority, always and forever remain valid, and shall produce and obtain their full and complete effects, and shall be inviolably observed by all to whom they apply, and if, contrary to this, anything should happen concerning these matters, by any authority, knowingly or unknowingly, we wish and decree that it shall be entirely void and of no effect. With all of the above established, for the purpose of ordering the execution of the same, we hereby appoint our brother Marius Besson, Bishop of Lausanne, to this task, granting him all the necessary and appropriate faculties, including the power to delegate any person of ecclesiastical standing, to carry out the aforementioned purpose, and also to pronounce judgment on any opposition or difficulty that may arise in the execution of this decree, and to transmit an authentic copy of the completed execution to the Sacred Congregation Consistorial within six months. Finally, we decree that the same faith shall be given to these Letters, even if transcribed, printed, and signed by a public notary, and sealed by a person of ecclesiastical standing, as would be given to these Letters of Ours if they were presented originally or openly, in judgment and out of it.

[*Latin ed. p. 61*]

Acts of Pope Pius PP. 61, November. Notwithstanding the rules established by synodal, provincial, general, and universal councils, special or general constitutions and ordinances of the Apostolic See, and any other dispositions of our predecessors, the Roman Pontiffs, and all other contrary things whatsoever, to all of which we derogate by these present letters. Therefore, let no one dare to infringe or contradict what has been decreed by these our letters concerning erection, elevation, concession, statute, mandate, derogation, and will. But if anyone, with reckless audacity, should presume to attempt this, let him know that he will incur the wrath of the Almighty God and of the blessed Apostles Peter and Paul. Given at Rome, at Saint Peter's, in the year of Our Lord one thousand nine hundred and twenty-fourth, on the seventeenth day of October, in the third year of Our

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pontificate.

O. CARD. CAGIANO, Grand Cross of the Order of Saint Sylvester.

C. S. R. E.

Chancellor.

8. Iulius Raphael,

Substitute of His Holiness.

Registered in the Apostolic Archives, Volume XXX, Number.

CARD. DE

G. Campori,

Archbishop,

Consistorial Bishop of Sabina,

Secretary.

Apostolic Protonotary.

Apostolic Protonotary.

[*Latin ed. p. 62*]

6% Acta Apostolicae Sedis. LETTERS – Official Commentary. CONCERNING THE GRANTING OF THE TITLE AND PRIVILEGES OF A MINOR BASILICA TO THE CHURCH DEDICATED TO SAINT ANTONINUS, ABBOT, IN THE CITY OF SURRENTINA. PIUS PP. XI. For the perpetual memory of the matter. — To Saint Antoninus, Abbot, who, together with Renato, Valerio, Athanasius, and Baculo, is the patron of the archdiocese of Surrentina, a church in the city of Surrentinum has been dedicated from ancient times. It is said that the present temple was built in the tenth century; but afterwards, at various times, it was restored and embellished several times, and now consists of three naves, which are separated by arches with columns, which come from Numidia, from the vicinity of temples of idols. In the crypt of this church, the body of Saint Antoninus is honorably preserved and religiously venerated, for the saintly Abbot, having departed from the monastery of Cassinensi because he was compelled to flee from the devastation of the Lombard army, migrated to Surrentina, where, celebrated for his sanctity, he closed his days in the Lord. To the body of Saint Antoninus, frequent miracles, especially in freeing the possessed, are attributed, in order to obtain a valid intercession with God; therefore, the faithful of Christ come from afar, so that there is a continuous gathering of people in the aforementioned church, and therefore, the divine worship, with the commendable ministry of the priests, is carried out, and the sacred functions, to satisfy the piety of the people, are frequently and solemnly celebrated, with abundant decorations

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and furnishings. Having considered all these things, the present superiors of the aforementioned church, who humbly request Us, have asked Us to grant the title and privileges, in the manner of the Basilica of Rome, and the same Apostolic dignity, by granting prayers; for not only have they, in their own name and in the name of some of their citizens, humbly requested that we grant such favors, but also the venerable Archbishop of Surrentinum has added his weighty support to these desires. Wherefore, having also heard the Very Reverend and Very Noble Cardinals, Prefects of the Congregation of Sacred Rites of the Holy Roman Church, by Our apostolic authority, and by the force of the present Letters, We elevate the parochial church of Saint Antoninus, Abbot, existing in the city and archdiocese of Surrentina, to the title and dignity of a Minor Basilica, and We grant to it all and each of the rights, privileges, prerogatives, honors, and indulgences which, by law, belong to the Minor Basilicas of Our Most Holy City.

[*Latin ed. p. 63*]

63. The Acts of Pope Pius XI, establishing these present documents, which shall always be firm, valid, and efficacious, and shall produce and obtain their full and complete effects, and shall fully support the aforementioned holy monastery of Saint Anthony; and it shall be rightly judged and defined, and shall be rendered null and void if, concerning these matters, any attempt should be made, knowingly or unknowingly, by any authority whatsoever. Notwithstanding any contrary provisions. Given at Rome, near Saint Peter's, under the Fisherman's ring, on the tenth of December, in the year 1904, the third year of Our Pontificate. P. CARD. GASPARRI, Secretary of State.

II. THE BOUNDARIES OF THE APOSTOLIC VICARIATES OF MARIANNHILL AND NATAL ARE CHANGED. PIUS XI.

• For the sake of future remembrance. — From this chair of Peter, which we obtain from divine grace, as if from a sublime vantage point, we turn the eyes of Our mind to all regions of the world, and with diligent study, we determine and decree what is necessary for the better administration of sacred affairs there, or for the advancement of the Christian people. Guided by this purpose, when the venerable brother Adalber Fleischer, titular Bishop of Tiberiopolis and Apostolic Vicar of Mariannhill in Natal, requested that a portion of territory, belonging to the neighboring vicariate of Natal and situated to the south of Mariannhill, be ceded to his mission, and when the venerable brother Henry Delalle, titular Bishop of Thugga and Apostolic Vicar of Natal, agreed to this cession, We, after consulting with the Most Reverend and Most Illustrious Cardinals of the Holy Roman Church, who are in charge of the affairs of the Propagation of the Faith, and after carefully considering all the circumstances, deemed it fitting, in response to the prayers of the aforementioned prelates, to grant the request

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in order to promote greater growth of the faith in the aforementioned territory. Therefore, by Our own motion and with certain knowledge and mature deliberation, by Our authority and the fullness of Our apostolic power, by these presents We wish, We decree, and We command that the boundaries between the aforementioned missions shall henceforth be as follows: namely, the administrative boundary of the "district of Durban Umlaas," up to the properties, that is, the river of Umlaas; then the course of the Welbedacht River, from Mariannhill and from...

[*Latin ed. p. 64*]

The Acts of the Apostolic Delegation, situated to the north of the aforementioned river, within the vicariate apostolic of Mariannhill, are included, while the ancient boundaries to the west, established by the sources of the Umlaas river, remain unchanged. Furthermore, we declare and decree that these present Letters shall remain forever valid and effective, and shall fully and completely produce their intended effects and obtain their due force, and shall, for those to whom they pertain, or may pertain, now and in the future, be most efficacious; and thus it shall be judged and determined, and whatever is contrary shall be declared null and void from this moment and forever, concerning these matters, by any authority whatsoever, whether knowingly or unknowingly. Notwithstanding any contrary provisions. Given in Rome, at Saint Peter's, under the seal of the Fisherman, on the tenth day of December, in the year 1924, the third year of Our Pontificate. P. CARD. GASPARRI, Secretary of State.

III. APPROBATION OF THE CONSTITUTIONS OF THE ORDER OF CISTERCIANS OF STRICT OBSERVANCE.

PIUS PP. XI

For the perpetual memory of the matter.

The life of monks, according to the Rule of Saint Benedict, has always been diligently guarded by the Holy Church, which governs the nations, from recent times to the present, and which has, at times, raised up men whom God provided to restore the monks to their ancient sanctity, and to the salutary and principal path which the pious and wise founder marked out by his precepts. Among these vigilant guardians, it is fitting to remember Saint Odo, who, in the tenth century, reformed the religious life in the most famous Cluny monastery, so that for almost two centuries, a reform of the Benedictine monasteries flowed from Cluny. The same Odo also worked in Rome, and in the surrounding region, in the abbeys of Subiaco, Farfa, Saint Helias, and Nepeta; and his successors, Saint Maiolus, Odo of Cluny, and others, also took care of the monasteries which were in the regions of Parma, Rieti, Cava de' Tirreni, and others in Gaul and Italy, and finally, at Classe, near the city of Ravenna, from which Saint Romuald, the

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abbot, emerged, a new reformer of the Benedictine monks, to found the Order of the Camaldolese Hermits. Certainly, the institutions of Cluny, in the dark ages of the early Middle Ages, were...

[*Latin ed. p. 65*]

The acts of Pope Pius VI mention the Cluny monastery as a great bulwark of the Church. The governance of Saint Oddo restored the ancient rule of Saint Benedict, preserving silence, prayer, and labor. Since silence, by warding off worldly distractions, fosters the inner life, the monks readily devoted themselves to that work of God which Saint Benedict commanded his disciples to perform above all else. Because prayer was of great importance and required time, the Cluny customs, with their perfect chanting, the magnificence of their vestments and furnishings, the beauty of the sacred buildings adorned with elaborate decorations, and the variety of ceremonies, pleased and were well-received by all. The monks devoted a large part of the day to chanting and liturgical prayers; although they also diligently devoted themselves to reading and copying the works of ancient authors. However, with the passage of time, even the monastic discipline restored by the Cluny monks began to decline again for various reasons. But then, Robert of Molesme, an abbot who had often spoken with some of the more fervent monks of Molesme about the transgression of the rule of Saint Benedict, the father of the monks, was saddened and distressed. Finally, inspired by the grace of God, on the twentieth day of March in the year 1096, on the feast of Saint Benedict, with the consent of Hugo, the Archbishop of Lyons, and the legate of the Supreme Pontiff, he fulfilled his monastic profession, observing the holy rule exactly, and left the monastery of Molesme, coming to a remote, rural place called Cîteaux. In that place, he and his companions unanimously decided to observe the rule of Saint Benedict without any leniency or mitigation, living in the utmost poverty, and rejecting everything that was contrary to the rule. The Apostolic See, at the request of Alberic, the successor of Abbot Saint Robert, accepted this new family of religious men, with papal letters issued by Pope Paschal II on the nineteenth day of October of the year 1100 in Italy. Perhaps the monastery would have remained empty, if Saint Bernard of Clairvaux, along with twenty other companions, had not entered Cîteaux. Then, through the efforts, especially of Saint Bernard, who, although of advanced age, was called to undertake important tasks in the management of affairs, also aroused the enthusiasm of all to promote the Cistercian institutions, the new order of monks and monasteries of Cîteaux grew wonderfully. Meanwhile, Stephen III, the abbot, with the consent and deliberation of the community of brothers, drafted the first law of the Order, the Charter of Callistus, on the twenty-second day of December of the year 1119, and it was confirmed by apostolic authority. Later, Pope Eugene III, who had already been a monk in the monastery of Clairvaux, under the guidance of

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Saint Bernard, and then abbot of Saint Vincent and Anastasius near Rome,

[*Latin ed. p. 66*]

66 Acta Apostolicae Sedis - The Official Commentary had stated that, previously, Anastasius the Pope, John IV, and Hadrian, and also Alexander, the third pontiff by that name, had added certain laws, along with some explanations and additions, which they approved. From that very time, countless houses of the Cistercians existed throughout Europe; even in the first centuries of the Order, before the secular year had passed five hundred, numerous abbeys, filled with students, were counted; with great benefit to monastic discipline, but with little ecclesiastical adornment, and with considerable spiritual benefit to the faithful, who, having been led astray by the storms of the times, could continually draw examples of the best and most abundant humility, obedience, sanctity, patience in labor, and steadfast frugality from the lives of these Cistercians. Therefore, rightly and justly, the Roman Pontiffs have often been involved in the affairs of the Order of the Cistercians with diligent and benevolent study; and among them, we remember Our Predecessors, Clement XIV, and also Benedict XII, who, previously, were monks from the same Cistercian family, who, with apostolic letters entitled "Parvus fons," dated June 9, 1745, and the Apostolic Constitution "Fulgens lux," signed on July 14, 1335, provided new safeguards and, as it were, two foundations for the same Order, which they highly praised. However, the vicissitudes of time and circumstances also brought about changes in the Order of the Cistercians, so that the monks began to deviate from the former strictness of morals, and to indulge in broader forms of life; therefore, and in this, as formerly in other religious families, which trace their origin and Rule to Saint Benedict, God inspired men to restore the ancient customs. The restoration of religious discipline is particularly noteworthy, which, in the Trappist abbey, united with the Cistercian Order from the time of Eugene II, was completed in the seventeenth century, and which brought such fame to these Trappist monks, that after the French Revolution, at the end of the eighteenth century, when the affairs of nations were being restored to their former state, monasteries of the Trappist Congregation were easily increased, which were a great support and a clear ornament to the Church and to society. However, in the nineteenth century, and with monastic observances, the Westmalle, Melleray, and especially the Trappist Cistercians of Seven Springs obeyed; but Our Predecessor Leo XIII united them into a single Order of their own, formerly the Cistercian Reformers, then the Cistercian Reformers or the Strict Observance, now called the Trappists, under the government of a single superior, with letters under the Fisherman's seal, signed on March 17, 1883, and on July 3, 1882. Among these Cistercian Reformers, as among the students of

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the older Cistercians, the...

[*Latin ed. p. 67*]

67. The acts of Pope Pius, to the glory of God, concerning the perfection of the spiritual life of a man, which is sought through penance, especially through true silence, labor, and prayer. For Saint Benedict commanded his monks to pray and to work; but if a monk truly seeks God, he must be concerned that the monastery is dedicated to the work of God. Nothing should be placed before the work of God; indeed, the school of Saint Dominic is properly constituted for the service of God. Therefore, so that they may follow the footsteps of our Lord Jesus Christ, who spent the night in prayer (Luke, VI, 12), the monks frequently, daily, and with fervent prayer, obey the commands of prayer; and the Father, although everything that they do is referred to the glory of God, and although, according to the Rule, whatever they begin to do is perfected by God through the most fervent prayer, nevertheless, to fulfill the divine work, the disciples of Saint Benedict and Saint Bernard are called upon, in a special way, to offer the sacrifice of praise to God without end. Far removed from worldly things, living piously, laboriously, and penitently in the monastery, so too do the monks of Cîteaux today, fulfilling the duty that the Psalmist says: "All the earth shall adore you, and shall sing to you" (Psalm 72:11), a duty that the forgetful people of this age easily lose. For these Cistercians are not merely monks, but they emulate the perfection of spiritual life through "the way of contemplation and penance," listening to the words of the Psalmist: "I will bless the Lord at all times; his praise shall be in my mouth forever" (Psalm 34:1), and they diligently recite the Office, but also daily recite a small portion of the Office of the Blessed Virgin Mary, to whom they owe the greatest devotion, and they pray for the conversion of sinners, for the salvation of Christian faithful throughout the world, and for the increase of the militant Church; and finally, they pray most fervently before the august Sacrament, so that they may turn the hearts of the faithful to Christ Jesus, hidden under the veils of the Eucharist. We have already mentioned those who, bound to the regular life, perform their duties in the Church through constant prayer and the office; and the examples of these please us, and, once again, in these miserable times, we wish to offer to all the faithful an encouragement to pray for them, and especially to kindle the ardor for the Most Holy Eucharist, which is publicly exposed in some places; indeed, on one occasion, the Reformed Cistercians humbly asked us to renew, with our apostolic authority, their Constitutions, for the Constitutions of the Cistercians, which are a firm foundation of observance, had been approved by our predecessor, Pope Leo XIII, as mentioned above; now, it was necessary to adapt them to the Code of Canon Law; and therefore, the Cistercians, of whom today, with God's help, there are eighty monasteries, which are inhabited by more than four thousand religious, convened in a General

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Chapter in the year 1921, so that they might perfect this matter, with our counsel. These amended Constitutions, in the Latin language,

[*Latin ed. p. 68*]

68 Acta Apostolicae Sedis - An Official Commentary, prepared by the Sacred Congregation for the Affairs of Religious Orders, reviewed on the twentieth day of the month of August in the year 1924, and the following is its content: CONSTITUTIONS OF THE ORDER OF THE CISTERCIANS OF STRICT OBSERVANCE, PART I, ON THE GOVERNMENT OF THE ORDER, CHAPTER I, On the General Chapter. 1. The power of the Order rests with the General Chapter. ...and the rest. Desiring and gladly granting, We have heard, and it is also reported to Us, that Our beloved son, Camillus, Cardinal of the Holy Roman Church, Deacon of Saint Mary Major, Lawrence, to the Sacred Congregation for the Affairs of Religious Orders, by his own initiative and with certain knowledge, and after mature deliberation, and by the fullness of Our apostolic authority, by the tenor of the present document, and in a perpetual manner, fully approve the aforementioned Constitutions of the Reform of the Cistercians, or of Strict Observance, and We add to them the highest strength of apostolic sanction. These things We have decreed, declaring that these present Letters shall always exist and remain, and shall have and obtain their full and complete effect, and We fully support the same Order of the Cistercians of Strict Observance; and thus, it shall be rightly judged and defined, and shall be declared invalid and of no effect from now on, if anything should happen to it, whether by anyone, knowingly or unknowingly, that attempts to alter it. Notwithstanding any Apostolic Constitutions and ordinances to the contrary. We wish that copies of these present Letters, even printed ones, signed by the hand of a public Notary, and sealed with the seal of a person constituted in ecclesiastical dignity or office, shall have the very same validity as if the present Letters were exhibited or shown. Given at Rome, at Saint Peter's, under the Fisherman's ring, on the twenty-sixth day of the month of January in the year 1925, in the third year of Our pontificate. P. CARD. GASPARRI, Secretary of State.

[*Latin ed. p. 69*]

ACTA SACRAE CONGREGATIONIS SUPREMAE SACRAE CONGREGATIONIS SANCTI OFFicii. DECRETUM, QUO SACERDOS ERNESTUS BUONAJUTI IURE HABITUM ECCLESIASTICUM GESTANDI PRIVATUR.

By decree of the first day of the week, March 26th of the preceding year, published in the Official Bulletin of the Holy See under the date of March 27th of the same year, after it was stated that the Reverend Ernesto Buonajuti, despite the grave canonical sanctions to which he had already been subjected, and despite his repeated protests of submission, obstinately con-

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tinued in his disastrous modernist propaganda, this Supreme Sacred Congregation of the Holy Office, guardian and defender of the integrity of the faith and of morals, with the express approval of the Holy Father, declared him subject to all legal consequences; condemned and proscribed all of his books and writings, ordering their inclusion in the Index; and furthermore forbade him to write, to give conferences, and to teach in public schools on matters pertaining to religion. It was hoped that, shaken in his priestly soul, he would finally cease from his wicked work. But in vain: for not only has there been no full submission from him after the aforementioned decree; but he has also, with words and with new writings, continued and continues to this day, as if nothing had happened, in the very same manner.

Deeply saddened by this contumacy, the Most Eminent Cardinals, General Inquisitors, in order not to neglect their indispensable duty, in the plenary assembly of the first day of the week, January 28th, 1925, judged that, while all the individual parts of the preceding decree remain in force, the aforementioned Reverend Ernesto Buonajuti must be deprived of the right to wear the ecclesiastical habit, with all the penal consequences that derive therefrom, and at the same time condemned and proscribed all of his new publications, as well as the new journal *Ricerche religiose* by him directed (Vol. I, January 1925, No. 1, Roma).

[*Latin ed. p. 70*]

70 Acta Apostolicae Sedis - Commentarium Officiale.

In this painful occasion, the Most Eminent Fathers have also desired that the faithful be authoritatively warned, as they now warn them with this act, that it is their precise duty to avoid this perverse priest, abstaining from reading his books and publications, and from seeking his instruction. All of these things, which were reported distinctly during the usual audience the day after, were fully approved and confirmed by the Holy Father. And I, from the Palace of the Holy Office, January 30, 1925. Luigi Castellano, Notary of the Most Holy Congregation of the Holy Office.

SACRA CONGREGATIO CONSISTORIALIS

FOR THE GOOD OF CHURCHES.

Our Most Holy Lord Pope Pius, by divine Providence, PP. XI, has provided for the following Churches, each with its own pastor, through the decrees of the Sacred Congregation Consistorialis:

January 16, 1925.

— To the Metropolitan Church of Genoa, the Reverend Father Dalmatius Minoretti, formerly Bishop of Crema, has been appointed.

— To the titular archiepiscopal Church of Verissa, the Reverend Father

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Felice Ambrosius Guerra, formerly Archbishop of Sancti Iacobi de Cuba, has been appointed.

SACRA CONGREGATIO DE PROPAGANDA FIDE

NOMINATIONS.

Decree of the Sacred Congregation of Propaganda Fide; dated January 16, 1925.

The Reverend Father Lucianus Bossens has been appointed as the President of the Pontifical Work for the Propagation of the Faith for the Republic of Helvetia; and the Reverend Father Paulus M. Krieg has been appointed as a member of the Superior General Council of the same Pontifical Work for the same Republic.

NB. - Page 23, line 4, from the bottom, for "Iehel," read "Iehol."

24, line 21, read "Wufu."

26, lines 15 and 21, for "Tonkino," read "Wulm. Cocincina."

[*Latin ed. p. 71*]

SACRED CONGREGATION FOR RITES

ROMAN, OR PARISIAN, SACRED CONGREGATION.

CONCERNING THE CANONIZATION OF BLESSED MAGDALENE SOPHIA BARAT, FOUNDRESS OF THE CONGREGATION OF SISTERS OF THE SACRED HEART OF JESUS.

ON A DOUBT.

Regarding the veneration, miracles, and healings attributed to the intercession of Blessed Magdalene Sophia Barat, about which this Holy See has been petitioned, it is certain that the case in question occurred after her death, and that the effect was such that it could not have been brought about by the natural forces of the created world.

Furthermore, as was to be expected and is indeed necessary, the physicians and surgeons, who had been involved in the treatment of the religious woman and were experienced in such matters, and who were, moreover, outstanding and approved practitioners of the healing arts, chosen for this very purpose, and who, by order of the law, were to assist the Disputants of this Sacred Congregation with their particular expertise, and who were to be guides and leaders in this endeavor, leading and demonstrating as it were, with their hands, have openly acknowledged and confessed that the healing was truly and salutary, and that it was brought about by the

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intervention of the Holy Order.

However, a third person, after the two colleagues who preceded him, arrived, an official expert, who, although he himself considered and believed that the healing of Sister Rose Coyne, about which we spoke second, was due to a miracle, and that the nature and cause of the illness were such that it could not have been cured by natural means, nevertheless, he judged it necessary to withhold his judgment, until Sister Rose Coyne had been subjected to a new medical examination.

For, after scarcely a year had elapsed since the aforementioned Sister had returned to health, a thorough examination of her by a physician revealed that there was no basis for any assessment; and therefore, it would have been proper to affirm more firmly the constancy and perseverance of the healing, and that there was no remaining indication of any danger of relapse.

Scarcely had this been said, when this Sacred Congregation, having received what had been proposed, proceeded to exercise its right to demand...

[*Latin ed. p. 72*]

72 Acta Apostolicae Sedis – the official record, which, inasmuch as it confers a great deal of authority and security upon judgment, could certainly be of use; and it has indeed proven so, as the events have abundantly demonstrated. In one case, a woman named Eosa, who had been restored to perfect health almost six years ago after a serious illness, was subjected to a medical examination. She was found to be completely healed, and no trace of any recurrence was detected, as was evident from the official records. Recently, reports were transmitted from America and presented to this Sacred Congregation, where they were read and carefully examined. The same expert physician, who had previously conducted the examination, was again consulted. When asked whether he still considered the caution to be necessary, he stated, with commendable candor and firmness, that he no longer saw any reason for it. Furthermore, it should be noted, with respect to the first point in the order of presentation, that the physical healing of the woman, Mary DeSalm-Salm, cannot be legally proven to be instantaneous, since it is based on the testimony of a single healed person. However, this miracle, the cause of which must be carefully considered, cannot be detrimental to the healing itself, which was obtained through a disease that was entirely unknown to any natural means of healing, as was stated by the medical experts and surgeons who were consulted by order. Therefore, the argument put forward by Benedict XIV is relevant, who, following the opinion of theologians and doctors of canon law, stated: "...instantaneousness is not necessarily required in miracles of the first and second kinds, but it is absolutely necessary in miracles of the third kind" (lib. I V, part. I, cap. 8, n. 15). Moreover, among others, the renowned Car-

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dinal Lawrence Brancati Lauria, of the Order of Friars Minor Conventual, whose name, authority, and teachings are widely respected, is quoted as saying: "It may happen that these illnesses, which are curable, and of any kind, have progressed to such an extent that, as I believe was the case here, they were on the verge of death. If, after a certain period of time, the healing occurs, it is not necessarily instantaneous. Therefore, the power of miracles is to overcome the course of the disease; and if this is considered as proof, then it remains to be determined whether it is a miracle of the first, second, or third kind, since it is said that in the second kind, the healing is instantaneous (loc. cit.). In all these positive and direct arguments, the proof of both miracles emerges, and their strength and confirmation are further enhanced by indirect evidence as well.

[*Latin ed. p. 73*]

The Holy Congregation, in its seventy-third session, concerning the examination of miracles; indeed, with the difficulties that had arisen, a suitable solution was found; and this is a firm argument that all those who serve this Holy Congregation, whether as defenders, investigators, or those who oppose, are all, with keen and earnest study, seeking to inquire and to attain the truth. Therefore, adhering to the most judicious norms, of which mention has been made above, and with due caution and diligence, the most excellent Patron diligently pursued the matter, so that those things which they were to achieve might be successfully accomplished; and although the questions concerning these two healings had been discussed in a preliminary session of the Congregation, a conclusion was reached in the general Congregation, which was held on the second day of the aforementioned month of December, before the Most Holy Pope Pius XI. In this matter, the following was discussed with the Most Reverend Cardinal Caietan Bisleti: "Regarding the miracles of Mary and Magdalena, after the veneration of Sophia Barat, is it established, in the case and to the effect of which we are speaking, that an indulgence was granted by the Apostolic See?" All those present, the Most Reverend Cardinals and Consultors, expressed their own opinions, which, although carefully and diligently considered, the Most Holy Lord decided to postpone the expression of His supreme judgment, seeking more extensively the guidance and light of divine wisdom. However, having decided to make it known, He appointed this day, which is the Lord's Day, after the Nativity of the Divine Child, and on the feast of the Holy Innocents; therefore, acting most devoutly, He ordered the Most Reverend Cardinals Anthony Vico, Bishop of Porto and Santa Rufina, Prefect of the Sacred Congregation of Rites, and Caietan Bisleti, the Relator of the cause, together with the Reverend Father Angelo Mariani, General Promoter of the Faith, and myself, the undersigned Secretary, to be summoned, and He solemnly declared: "It is established that, in the case of the healing of the heart of Jesus, in the instant miracle of the

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sister, Mary, who had previously reached a perfect and complete state of health from the Society of the Sacred Heart of Jesus, and in the healing of the sister, Rosa Coyne, from the Society of the Sacred Heart, who suffered from phthisis." This Decree was ordered to be published and inserted into the acts of the Sacred Congregation of Rites on the fifth day before the Kalends of January, in the year 1924.

A. CAED. VICO, Bishop of Porto and Santa Rufina, Prefect of the Sacred Congregation of Rites. & S. ALEXANDER, ACTA, Vol. XVII, n. 3. - 3 - 2 - 9 2 5. Verde, Secretary.

[*Latin ed. p. 74*]

74 Acta Apostolicae Sedis - Official Commentary ACTA OF THE SACRED ROMAN TRIBUNALS. ROTA I. Causes I in the Tribunal of His Holiness. In the year 1924, the definitive sentence is published only in the dispositive part: I. LEODIEN. - NULLITY OF MARRIAGE, on the grounds of coercion and fear on the part of the woman. Rotal Turn: F. Parrillo, Defender of the Bond, substituted: C. Advocatus: V. F. Solieri, I. Florczak. Conte. Pozzani. Doubt: "Whether the nullity of the marriage is established in this case." Sentence of January 8: "Affirmative." II. CAIAOEN. - NULLITY OF MARRIAGE on the grounds of coercion and fear on the part of the woman. Rotal Turn: Defender of the Bond: C. Jullien, Ponens, E. Hindringer, substituted: C. Conte. F. Guglielmi. Astorri. Doubt: "Whether the sentence of the Rota of December 19, 1922, should be confirmed or rejected in this case." Sentence of January 12: "To be confirmed, or that illicit affinity exists, and therefore, the nullity of the marriage is established in this case." III. N. N. - NULLITY OF MARRIAGE on the grounds of [illegible]. Rotal Turn: Defender of the Bond: L. Florczak, substituted: Ponens, C. U. Mannucoi, A. Jullien. Conte. Legrand. Doubt: "Whether the nullity of the marriage is established in this case." Sentence of January 2: "Affirmative." IV. N. N. - NULLITY OF MARRIAGE on the grounds of impotence on the part of the woman. Rotal Turn: Defender: F. Parrillo, Ponens, Quattrocolo. F. Solieri, I. Florczak.

[*Latin ed. p. 75*]

S. Advocatus: V. Romana 75 Bota Sacconi. Doubts: "1) Whether nullity of marriage can be declared in this case; and to what extent, negatively; 2) Whether advice should be given to the Most Holy Father regarding a dispensation concerning a valid but unconsummated marriage, in this case." Decision of February 9th: "Negatively, in both cases."

V. N. N. - NULLITY OF MARRIAGE based on the grounds of impotence on the part of the husband.

Turnus Rotalis: M. Massimi, presiding; I. Vinculi; H. Defensor. Advocates: C. Grazioli, F. Parrillo. Quattrocolo. Astorri. Doubt: "Whether nullity of marriage can be declared in this case." Decision of February 15th:

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"Affirmatively."

V I . N. N. - NULLITY OF MARRIAGE.

Turnus Rotalis: Vinculi A.; Defensor. Advocates: F. Jullien, presiding, substituted by C. Hindringer; F. Guglielmi. Conte. Bersani. Doubt: "Whether nullity of marriage can be declared in this case." Decision of February 18th:

V I I . N. N. - NULLITY OF MARRIAGE.

Turnus Rotalis: F. Solieri, presiding; Vinculi H.; Defensor. Advocates: A. Florczak, presiding; U. Mannucci. Quattrocolo. Wynen. Doubt: "Whether nullity of marriage can be declared in this case." Decision of February 19th: "Negatively."

VIII. VICARIATUS APOSTOLICI T O N - K I N MARITIMI. - NULLITY OF MARRIAGE based on the grounds of coercion and fear on the part of the husband.

Turnus Rotalis: A. Jullien, presiding; E. Vinculi, substituted by C. Conte. Defensor. Advocates: A. Hindringer, F. Guglielmi. Wynen. Doubt: "Whether nullity of marriage can be declared in this case." Decision of February 29th: "Affirmatively."

I X. VESTMONASTERIEN. - NULLITY OF MARRIAGE based on the grounds of lack of consent on the part of the husband.

Turnus Rotalis: M. Vinculi; Defensor. Advocates: V. Massimi, presiding; E. Chimenti; F. Quattrocolo. Sacconi. Guglielmi. Doubt: "Whether nullity of marriage can be declared in this case." Decision of March 1st: "Negatively."

[*Latin ed. p. 76*]

76 Acta Apostolicae Sedis - Commentarium Officiale X. VARSAVIEN. - NULLITY OF MARRIAGE based on the grounds of force and fear on the part of the woman. Turnus Rotalis: Vinculi Defensor: Advocatus: Dubium: A. F. Solieri, H. Ponens, I. Florczak, U. Mannucci. Quattrocolo. Carabini. "Whether the sentence of the Sacred Roman Rota, dated August 10, 1923, should be confirmed or rejected." Sentence dated March 6: "It is to be confirmed, or it is established that there is a nullity in the marriage in this case." X I. N. N. - NULLITY OF MARRIAGE based on the grounds of impotence on the part of the woman. Turnus Rotalis: Vinculi Defensor: Advocatus: V. MATRIMONII Massimi, Ponens, H. ex capite R. Chimenti, F. Guglielmi. Quattrocolo. Pozzani. Dubium: "Whether it is established that there is a nullity in the marriage in this case." Sentence dated March 8: "Affirmative." X I I. AUXITANA. - NULLITY OF MARRIAGE based on the grounds of clandestine marriage. Turnus Rotalis: Vinculi Defensor: Advocatus: I. H.

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Dubium: "Whether it is established that there is a nullity in the marriage in this case." Florczak, H. MATRIMONII Ponens, U. ex capite Mannucci, A. Jullien. Quattrocolo. Benvignati. Sentence dated March 8: "Negative." XIII. PITTSBURGEN. - NULLITY OF MARRIAGE based on the grounds of force and fear. Turnus Rotalis: Vinculi U. Defensoris Advocatus: A. Mannucci, substitutus: Ponens, C. A. Jullien, R. Hindringer. Conte. Wynen. Dubium: "Whether it is established that there is a nullity in the marriage in this case." Sentence dated March 11: "Affirmative." X I V. N. N. - NULLITY OF MARRIAGE based on the grounds of lack of consent. Turnus Rotalis: Vinculi R. Defensor: Advocatus: V. MATRIMONII Chimenti, H. Ponens, ex M. capite Massimi, I. Grazioli. Quattrocolo. Sacconi. Dubium: "Whether the sentence of the Rota dated April 29, 1922, should be confirmed or rejected in this case." Sentence dated March 14: "It is to be rejected, or it is established that there is a nullity in the marriage in this case." X V. N. Turnus N. - NULLITY OF MARRIAGE based on the grounds of impotence on the part of the man. Rotalis: R. MATRIMONII Chimenti, Ponens, ex R. capite Hindringer, F. Guglielmi.

[*Latin ed. p. 77*]

S. Romana: Cause of the Defender of the Bond. Advocate: V.; substitute: C. 77. Conte: Pozzani. Doubt: "Whether the Royal Sentence of June 14, 1923, should be confirmed or infirm in this case." Sentence of March 29: "It is to be confirmed, or it is established that there is a nullity of marriage in this case."

XVI. TORNACEN. - Nullity of Marriage, under the head of lack of consent due to the woman's dementia. Royal Court: Defender of the Bond: Advocate: F. Mannucci; substitute: Ponens, C. A. Jullien, R. Hindringer. Conte: Bersani. Doubt: "Whether there is a nullity of marriage in this case." Sentence of April 8: "Negative."

XVII. APOSTOLIC VICARIATE OF TONKIN MARITIME. - Nullity of Marriage, under the head of force and fear. Royal Court: Defender of the Bond: Advocate: A. Jullien; substitute: Ponens, C. R. Hindringer, F. Guglielmi. Conte: Limongelli. Doubt: "Whether there is a nullity of marriage in this case." Sentence of April 9: "Affirmative."

XVIII. APOSTOLIC VICARIATE OF NORTH MANCHURIA. - Nullity of Marriage, under the head of the woman's fault. Royal Court: Defender of the Bond: F. Solieri; Ponens, I. Florczak, U. Mannucci. Defender: Advocate: raptus H. H. Quattrocolo. Benvignati. Doubt: "Whether there is a nullity of marriage in this case." Sentence of May 23: "Affirmative."

XIX. COLONIAL. - Nullity of Marriage, under the head of lack of consent. Royal Court: F. Parrillo, Ponens, F. Solieri, I. Florczak. Defender of the Bond: Advocate: H. H. Quattrocolo. Benvignati. Doubt: "Whether there is a nullity of marriage in this case." Sentence of May 27: "Affirmative."

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XX. APOSTOLIC VICARIATE OF TONKIN MARITIME. - Nullity of Marriage, under the head of force and fear. Royal Court: Defender of the Bond: U. Mannucci, Ponens, substitute: C. R. Conte. Hindringer, F. Guglielmi.

[*Latin ed. p. 78*]

78. Acta Apostolicae Advocatus: A. Sedis - Commentarium Officiale Wynen.

Question: "Whether there exists a cause for the nullity of the marriage, in this case."

Judgment of May 30th: "Affirmatively."

XXI. N. IST. - NULLITY OF MARRIAGE based on the crime or adultery with a promise of marriage.

Rota Court: Vinculi J.

Defender: Florczak, H.

Judges: U. Mannucci, A. Jullien, Quattrocolo.

Advocates: N. Ferrata, V. Sacconi.

Question: "Whether there exists a cause for the nullity of the marriage, in this case."

Judgment of May 31st: "Negatively."

XXII. N. N. - DEFAMATION.

Rota Court: I. Grazioli, Ponens, F. Parrillo, F. Solieri.

Promoter of Justice: F. Bracci.

Advocates: V. Sacconi, A. Pericoli, P. Guidi.

Questions: "1) Whether there exists defamation on the part of Sac. T. and L. against Sac. G., to the extent that there is a place for making amends, in this case; 2) Regarding which expenses of the first judgment are to be paid, in this case."

Judgment of June 3rd: "Regarding the first, affirmatively; regarding the second, by the appellants."

XXIII. CRACOVIEN. - NULLITY OF MARRIAGE based on the grounds of force and fear.

Rota Court: M. Massimi, Ponens, I. Grazioli, F. Parrillo.

Defender's Advocate: A.

Substitute: C. Conte, Wynen.

Question: "Whether there exists a cause for the nullity of the marriage, in this case."

Judgment of June 4th: "Negatively."

XXIV. WESTMONASTERIEN. and - NULLITY OF MARRIAGE based on

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the grounds of force and fear.

Rota Court: I. Florczak, Ponens, U. Mannucci, A. Jullien.

Defender: H. Vincoli, Quattrocolo.

Advocates: V. Sacconi, N. Ferrata.

Question: "Whether there exists a cause for the nullity of the marriage, in this case."

Judgment of June 6th: "Affirmatively."

XXV. N. N. - NULLITY OF MARRIAGE based on the grounds of a condition imposed.

Rota Court: M. Massimi, Ponens, B. Chimenti, I. Grazioli.

Defender's Advocate: V.

Substitute: Pozzani, C. Conté.

[*Latin ed. p. 79*]

79. Rome. Regarding a doubt concerning the nullity of a marriage, in a certain case. The judgment of June 13th: "Affirmative."

26. Segni. Concerning the nullity of a marriage, based on the grounds of force and fear.

Rota Turn: Vinculi Defensor: Advocates: V. Florczak, H. Ponens, IT. Mannucci, A. Jullien.

Quattrocolo. Sacconi.

Doubt: "Does the nullity of the marriage exist in this case?"

Judgment of June 17th: "Negative."

27. Paris. Concerning the nullity of a marriage, based on the grounds of force and fear.

Rota Turn: F. Parrillo, Ponens, F. Solieri, I.

Vinculi Defensor's Advocate: V.

Substitutus: C. Florczak.

Conte. Sacconi.

Doubt: "Does the nullity of the marriage exist in this case?"

Judgment of June 20th: "Negative."

28. Rome. Concerning credits.

Rota Turn: M. Massimi, Ponens, I. Grazioli, F. Parrillo.

Advocates: I. Guasco, F. Bersani, representing the Collegium Germanicum through Reverend Father Franciscus Graeco; and for the Collegium Paula Nalbone, represented by the Rector of the same College.

Doubt: "Should the judgment of the Rota of June 22, 1923, be confirmed or rejected, in this case?"

Judgment of June 21st: "It should be rejected, that is to say: The Collegium Graecum must itself pay the tax commonly called 'Ricchezza Mo-

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bile' for the Collegium Germanico Hungarico, to which the entire sum is due, and must also refund the tax already paid for the installments that matured on July 10, 1917."

29. N. N. Concerning the nullity of a marriage, based on the grounds of the husband's impotence.

Rota Turn: Vinculi Defensor: R. Chimenti, Ponens, H. Hindringer, F. Guglielmi.

Quattrocolo.

Advocate: C. Astorri.

Doubt: "Should the judgment of the Rota of February 15, 1924, be confirmed or rejected, in this case?"

Judgment of June 21st: "It should be confirmed, that is to say, the nullity of the marriage exists."

30. Concerning N. N. Concerning the nullity of a marriage, based on the grounds of clandestine marriage and rato.

Rota Turn: Vinculi Defensor: U. Mannucci, H. Ponens, Quattrocolo, F. Guglielmi.

[*Latin ed. p. 80*]

Acts 80 of the Apostolic See - Official Commentary.

Doubts: 1) Does the following case constitute nullity of marriage? And to the extent that it is negative: 2) Should advice be given to the Most Holy Father regarding a dispensation over the consummation of marriage in this case?

Advocate: A. Wynen.

Judgment of June 25th: "Advice should be given to the Most Holy Father regarding a dispensation over the marriage, even if it has been consummated, in this case."

XXXI. ROME. - CONCERNING INCOME AND FUNERARY EXPENSES.

Rotary Session:

Promoter of Justice:

Advocates: V. Chimenti, F. Sacconi, Ponens, M. Massimi, I. Grazioli, Bracci, N. Patrizi.

Doubts: 1) Do the rights pertaining to Article 10 of the Gregorian Reform belong to the Archiconfraternity? And to the extent that it is affirmative: 2) Can the Archiconfraternity reclaim these rights from the Most Holy Chapters of Celio and Julian, notwithstanding the Bull "Susceptum" of October 24, 1906? 3) And, according to the Concordat of December 22, 1909, between the Archiconfraternity and the Chapters, must the Chapters render

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an account of the income received to date and of that to be received in the future, so that whatever remains after the expenses of worship, amounting to 13,000 livres, are given to the poor of the parish?"

Judgment of June 26th: "Regarding the first and second points, affirmative. Regarding the third point, affirmative, and the Chapter must render an account to the Cardinal Vicar of the City, according to canon 1525, paragraph 1, of the Code of Canon Law, and Article 11 of the Concordat."

XXXII. MEDELLIN. - CONCERNING EXCOMMUNICATION.

Rotary Session:

Promoter of Justice:

Advocates: II. Massimi, F. Ponens, R. Chimenti, I. Grazioli, Bracci, Benvignati, V. Sacconi.

Doubt: "Does it appear that Mr. Joseph Gomez has incurred excommunication in this case?"

Judgment of July 7th: "Negative."

XXXIII. COLOCEN. - CONCERNING NULLITY OF MARRIAGE due to force and fear.

Rotary Session:

Defender of the Bond:

Advocates: I. P. Massimi, H. Ponens, R. Chimenti, I. Grazioli, Quattrocolo, Certo.

Doubt: "Does it appear that there is nullity of marriage in this case?"

Judgment of July 21st: "Affirmative."

XXXIV. N. N. - CONCERNING DEFAMATION.

Rotary Session:

Promoter of Justice: Parrillo, F. F. Bracci, Solieri, Ponens, I. Florczak.

[*Latin ed. p. 81*]

Advocates: V. Sacconi, S. Romana, N. Patrizi. 81. The Rotta presented a case with doubts: 1) Whether it is established that there was defamation by the Reverend Father R. against the Reverend Father P., in this case, and whether this is affirmative; 2) Whether there is a basis for the reparation of damages and the imposition of penalties, in this case; 3) Whether it is established that there was calumny by the Reverend Father P. against the Reverend Father B., in this case, and whether this is affirmative; 4) Whether there is a basis for the reparation of damages and the imposition of penalties, in this case. The judgment of July 30th: "Regarding I, negatively, or it does not fully appear to be the case. Regarding II, provisionally, but with the full right of the Ordinary according to canon 2222, § 2 of the Code

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of Canon Law. Regarding III, negatively. Regarding IV, provisionally." 35. N. N. - NULLITY OF MARRIAGE based on the grounds of a condition imposed. The Rotta of Botalis: I. Grazioli, as Judge; the substitute for the Defender of the Bond: C. Advocates: H. Benvignati, V. F. Parrillo, F. Solieri. Conte. Sacconi. The doubt: "Whether the nullity of the marriage is established, in this case." The judgment of August 4th: "Negatively." 36. And concerning N. N. - NULLITY OF MARRIAGE based on the grounds of lack of free consent. The Rotta: The Advocate for the Defender of the Bond: U. V. Mannucci, A. Jullien, substitute: C. Conte. Judge: F. Guglielmi. Sacconi. The doubts: "1) Whether the nullity of the marriage is established, in this case, and whether this is negative; 2) Whether it is advisable to grant the Most Reverend dispensation for a marriage that is valid but not consummated, in this case." The judgment of August 5th: "Negatively in both cases." 37. PARISIEN. - NULLITY OF MARRIAGE based on the grounds of coercion and fear. The Rotta: F. Parrillo, as Judge; the substitute for the Defender of the Bond: C. Advocates: N. Ferrata, V. F. Solieri, I. Florczak. Conte. Sacconi. The doubt: "Whether the nullity of the marriage is established, in this case." The judgment of August 6th: "Affirmatively." 38. VICARIATE APOSTOLIC OF UGANDA. - NULLITY OF MARRIAGE based on the grounds of coercion and fear. The Rotta: The Advocate for the Defender of the Bond: I. P. Jullien, appointed: Judge, A. F. Guglielmi, H. Quattrocolo. Wynen. Certo. The doubt: "Whether the nullity of the marriage is established, in this case." The judgment of August 7th: "Affirmatively."

[*Latin ed. p. 82*]

82 Acta Apostolicae Sedis - Commentarium Officiale XXXIX. PORTUS HISPANIAE. - OF HEREDITARY PROPERTY. Turnus Rotalis: F. Promotor Iustitiae: Advocates: A. Dubia: 1) Parrillo, F. Wynen, «Cuinam Ponens, F. Solieri, I. Florczak. Bracci. V. Sacconi. pertain the sum of 3,000 Angli, concerning which the matter is: ownership and administration of the property. 2) In what proportion must this same sum be divided among the parties?». Sentence of August 9th: Regarding I) It pertains (respectively) to the Reverend Archbishop of the Most Holy Trinity and the Community of Sisters of St. Joseph of Cluny, of that same place, for the determination of the subsequent proportion. Regarding II) The sum must be divided equally among the parties. XL. ROTTENBURGEN. - NULLITY OF MARRIAGE, Chapter VI and VII. Turnus Rotalis: Vinculi Defensor, Advocate: A. F. Parrillo, Ponens, deputed: I. F. Solieri, I. Florczak. Brocco. Wynen. Dubium: «Does the nullity of the marriage exist, in this case?». Sentence of August 13th: «Affirmative». XLI. N. N. - NULLITY OF MARRIAGE, based on the defect of consent due to the woman's insanity. Turnus Rotalis: Vinculi Defensor: Advocate: H. M. Massimi, H. Ponens, I. Grazioli, F. Parrillo. Quattrocolo. Benvignati. Dubium: «Does the nullity of the marriage exist, in this case?». Sentence of October 29th: «Affirmative». XLII. ROMANA. - NULLITY OF

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MARRIAGE, based on the coercion and fear of the woman. Turnus Rotalis: Vinculi Defensor: Advocate: A. M. Massimi, H. Ponens, I. Grazioli, F. Parrillo. Quattrocolo. D'Alessandri. Dubium: «Should the sentence of the Turnus Rotalis of March 7, 1922, be confirmed, or rejected, in this case?». Sentence of November 7th: «It should be rejected, unless the nullity of the marriage is established, in this case». XLIII. VICARIATUS APOSTOLICI NOVAE GUINEAE NEERLANDICAE. - NULLITY OF MARRIAGE, based on coercion and fear. Turnus Rotalis: Vinculi A. Defensoris Jullien, Ponens, R. Hindringer, substitute: C. Conte. F. Guglielmi.

[*Latin ed. p. 83*]

S. Advocatus: A. Dubium: Romana 83 Rota Carabini. "Concerning the nullity of marriage, in the case of..." Sentence of November 12th: "Affirmative." XLIY. N. N. - NULLITY OF MARRIAGE, based on the grounds of a woman's impotence. Turnus Rotalis: M. Massimi, Presiding Judge, substituting for F. Vinculi, Defender of the Bond; C. Defensoris Advocatus: T. I. Grazioli, H. Quattrocolo, Counsel. Conte. Ambrosetti. Dubium: "Whether the nullity of marriage is established in this case." Sentence of November 12th: "Affirmative." XLV. LUBLINEN. - NULLITY OF MARRIAGE. Turnus Rotalis: I. Grazioli, Presiding Judge, substituting for F. Vinculi, Defender of the Bond; C. Conte, Counsel. Advocatus: H. ex Parrillo, based on the grounds of force and fear. Solieri. Benvignati. Dubium: "Whether the nullity of marriage is established in this case." Sentence of November 25th: "Affirmative." XLVI. N. N. - NULLITY OF MARRIAGE, based on the grounds of a condition imposed. Turnus Rotalis: A. Jullien, Presiding Judge, substituting for E. Vinculi, Defender of the Bond; C. Conte, Counsel. Advocatus: Dubium: A. Hindringer, G. Guglielmi. Wynen. "Whether the sentence of the Rota of December 2nd, 1922, should be confirmed or rejected, in this case." Sentence of November 25th: "To be rejected, unless the nullity of marriage is established." XLVII. N. N. - NULLITY OF MARRIAGE, based on the grounds of a condition imposed. Turnus Rotalis: Vinculi Defensor Advocatus: V. U. Mannucci, deputatus: Presiding Judge, A. A. Jullien, R. Hindringer. Wynen. Pozzani. Dubium: "Whether the nullity of marriage is established in this case." Sentence of December 2nd: "Affirmative." XLVIII. N. N. - NULLITY OF MARRIAGE, based on the grounds of a condition imposed. Turnus Rotalis: M. Vinculi Defensor: Advocatus: Dubium: A. Massimi, I. Presiding Judge, B. Hindringer, F. Guglielmi. Trezzi. D'Alessandri. "Whether the sentence of the Rota of August 11th, 1921, should be confirmed or rejected, in this case." Sentence of December 16th: "To be confirmed, unless the nullity of marriage is established, in this case."

[*Latin ed. p. 84*]

84 Acta Apostolicae Sedis - Commentarium Officiale II. Concerning those causes which, in the same year 1924, were either concluded or

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which, without a definitive judgment, came to an end due to particular circumstances, to which are added Decrees regarding appeals against the rejections of libelli (Can. 1709 § 3).

I. MALACITANA. - Regarding the APPEAL OF DESERTION, before the Most Reverend and Reverend Prelate Parrillo. Since no procedural act has been presented in this appeal for more than one year, by decree of the Most Reverend and Reverend Prelate, the appeal was declared concluded, according to Can. 1736 of the Code of Canon Law.

II. CÓRDOBA. - Regarding the SELECTION OF THE LIBELLUS in the case of defamation, before the Most Reverend and Reverend Prelate Mannucci. It was decided that the legitimate rejection of the libellus did not exist, on March 11th.

III. VIENNA. - Regarding the NULLITY OF MARRIAGE, before the Most Reverend and Reverend Prelate Mannucci. Since no judicial act has been presented for more than one year, the instance of appeal was declared concluded, according to Can. 1736 of the Code of Canon Law, on March 17th, by decree of the Most Reverend and Reverend Prelate.

IV. TREVIRO. - Regarding the NULLITY OF MARRIAGE, before the Most Reverend and Reverend Prelate Chimenti. Since in the present cause a conforming judgment has already been pronounced, and new and serious arguments have not been presented, it was decided on May 19th that no further proposition of the cause would be admitted.

V. GORITIEN. - Regarding the CONCURSUS, before the Most Reverend and Reverend Prelate Chimenti. Since no procedural act has been presented for more than one year, according to Can. 1736, the cause itself is declared abandoned (Decree of the Most Reverend and Reverend Prelate, May 19th).

VI. ÄSTEN. - Regarding the DEFAMATION AND DAMAGES, before the Most Reverend and Reverend Prelate Florczak. Since an agreement has been reached between the parties, the Most Reverend and Reverend Prelate, by decree of May 19th, declared the judicial action extinguished, and ordered that the acts of the cause be placed in the Archive.

VII. COLONIA. - Regarding the REJECTION OF THE LIBELLUS, before the Most Reverend and Reverend Prelate Mannucci. The libellus of the Plaintiff in the cause of marriage, especially as it has been newly presented, is to be received in all respects: the parties are referred to their Judges for the progress of the cause.

[*Latin ed. p. 85*]

Rome, August 5th. The Tribunal of Appeal, concerning matters of merit, legal procedure, instruction, knowledge, and definition, decreed.

VIII. OSNABRUGEN. – Regarding the rejection of a petition before the Most Reverend Monsignor Mannucci. The Tribunal decreed that the peti-

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tioner's petition should be admitted, and that the cause should be investigated according to the norms of law, on October 27th.

X. ROME. – Concerning the nullity of a marriage, before the Reverend Father Monsignor Massimi. Since no procedural act has been carried out for a year, the appeal is declared inadmissible (Decree of the Reverend Father Monsignor Ponens, dated October 21st).

X. Vratislaviensis (Breslau). – Concerning the deprivation of a benefice and the restitution of damages, before the Reverend Father Monsignor Grazioli. With the consent of either the Promoter of Justice or the Most Reverend Bishop of Vratislaviensis, the presiding judge, according to Canon 1740 of the Code of Canon Law, admitted the renunciation of the appeal against the sentence of the Ecclesiastical Tribunal of Wratislaviensis, issued on December 9th, 1922, which was made by the Reverend Father John Kaufmann, pastor of the parish of Kupferberg, on March 15th, 1924 (Decree of the Reverend Father Monsignor Ponens, dated October 31st).

XI. BAYONNE. – Concerning the nullity of a marriage, before the Reverend Father Monsignor Parrillo. Considering that no procedural act has been carried out for two years or more in this case, the presiding judge, by decree dated November 15th, declared the matter to be time-barred.

XI. SMIRNA. – Concerning the nullity of a marriage, before the Reverend Father Monsignor Jullien. Considering the death of the plaintiff, the proceedings are to be placed in the archive (Decree of the Reverend Father Monsignor Ponens, dated November 26th).

XIII. VICENZA. – Concerning the execution of a sentence, before the Reverend Father Monsignor Parrillo. Considering that no procedural act has been carried out for two years or more in this case, the presiding judge, by decree dated November 15th, declared the matter to be time-barred.

[*Latin ed. p. 86*]

Acta Apostolicae Sedis - Official Commentary 86. DIARY OF THE ROMAN CURIA. SACRED CONGREGATION OF RITES. Tuesday, January 13, 1925, in the Apostolic Palace at the Vatican, with the participation of the Most Reverend Cardinals and with the votes of the Reverend Prelates and Theological Consultors, the Preparatory Congregation of the Sacred Rites was held to discuss two miracles which are asserted to have been wrought by God through the intercession of the Venerable Mary Michela of the Most Holy Sacrament, Foundress of the Adoration Sisters, Handmaids of the Most Holy Sacrament and of Charity, and which miracles are proposed for her Beatification. Tuesday, January 20, 1925, in the Apostolic Palace at the Vatican, before the august presence of the Holy Father, the General Congregation of the Sacred Rites was held, in which the Most Reverend and Reverend Lords Cardinals, the Reverend Prelates, and the theological Consultors comprising the same, discussed and gave their unanimous vote

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first concerning the matter pertaining to the solemn Canonization of the Blessed Magdalene Sophie Barat, Foundress of the Religious of the Sacred Heart of Jesus; and then concerning two miracles which are asserted to have been wrought by God through the intercession of the Blessed John Eudes, Apostolic Missionary and Founder of the Congregation of Jesus and Mary, as well as of the Order of the Blessed Virgin Mary of Charity, and which miracles are proposed for the Canonization of the same Blessed. Tuesday, January 27, 1925, in the Apostolic Palace at the Vatican, with the participation of the Most Reverend Cardinals and with the votes of the Reverend Prelates and Theological Consultors, the Preparatory Congregation of the Sacred Rites was held to discuss two miracles which are asserted to have been wrought by God through the intercession of the Blessed Teresa of the Child Jesus, Virgin, Professed Nun of the Order of Discalced Carmelites in the Monastery of Lisieux, and which miracles are proposed for her Canonization. SECRETARY OF STATE. APPOINTMENTS. By Apostolic Briefs, the Holy Father, Pope Pius XI, of blessed memory, deigned to appoint: January 16, 1925. The Most Reverend Cardinal Andrea Frühwirth, as Penitentiary Major. The Most Reverend Cardinal Vittorio Amedeo Ranuzzi de' Bianchi, as Protector of the Pious Sodality of Saint Michael the Archangel for Runners. Assistant at the Papal Throne: October 4, 1924. Monsignor Giuseppe Simone Ermanno Brunault, Bishop of Nicolet.

[*Latin ed. p. 87*]

Diary? Of the Roman Curia, Protonotary Apostolic, list of participants: December 24, 1923. Monsignor Andrea Aiello, of the archdiocese of Rossano. July 28, 1924. Monsignor Aristide Marques da Rocha, of the diocese of Caratinga. December 20, Monsignor Donato Foiiani, of the diocese of Conversano. Monsignor Francesco Valousek, of the archdiocese of Olmütz. December 22, Monsignor Patrizio Farelly, of the diocese of Providence. December 23, Monsignor Giuseppe C. Bessette, of the same diocese. January 3, 1925. Monsignor Ferdinando Damiani, of the diocese of Salto. Prelates: April 22, March 4; June 16, July 24; October 19, November 5; December 19, December 22; December 23, December 29; January 10; January 12, January 13. Domestic servants: 8. 8: 1924. Monsignor Giuseppe Perm, of the diocese of Padua. Monsignor Anthony Grskovié, of the diocese of Veglia. Monsignor Matteo Polonio, of the same diocese. Monsignor Guglielmo Farrell, of the diocese of Wichita. Monsignor Carlo Mugan, of the archdiocese of Omaha. Monsignor Giovanni Vranek, of the same archdiocese. Monsignor Ferdinando Peitz, of the same archdiocese. Monsignor Agostino Giuseppe Eawlinson, of the diocese of India napolis. Monsignor Vincenzo Miossevich, of the diocese of Zara. Monsignor Mariano Garz, of the diocese of Cuzco. Monsignor Giovanni Mirlé, of the diocese of Sebenico. Monsignor Giuseppe Bena, of the archdiocese of Olmütz. Monsignor Giuseppe Fernandez, of the archdiocese of Calcutta.

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Monsignor Giovanni Rotondo-Carofiglio, of the archdiocese of Bari. Monsignor Giacomo Briscoli, of the diocese of Ogdensburg. Monsignor Anthony Bove, of the diocese of Providence. Monsignor Paolo Cappai, of the diocese of Alghero. 1925. Monsignor Teodorico De Angelis, of the archdiocese of Benevento. Monsignor Vittore Martin, of the diocese of Strasburgo. Monsignor Guglielmo Kerrigan, of the diocese of Mobile. Monsignor Guglielmo Kirwan, of the diocese of Southwark. HONORS: With Apostolic Briefs, the Most Holy Father Pius X, may He be happily reigning, deigned to bestow: The Grand Cross of the Order: June 30, 1924. Upon His Excellency Ras Tafari Makonnen, Regent of the Empire of Ethiopia and Hereditary Prince. November 26, Upon Mr. Don Lois Jesús Fernandez de Cordoba y Salabert, Perez de Barradas y Arteaga, Duke of Medinaceli, etc. January 12, 1925. Upon His Excellency Lord Edmondo Bernard Fitz Alan Howard, Viscount Fitz Alan of Derwent.

[*Latin ed. p. 88*]

88 Acta Apostolicae Sedis - On June 30th, the Commendatory Commentary of the Official Plan of the Order: 1924. To Mr. Dedjatchmac Emmergu, Governor of Harrar. The Grand Cross of the Order of Saint Gregory the Great, civil class: December 29, 1924. To Mr. Casimiro Tyszka, of the archdiocese of Warsaw. January 8, 1925. To Mr. Doctor Antonio Lino Netto, of the Patriarchate of Lisbon. The Commendatory Cross of the Order of Saint Gregory the Great, civil class: June 30, 1924. To Mr. Ras Hailù, Governor of Goggiam. To Mr. Ras Scium, Governor of Tembien. To Mr. Ras Narvo, Governor of Gore. January 14, 1925. To Mr. Count Carlo de Meeus, of the archdiocese of Malines. The Commendatory Cross of the Order of Saint Gregory the Great, military class: January 27, 1925. To Mr. Colonel Doctor Michele Sternschufs-Staniewski, of the diocese of Cracow. The Commendatory Cross of the Order of Saint Gregory the Great, civil class: December 30, 1924. To Mr. Francesco Alessandro Anglin, of the diocese of Ottawa. To Mr. Filippo Pelletier, of the same diocese. To Mr. Rodolfo Lemieux, of the same diocese. January 7, 1925. To Mr. Giuseppe Andreoli (Rome). To Mr. Count Ottavio Edmondo Maria Giuseppe d'Hespel, of the diocese of Lille. To Mr. Luigi Cordonnier, of the same diocese. To Mr. Gino Castrignano, of the diocese of Ceneda. To Mr. Knight Ottavio Janni (Rome). January 12. To Mr. Professor Giovanni Biavaschi, of the archdiocese of Milan. January 13. To Mr. Giulio Van Stratum, of the archdiocese of Malines. January 14. To Mr. Tommaso Osvaldo Williams, of the archdiocese of Birmingham. NECROLOGY: July 19, 1924. Monsignor Giuseppe Guérard, Bishop of Coutances. January 18, 1925. Monsignor Ludovico Carlo Casartelli, Bishop of Salford. January 20. Monsignor Pietro Rocamora y Garcia, Bishop of Tartus.

[*Latin ed. p. 89*]

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ACTA APOSOLICAE SEDIS, OFFICIAL COMMENTARY

ACTS OF POPE PIUS XI

APOSTOLIC CONSTITUTIONS

I. OF THE ERECTION INTO A COLLEGIATE CHURCH, IN HONOR OF THE PAROCHIAL CHURCH OF SANCTAE MARIAE "DE ELEEMOSYNA," IN THE CITY OF "ALBAVILLA."

PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD,

FOR THE PERPETUAL COMMEMORATION,

has decreed and, with his authority, has granted, those things which appear opportune for the advancement of divine worship and for the promotion of the sacred ministry in the order of the Church.

Moreover, Our beloved son, Dominicus Joseph, of the title of Saints John and Paul, Sacred Roman Edict, Presbyter, Cardinal of France, Archbishop of Catanensis, having presented supplications to the Apostolic See, that in the city of Albavilla, in the parochial church of S. Mariae de Eleemosyna, where a college of priests existed, established hitherto only by the authority of the Ordinary, a canonical Chapter might be erected; We, after mature deliberation, with the advice of Our beloved sons, the Most Reverend Cardinals, presiding over the consistorial affairs, have judged it fitting to favorably receive the supplications presented.

Wherefore, with the fullness of Apostolic power, We, heeding the supplications, and with the consent of those whose interests are involved, or are presumed to be involved, decree the erection of a collegiate Chapter in honor of...

[*Latin ed. p. 90*]

90 Acta Apostolicae Sedis - Commentarium Officiale: Concerning the matter established in the aforementioned church of Saint Mary of Eleemosyna, we hereby remove it from the collegiate dignity, so that, nevertheless, it may henceforth be called and designated a collegiate church, and possess all the rights and privileges proper to other collegiate churches, and those which it now enjoys, subject to the laws and conditions that follow. The Chapter shall consist of four Dignities, and also of eight canons and prebendaries. The Dignities shall be: first, the Prefect; second, the Cantor; third, the Treasurer; fourth, the Dean; these maintaining the aforementioned order of precedence among themselves. The canons and prebendaries, each in their order, shall follow according to the priority of

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their possessions. The Prefect shall be adorned with the title and honor of parish priest for the time being of the church of Saint Mary of Eleemosyna, and therefore, at present, it will be he who is now performing the parochial office, that is, the chosen son, Vitus Piccione, priest, who, through these present Letters, assumes this Dignity; the other Dignities, canons, and prebendaries shall be chosen in the future according to the course of common law; meanwhile, those priests who are now establishing the Collegiate Church shall remain, maintaining the aforementioned order of precedence. As for the parochial administration, neither the Chapter, as such, nor the Dignities, canons, and prebendaries, insofar as they pertain to the Chapter, shall be able to claim any authority or influence, the Prefect-parish priest retaining and being granted all powers, according to the prescription of law. As for the administration of goods, it shall be the responsibility of the Chapter and exercised through three administrators, of whom the Prefect shall be the president; the other two shall be chosen, one by the Archbishop, the other by the Chapter; and they shall render an account of their administration according to the course of common law. The total annual revenue of the endowment and revenues of the Chapter shall be distributed in the following manner: a certain and defined portion of the revenue shall be established for each choral office to which the Chapter is obligated to provide assistance. This portion shall be divided among each present Dignity, canon, and prebendary, so that each Dignity and canon shall receive two parts, and each prebendary shall receive one part. The choral service shall be ordered in such a manner as is established in the constitutions. Furthermore, when a special fund has been established, a Mass shall be offered for the benefactors; meanwhile, the parochial Mass shall suffice for both obligations. The insignia of the Prefect shall be a rochet with sleeves lined in crimson, and a violet mozzetta. For more solemn festivals occurring within the year, he may also wear the great camauro of the same colors; in winter, a fur-lined pontifical mantle; and in summer, a serica rochet of crimson color. The insignia of the other Dignities and canons are...

[*Latin ed. p. 91*]

The Acts of the Most Holy Pope XI shall be a cope with sleeves of scarlet color, and a mozzetta of violet color; the acts of the mansionaries, however, shall be a cope with sleeves of black color, and a mozzetta of the same black color. Furthermore, the dignitaries, and the canons, and the mansionaries may wear these insignia exclusively in the sacred ceremonies in which the entire Chapter participates. The present Letters, and everything contained therein, and even that which any individual, whether interested or presumed to be interested, may have heard, or may have presumed, even if expressly, specifically, and individually mentioned, shall never, at any time, be subject to any flaw of surreptition, or of prevarication, or of nullity,

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or of intention, or by any other, even substantial and unforeseen, defect, to be noted, impugned, or brought into controversy; but rather, they shall, as having been made and issued with full knowledge and authority, always remain valid and shall have their full and complete effect, and shall be inviolably observed by all to whom they apply, and if anyone, by any authority, knowingly or unknowingly, should attempt to alter them, we will and do declare that such attempt shall be entirely void and of no effect. With these things established as above, for the execution of all of the aforementioned, we entrust our beloved son, Dominic Joseph, Cardinal Priest of the titles of Saints John and Paul, Archbishop of Catania, with the necessary and appropriate faculties, so that, either by himself or by another person constituted in ecclesiastical dignity, he may delegate this task, and may do and decide all that pertains to the execution of the aforementioned, with the obligation of transmitting, within six months from the date of these Letters, to the Sacred Congregation Consistorial, an authentic copy of the completed execution. Finally, we decree that copies of these Letters, even printed ones, duly signed by a public notary and sealed with the seal of a person in a completely ecclesiastical dignity, shall be given the same validity as if the original were presented or were to be presented. Notwithstanding, as may be necessary, the synodal regulations, the provincial regulations, the general and universal councils, the special or general constitutions and ordinances Apostolic, and all other dispositions of our predecessors, the Roman Pontiffs, and all other contrary provisions whatsoever. To no one, therefore, is it permitted to infringe, or to contradict, the decrees of these Our Letters of erection, elevation, constitution, mandate, derogation, and will. If anyone, with audacious presumption, should attempt to do so...

[*Latin ed. p. 92*]

92 Acta Apostolicae Sedis - The official commentary presumes that it will incur the indignation of the Almighty God, of the Blessed Peter and Paul, His Apostles. Given in Rome, at Saint Peter's, in the year of Our Lord one thousand eight hundred and thirty-seven, on the twenty-fifth day of October, in the third year of Our Pontificate. O. CARD. CAGIANO, © C. CARD. DE L A I, Bishop of Sabina, Holy Roman Church, Chancellor. 8. C. Consistorial Secretary. Julius Campori, Apostolic Protonotary. Raphael Virili, Apostolic Protonotary. In the place of Plumbi. Registered in Cane. Ap., vol. XXX, n. 15. II. CONCERNING THE ERECTION OF A COLLEGE IN ACÍREALE TO THE HONOR OF THE CHURCH OF THE HOLY APOSTLES PETER AND PAUL. PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR THE PERPETUAL COMMEMORATION, the Apostolic See, whenever the opportunity is presented, has never failed to decree those things which appear opportune for promoting the divine worship and for increasing the sacred ministry of ecclesiastical order. Now, the priests attached to the parish of the Holy Apostles Peter and Paul in the city of

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Acireale, having presented a petition to Us, with the consent of Our proper Ordinary, requesting that the aforementioned church, which, by its ancient origin and splendor of worship, is rightly considered among the most important in that city, be raised to the status of a collegiate church, and that, in place of a parish, a collegiate chapter be established near the church itself; We, after mature deliberation, have decided to grant their request. Therefore, supplementing what is lacking, or presuming what may be lacking, with Our consent, by the fullness of Apostolic authority, We decree the establishment of a collegiate chapter in honor of the Holy Apostles Peter and Paul in the city of Acireale, and We raise the aforementioned church to the dignity of a collegiate church, with all the rights and privileges that are proper to collegiate chapters, observing, however, the established laws and regulations.

[*Latin ed. p. 93*]

Acta Pii PP. XI. 93 I. At present, all those who belong to the community shall be included among the canons. In the future, the Chapter shall consist of eleven canons, one of whom shall be adorned with the title of Dean, and shall be the unique dignity of the Chapter, as well as the rector of the church of Saints Peter and Paul. However, in this first instance, the Dean's dignity shall be assumed by he who is currently the rector of this very church; in subsequent instances, the Dean shall be nominated, as is due, by the Apostolic See. The canons, however, shall be chosen by the Ordinary and shall be removable at the will of the Ordinary, just as the Dean is removable at the will of the Holy See.

II. To the Dean, who holds the dignity of the Chapter and is the rector of the church, the duty is incumbent of watching over and providing for all matters pertaining to the care of the church, whether spiritual or material. All the canons are bound to assist the rector, whether in receiving confessions, in explaining the sacred teachings, if it is ordered by the Ordinary, either in the collegiate church or elsewhere, or in performing the sacred rites.

III. Regarding precedence, the common law shall be observed; it is added, however, that the Chapter of the church of Saints Peter and Paul shall precede other collegiate Chapters within the same city of Iaciensis.

IV. The choral service shall be ordered in such a way that it shall be established in the constitutions drawn up by the Chapter and approved by the Bishop, in which mention shall be made of those sacred functions or ceremonies in which the Chapter must participate outside the church. A conventual Mass shall be celebrated in turn on the days when the choral service is held, with the exception of the celebration on more solemn days for the dignity of the Chapter. The choral service may be interrupted during the months of September and October.

V. Regarding the goods of the collegiate church, we decree that they shall

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be, as they are at present, those with which the community benefits, to which shall be added offerings that may be given in the future. From these goods, provision shall be made for sustaining and supporting the divine cult, for meeting the needs of the church fabric, and finally, for providing distributions to the canons and to the choir, for which purpose one-third of the revenues shall be set aside. The administration of these goods shall be under the care and vigilance of the Ordinary, according to what shall be established in the constitutions.

VI. The insignia of the canons shall be: a rochet with sleeves of violet color, and a mozzetta of the same color. They shall be permitted to wear these exclusively during the sacred ceremonies in which the collegiate Chapter participates. They may wear the habit known as the "piano," consisting of a cassock without sleeves. Furthermore, we entrust all these matters to the venerable brother Ferdinand Cento, Bishop of Iaciensis, with the necessary and appropriate faculties, so that, either by himself or through another person, he may carry out this office or ecclesiastical function.

[*Latin ed. p. 94*]

94 Acta Apostolicae Sedis - The Official Commentary, established with dignity, and delegated to this purpose, may determine and order all things pertaining to the execution of the aforementioned, with the obligation of transmitting, within six months from the date of these Letters, an authentic copy of the completed execution to the Sacred Congregation of the Consistory. And these things, which We have decreed by the authority of these Apostolic Letters, it is permitted to no man, at no time, to infringe, or to oppose, or in any way to contradict. If anyone, may God prevent it, should presume to attempt this, let him know that he will become subject to the penalties of the sacred canons against those who obstruct the exercise of ecclesiastical jurisdiction. Finally, We decree that these present Letters shall be valid, notwithstanding any contrary things, even those specifically and expressly mentioned. Given at Rome, near Saint Peter, in the year of Our Lord one thousand nine hundred and twenty-four, on the twenty-fifth day of November, in the third year of Our Pontificate. O. CARD. CAGIANO, © C. CARD. DE L A I, Bishop of Sabina, S. B. E. Cancellarius. 8. C. Consistorialis Secretarius. Julius Campori, Apostolic Protonotary. Raphael VirDi, Apostolic Protonotary. In loco of Plumbi. Registered in Cane. Ap., vol. XXX, n. 16. III ERECTION OF THE CHURCH OF SAINT SEBASTIAN IN ACIREALE INTO A COLLEGIATE CHURCH, FOR THE HONOR OF PIUS, SERVUS SERVORUM DEI, FOR PERPETUAL REMEMBRANCE. To promote the divine glory and to enhance the splendor of churches, the Roman Pontiffs are accustomed to adorn churches with special titles which excel above others in history, art, and the solemnity of sacred functions. Now, since our beloved sons, the priests of the community of Saint Sebastian in the

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city of Acireale, have presented supplications to the Apostolic See, strongly recommended by the Ordinary, so that the aforementioned church, which, by its magnificence of art, the gathering of the faithful, and the splendor of sacred functions, rightly belongs among the principal churches of the city, may be elevated to the honor and dignity of a collegiate church, We have decided to favorably receive the supplications offered.

[*Latin ed. p. 95*]

95. Acts of Pope Pius XI. Whereas, having carefully considered all that is fitting, concerning the full power of the Apostolic authority, and in order to supply what is lacking, or to anticipate what may be desired, with the consent of all, We decree the establishment of a collegiate chapter in honor of the holy Martyr St. Sebastian in the city of Acireale, and We grant to this church the dignity of a collegiate church, so that it may be called and considered a collegiate church, with all the rights and privileges that are proper to collegiate chapters, subject, however, to the following regulations:

I. The chapter shall consist of eleven canons, one of whom shall be adorned with the title and honor of Dean, and shall be the sole dignity of the chapter and, at the same time, the rector of the church of St. Sebastian. At present, the rector is designated, who, therefore, without further action, shall assume the office and dignity of Dean; the other canons shall be freely elected by the Ordinary, and, in the first place, from among the priests who are members of the community. All canons shall be removable at the will of the Ordinary, as the Dean shall be at the will of the Holy See, from which, as is fitting, he shall be elected in the future.

II. The Dean, as the dignity of the chapter and the rector of the church, shall be responsible for overseeing and providing for all matters pertaining to the spiritual and material care of the church. All canons shall be responsible for assisting the rector of the church, whether in administering the sacraments of confession, or in explaining the sacred teachings, if this is ordered by the Ordinary in the collegiate church or elsewhere, or in performing the sacred functions.

III. The choral service shall be ordered according to the statutes to be established for the chapter and approved by the Bishop, with the addition of the sacred functions or ceremonies in which the chapter must participate outside the church. A conventual Mass shall be celebrated in turn on the days when the choral service is held, but the celebration shall be reserved for more solemn days for the dignity of the chapter. From the sixteenth day of September to the thirty-first day of October, inclusive, the choral service may be suspended.

IV. With regard to the goods of the collegiate church, they shall be the same as those with which the community now benefits, with the addition of those that may be granted in the future. Provision shall be made from these goods for the support and maintenance of divine worship, for the

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needs of the fabric, and, finally, for the distribution to the canons and the choir, with one-third of the revenues being set aside for this purpose; the administration of these goods shall be under the dependence and vigilance of the Ordinary, as shall be determined in the statutes.

V. The insignia of the canons shall be: a violet-colored rochet with sleeves, and a mozzetta of the same color. They may wear these exclusively during the sacred functions.

[*Latin ed. p. 96*]

96. Acta Apostolicae Sedis, Official Commentary on the ceremonies to be observed during the Chapter. They may use the habit known as the "piano," without the *sopramaniche*. Furthermore, we entrust the execution of these matters to the venerable Brother Ferdinand Cento, Bishop of Iacienza, and we grant him the necessary faculties for this undertaking, and we authorize him to delegate other men, established in ecclesiastical dignity, to render a definitive judgment on any difficulty or opposition that may arise, imposing the burden upon the Sacred Congregation of the Consistory to present a report within six months, calculated from the date of these Letters, and to transmit an authentic copy of the completed execution. These matters, decreed by Our Apostolic authority, may not, at any time, be infringed upon, or contradicted, or opposed in any way by any person. If anyone, may God prevent it, should presume to attempt this, let him know that he will be subject to the penalties prescribed by the sacred canons against those who obstruct the exercise of ecclesiastical jurisdiction. Finally, we declare that these present Letters shall be valid, notwithstanding any contrary provisions, even those specifically and expressly mentioned, to the contrary. Given at Rome, near St. Peter, in the year of Our Lord nineteen hundred and twenty-four, on the twenty-ninth day of November, in the third year of Our Pontificate.

O. CARD. CAGIANO

C. CARD. DE L A I, Bishop of Sabina.
S. B. E. Cancellarius.
S. Iulius Raphael Loco
£g Plumbi.
Reg. in Cane. Ap., vol. XXX, n. 17.
C. Consistorialis Secretarius.
Campori, Protonotarius Apostolicus.
Virili, Protonotarius Apostolicus.

[*Latin ed. p. 97*]

97. Acts of Pope Pius XI. APOSTOLIC LETTER: THE TITLE AND

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PRIVILEGES OF THE BASILICA MINOR ARE CONFERRED UPON THE CHURCH OF THE ORDER OF FRANCISCAN FRIARS CONVENTUAL, DEDICATED TO SAINT FRANCIS, IN THE CITY OF PALERMO. PIUS XI. For the perpetual memory of the matter. — In the city of Palermo, there exists an ancient church dedicated to Saint Francis of Assisi, which, for seven centuries, has been erected and entrusted to the Brothers of the Order of Friars Minor Conventual, and which the Christian people of Palermo have constantly and piously celebrated, and which they celebrate even today. This building is also distinguished by its size and structure; both inside and outside, it shines with outstanding works of art, which the most celebrated artists have fabricated at various and diverse times, so that it deserves to be counted among the sacred buildings of the city. However, it must not be overlooked that within the very temple, there has always been a memorable devotion of the Senate and the people of Palermo towards the Immaculate Conception of the Blessed Virgin Mary; for not only was this cult already practiced in the aforementioned church before the Council of Basel, but with the passage of time, a beautiful and silver image of the Immaculate Mother of God was placed there for public veneration, so that all the faithful of Christ, individually or in groups, like pilgrims, especially from the provinces of Sicily, have come to venerate and revere this sacred image. Thus, the devotion of the people of Palermo towards the Immaculate Virgin has grown to such an extent that it has become connected with the public affairs of the city, and no victory has been achieved, nor any calamity averted, which has not been attributed to the help and protection of the Immaculate Mary. Therefore, since the Provincial Minister of the Brothers Minor Conventual, who diligently and studiously performs the sacred functions of divine worship in the aforementioned temple with considerable benefit to the faithful, has earnestly and humbly requested Us, so that, in obedience to all the Brothers Minor Conventual and all the citizens of Palermo, We may honor the aforementioned church with the title of Basilica Minor and with privileges, by Our apostolic benevolence: We, considering also the occasion of several secular celebrations which are to be held there shortly, in honor of Saint Francis of Assisi, have readily and willingly decided to grant this. Therefore, having also heard the Very Reverend Fathers, Cardinals of the Sacred Congregation.

[*Latin ed. p. 98*]

By the authority of Our Apostolic See, We, through this present document, with Our paternal care, grant that the church dedicated to Saint Francis of Assisi, located in the city and archdiocese of Palermo, be raised to the rank of a minor basilica, and We confer upon it all and singular rights, privileges, prerogatives, honors, and indulgences which are customarily granted to minor basilicas within this esteemed city. These things We de-

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cree, establishing these present documents as firm, valid, and efficacious forever, so that they may fully and completely produce their intended effects and be maintained in their entirety; and so that everything pertaining to them may be duly judged and defined, and that nothing whatsoever shall be declared invalid from this moment onward, nor shall anything be attempted, whether knowingly or unknowingly, that might undermine them, by any authority whatsoever. Notwithstanding any contrary provisions. Given at Rome, near Saint Peter, under the Fisherman's ring, on the twenty-ninth day of the month of December, in the year 1724, in the third year of Our pontificate.

P. CARD. GASPARRI, Secretary of State.

[*Latin ed. p. 99*]

MOST HOLY CONGREGATION OF THE CONSISTORY

SACRED CONGREGATION OF THE CONSISTORY

DECREE OF DIVISION AND AGGREGATION

Ratisbon; Munich, and Freising.

Whereas, the inhabitants of the village of Poetzling, which belongs to the parish of Egglkofen in the diocese of Ratisbon, do not habitually attend the parochial church due to the considerable distance, but rather frequent the church of the nearby locality of Schoenberg in the diocese of Munich, and Ensingen;

And whereas, the Most Reverend Cardinal Archbishop of Munich and Freising, with the consent of the Most Reverend Ordinary of Ratisbon, has petitioned the Apostolic See, requesting that the aforementioned village be separated from the diocese of Ratisbon and joined to the nearest parish of Schoenberg, to the exposition of the parish of Haunzenbergersoell, and that it be incorporated into the archdiocese of Munich and Freising;

Now, therefore, Our Most Holy Lord Pope Pius XI, having considered the circumstances and heard the vote of the Reverend Father Dominus Eugenius Pacelli, titular Archbishop of Sardinia, and Apostolic Nuncio in Bavaria, has, with benevolent approval, decided that, in the present Consistory, the following decree shall be enacted: that the village of Poetzling shall be separated from the parish of Egglkofen and from the diocese of Ratisbon, and shall be permanently joined to the parish of Schoenberg, in the archdiocese of Munich and Freising.

To ensure the execution of the foregoing, Our Most Holy Lord has deigned to appoint the aforementioned Reverend Father Dominus

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Eugenius Pacelli, granting him all the necessary faculties, including the power to delegate, to any person of ecclesiastical dignity, to carry out what is required, and to send within six months to this Sacred Congregation an authentic copy of the completed execution.

Notwithstanding anything to the contrary.

Given at Rome, from the offices of the Sacred Congregation of the Consistory, on this 9th day of February, 1925.

† Eg C. CARD. DE LAI, Bishop of Sabina, Secretary.

† L. S. f Fr. Raphael C, Archbishop of Thessalonica, Assistant.

[*Latin ed. p. 100*]

100 Acta Apostolicae Sedis - Official Commentary II

PROVISIONS REGARDING CHURCHES

Our Most Holy Pope Pius, by divine Providence, PP. XI, by decrees of the Sacred Congregation of the Consistory, has provided for the following Churches, each with its own proper pastor, namely:

February 6, 1925. – He appointed the Reverend John Thomas Kidd, rector of the Seminary of Toronto, as the prefect of the Cathedral Church of Calgary.

February 13 – He united the Cathedral Church of Cotrone, together with the Church of Severina, to the metropolitan See. He appointed the Reverend Father Carmel Puija, Archbishop of Santa Severina, who henceforth shall be called Archbishop of Santa Severina and Bishop of Cotrone.

February 16 – He appointed the Reverend Father Anthony Videmari, formerly Bishop of Oleastro, as the titular bishop of the Church of Neocaesarea.

February 16 – He appointed the Reverend Aloisius Gabriel Xaverius Jantzen, from the Parisian Seminary for Missions to Foreign Lands, as the Apostolic Vicar of Chungking, to the titular bishopric of Tremithus.

February 16 – He appointed the Reverend Ernest Hauger, of the Society of Lyons for Missions to the Africans, as the Apostolic Vicar of the Gold Coast, to the titular bishopric of Clazomen.

SACRED CONGREGATION FOR THE DISCIPLINE OF THE SACRAMENTS

ROMAN AND OTHERS, CONCERNING THE FACULTY OF SAYING MASS AT MIDNIGHT ON THE OCCASION OF AN EXTRAORDINARY CELEBRATION.

In a plenary session of the Reverend Fathers, held on April 15, 1924, the following question was proposed: "Whether and how it is permissible to

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grant the faculty of saying Mass at midnight in Eucharistic gatherings, in triduums..."

[*Latin ed. p. 101*]

101. Sacra Congregatio de disciplina Sacramentorum, ad "supplicationes ad honorem SSm. Sacramenti, vulgo tridui Eucaristici," occasione missionum sacrarum, et, in genere, in aliqua alia "ordinaria solemnitate," et Eminentes Patres, re mature perpensa, respondere censuerunt: "Quoad Conventūs Eucaristicos, iam provisum est per Litteras Apostolicas SSm. D. N. Pii PP. XI diei 7 martii 1924 (Act. Ap. Sedis, ann. xvi, vol. XVI, n. 4, pag. 154). "De aliis petitionibus huius generis, gratia concedi poterit a Sacra Congregatione de disciplina Sacramentorum subsequentibus conditionibus: 1) tantummodo in casibus extraordinariis; 2) initium Missae celebrandae ne fiat antecedente dimidio horarum post mediam noctem; 3) Sacrae supplicationes (vulgo sacrae vigiliae) perdurent spatio circiter trium horarum; 4) remota semper quocumque irreverentiae periculo." His omnibus relatis, Beatissimo Patri Pio Papae XI, in audientia concessa infrascripto huius Sacrae Congregationis Secretario die 22 aprilis 1924, SSm. eamdem resolutionem approbare et confirmare dignatus est. Capotosti, Episcopus Thermen., Secretarius.

Ad illustrandam praedictam declarationem, iuvat referre sequens VOTUM CONSULTORIS:

Quaedam praemittenda duco, ut propositae quaestioni satisfaciam. Quaestio quidem naturam induit ad Rubricas maxime atque ad disciplinam spectantem, et nullam habet cum Fidei articulis connexionem, Supremo Ecclesiae Legislatori plene subest, qui, in decernendo, utilitatem fidelium maxime intendit atque debitum erga augustum Sacramentum decus. Recens canonica legislatio de tempore, quo Sacrum litari solet, statutahabetur in canone 821, nn. 1, 2, 3, Cod. I. C. Idem canon suam ducit originem non modo ex fontibus, ad calcem ipsius Codicis relatis, qui illum collustrant, sed ex pluribus etiam Bullis Rescriptisque, quae media, ut vocatur, aetate, Summi Pontifices ediderant, ex quibus apparet tunc temporis pro certo habuisse Doctores, divinum Sacrificium nisi orto iam sole fieri posse. Praxis contraria, pluries fuit damnata, atque inter condemnationes praecipuae illae recensentur, quas irrogasse scimus Innocentium IV, Constitutione Sub catholicae et S. Pium V, Constitutione Sancii unitis.

[*Latin ed. p. 102*]

Acta Apostolicae Sedis - Commentary. The rigor of the modern Church extended to the point that on March 2, 1737, by order of the Sacred Congregation for the Propagation of the Faith, the Cardinal Prospero Lambertini, Archbishop of Bologna, was forbidden in the same city, "for many hours before dawn, to celebrate Mass," and "on the same day, for several hours

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after midday," to celebrate "another Mass," even if it were a Sunday, and even on the occasion when the solemn procession of the image of the Holy Mother of God, Saint Luke, was being held. Indeed, the abuses of this kind, which had previously occurred in several dioceses of Europe, and which legitimate authority sought to prevent, revealed certain vestiges of an older and different ecclesiastical discipline, once universally accepted, which not only did not forbid, but even sometimes prescribed, the celebration of Mass at evening and night hours. Traces of this ancient discipline still survive in the Missal of Bologna, and it would greatly benefit sacred learning to recount its history from the second century after Christ to the ninth century. Now, when recent liturgical law has established the time for the celebration of the Sacred Liturgy, that is, the beginning, which can certainly be initiated, and the hour, beyond which it is not permitted to celebrate, it is clear that the legislator considered the Mass as a particular rite and action, closely connected with other actions pertaining to the daily liturgy. The ancients conceived of it differently; hence it is not surprising that, according to different judgments, different laws were enacted at different times. In the early times of the Church, when the piety of the faithful was most closely associated with the sacred liturgy, the Mass was considered the most important part of the Christian day, and the center of all daily worship; indeed, the Divine Office and frequent fasts, which were then observed throughout the week, were closely connected with the Divine Sacrifice; hence the time for all these pious exercises and the canonical Office depended on the time when the Sacred Liturgy was celebrated. In the early apostolic times, when the division between the Church and the Synagogue had not yet been fully established, and when not only the Apostles but also a large multitude of faithful were most zealous in observing the Law, the time of the Synaxis Eucharistica was a festive and legitimate night, which intervened between the Sabbath and the Lord's Day. The holy Luke, with a few words, describes a nocturnal assembly to which Saint Paul presided in Troas. We are given more information about this matter from the writings of several authors of the first three centuries, from which it is gathered that this same Synaxis was often celebrated at night, and that it preceded the festive day, and that it was usually spent in long hours of psalm singing, readings, and sermons, and that after these were completed, the faithful would celebrate the Sacred Liturgy, with the sky illuminated.

[*Latin ed. p. 103*]

102 The Holy Congregation of Discipline was accustomed to issuing decrees. After the restoration of the heavenly order, the strict fast, by which the faithful were sometimes bound for more than twenty-four hours, ceased. At the beginning of the first century, two fasts, or "Stations," were observed on Wednesdays and Fridays of each week. We know that these fasts, observed in Minori, ended with a non-apostolic Mass, which

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corresponds to approximately the fifteenth hour of the day; indeed, the ancient custom allowed the celebration of the Lord's Supper even while the law of fasting remained in force. Certainly, this pious abstinence in some way sanctified the Eucharistic Sacrifice; however, the fast always marked its end; thus, during the Lenten season, when abstinence from food extended until Vespers, Mass could only be celebrated thereafter. Many traces of these earlier regulations still remain in the Roman Missal, from which it appears that Mass was once linked with the fasts, which were called "station" fasts, and with liturgical vigils. It is certain that for each day that was established for the completion of a fast, Mass was scheduled after the ninth hour; the vigils and Masses, which were celebrated during the Four Seasons, were performed with nocturnal rites. I pass over all the formulas, as they are too lengthy, which clearly refer to the nocturnal hour. To these nocturnal Masses, one must add the Eucharistic Synaxis of the Nativity of Our Lord Jesus Christ, which was celebrated at midnight, and which concluded with the chanting of psalms, preceding the fast of the Nativity feast itself. However, this Sacrifice, for the Nativity feast, was sometimes celebrated not at midnight, but "at the crowing of the cock," as all other nocturnal Synaxes were completed. These things should be noted before considering the recent pontifical law, which, in regard to the hour and time for celebrating the Sacred Mysteries, has tempered the rigor of the present law by granting many privileges, now also to certain religious Orders, to pious associations, etc., sometimes establishing a fixed time for celebrating Mass, from midnight until sunset. The bullaria of the Franciscan sodalities, of the monastic sodalities, and of the Augustinian Order grant the possibility for some of their members to perform the Divine Office from midnight until the ninth hour of the following day, and therefore until the tenth hour. The Roman Archisodality for the adoration of the Most Holy Sacrament, some years ago, obtained the privilege of being able to celebrate Mass on the very altar where the Most Holy Sacrament is exposed for adoration.

[*Latin ed. p. 104*]

104 Acta Apostolicae Sedis - The Official Commentary is presented, and this is to be done at the last hour of any vigil. Therefore, by such a concession, it can be celebrated, during the winter, when scarcely half an hour has passed after midnight. In the archives of the Sacred Congregation, moreover, more documents are preserved, by which, according to pontifical law, such indulgences are granted. Now, let us address the question to be clarified: "Whether and in what way it is expedient to grant an Indult for the celebration of Mass at midnight, in order to achieve the effect for which it is sought!" I believe it is necessary to point out that this Sacred Congregation has received a distinction between the Mass which is celebrated on the night of the Nativity of our Lord, and other Masses, the celebration

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of which is permitted at least half an hour after midnight, and that this distinction cannot be found in any liturgical tradition, which did not recognize any difference between the Holy Sacrifice, which was celebrated in the vigil of the Nativity of the Lord, and those which were customarily performed in liturgical vigils, and which had their beginning "at the crowing of the cock." Nevertheless, considering the passage of time, and the increase of Christian piety towards the joyful feast of the Nativity of the Lord, the practice adopted by this Sacred Congregation seems to have been introduced with wise counsel, and should be encouraged. Therefore, when faculties are requested for celebrating Mass at night, whether due to extraordinary occasions, such as Eucharistic celebrations or supplications lasting for forty hours, etc., I believe it is fitting that the Holy See grant the requested faculty with difficulty, so that abuse may be avoided, and so that the current law of the Church concerning this matter may not be harmed. Indeed, Canon 821 of the Code refers only to the time of the celebration of Mass, and the legislators of the customary liturgy did not fully observe the reasons for this in past centuries; but they were able to see the continuous and daily increase of the Eucharistic cult, which we observe with joy, especially when solemn nocturnal celebrations are held on the occasion of gatherings of the faithful, and Jubilees. The same reason for promoting the Eucharistic cult is not to be found in the excited and increased efforts of the Supreme Pontiffs and Bishops, who, guided by the spirit and example of the faithful of the first centuries, when Christian piety flourished most, have devoted themselves to liturgical studies. Therefore, the circumstances which the Code of Canon Law intends, and those which, in the case in question, suggest a concession, are entirely different. The Code, indeed, deals with what is customary, and from that, it establishes a law; whereas, the requested concession, in a particular case, considers the circumstances for which the privilege is invoked, or a particular new law.

[*Latin ed. p. 105*]

The Holy Congregation for the Discipline of the Sacraments, in its wisdom, considers what is most fitting for the common good in a "special case." And since there is no discrepancy in the law, and the Sacred Congregation has been petitioned, and because dissimilar circumstances sometimes exist, equity demands that consideration be given to both sides. Indeed, the permission requested recalls, in a way, practices from the early days of the Christian religion. As happened in ancient liturgical traditions, and even now, before the nocturnal Office is celebrated, solemn prayers are often offered, and devotions are performed at certain hours, and hymns of praise are sung, just as in ancient times, when, after a long vigil of psalmody, the Sacrifice of the Mass, fasting, and the Synaxis were finally celebrated. Half a century ago, it would certainly not have been prudent, even if a very special circumstance were present, to restore that ancient practice of

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celebrating the Eucharist at night, due to the dangers that could arise and the weakness of the churches at that time. Now, however, that danger is greatly diminished, especially in large cities, where the light of electricity, compared to the power of light, illuminates the streets so brightly that it seems to rival the sun itself. Therefore, whether the absence of dangers or the great opportunity that exists is considered, this Holy Congregation seems to suggest that, beyond the usual practice, the faculty of celebrating the Holy Sacrifice of the Mass at night should be granted to those who properly request it: and this also has a canonical right with respect to it, since the same does not cease to be in force, and also because the example presented is from the ancient Christian age, and rather refers to cases that occur outside the usual order. Turning to the other part of the question, namely: "In what ways is it expedient to grant this permission," it should be noted that the authority of the Church, as can be seen from the Bulls mentioned above, has always taken into account the merits of those who, through benefits conferred on religious orders, have deserved it; therefore, when the faculty is granted to "brothers who travel," the Pope has often considered only that convenience for those who are about to undertake the labors of the journey. This consideration of private advantage cannot, however, be applied to the matter under discussion; therefore, another condition seems to be required for granting the faculty of celebrating Mass at night, namely, that it concerns the performance of special rites that are done for a "public and solemn reason." This practice certainly belongs to this type of faculty, namely, the nocturnal adoration of the Blessed Sacrament of August, which is performed for forty hours, as is customary in Rome, by the Archconfraternity of the nocturnal adoration, and as has been confirmed by the highest authority of the Church. Furthermore, in order to remove any abuse, and considering also the law of Eucharistic fast, it seems reasonable to suggest that another faculty should also be granted, namely, that of...

[*Latin ed. p. 106*]

106 Acta Apostolicae Sedis - Official Commentary. The condition for granting [this indult] should be added. Since, as is known, nocturnal Masses were celebrated by the very first Christians, it would certainly be fitting that, just as they performed the sacred rites with a vigil, so too now, before the Divine Sacrifice is celebrated "at night," certain hours of public prayer, sacred discourses, adorations, and sacred gatherings, etc., should be held, so that the faithful may be better prepared to celebrate this mystery and participate in it, nourishing themselves with the heavenly bread; otherwise, if all these things are omitted, the celebration of the Mass alone would, in a certain way, be diminished, and abuses might arise, from which someone might approach the Lord's Supper more readily from the domestic sphere. It remains to be discussed whether

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the nocturnal Mass can be celebrated at the designated "midnight," or rather, whether it is more fitting to postpone it by at least a few hours after midnight. Indeed, it is the practice of this Sacred Congregation to grant the privilege of celebrating Mass at midnight, and it strives to preserve this special solemnity on the day of the Nativity of Our Lord Jesus Christ; therefore, although the difference between the Mass celebrated at night on Christmas and other Masses, which are permitted to be celebrated outside of the usual times, is not based on law or liturgical tradition, it is prudent to maintain it, not only because it is true, but also because it offers considerable advantages to those who enjoy this concession. Indeed, this practice: I. Confirms the particular solemnity of the night of the Nativity of the Lord, a tradition long and widely preserved, as it is rooted in the sacred Scriptures, and it adds to it greater veneration. II. Prolongs the time for the sacred Synaxis to be held, after the domestic supper has been completed. III. At least a few hours after natural midnight, it produces a period of fasting before the sacred Communion, which certainly constitutes a slight derogation from the general and ancient law of the Church. IV. It concurs with the ancient liturgical custom of vigils, which, although they began before Vespers, nevertheless included the sacred Communion, almost as the sky began to lighten. V. However, in order to avoid doubts and abuses that might arise due to the difference between the "midnight" and the astronomical time, it is deemed appropriate to determine that the calculation of "midnight" should be maintained, according to the usual custom of the faithful, that is, to observe the time that they call "midnight." Therefore, etc.

[*Latin ed. p. 107*]

SACRED CONGREGATION FOR RELIGIOUS ORDERS

A QUESTION CONCERNING RELIGIOUS WHO HAVE TAKEN TEMPORARY VOWS AND FALL INTO INSANITY.

When it sometimes happens that a Religious, whether male or female, during the three years of the vows which, according to canon 574, must precede any perpetual or solemn profession, falls into insanity, or, after the expiration of the three years, if he or she does not appear to be of sound mind, and is therefore not admitted to profession, since he or she is clearly incapable of such a state, a question arises as to what should be done in such a case.

Since the matter appears to be of considerable importance in practice, the Sacred Congregation, after obtaining the opinion of several Consultors, submitted the following questions for the judgment of the Most Reverend Fathers:

I. – "Whether a Religious who has taken simple vows in an Order or

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Congregation, and who, during the three years, has become insane according to the judgment of physicians, can, upon the expiration of the three years, be dismissed to the world, or, on the contrary, must be retained in the Religious life?" And, to the extent that the answer is negative to the first part, affirmative to the second.

II. – "What is the legal status of the aforementioned Religious, and what obligations does the Religious life impose upon him in this case?"

Furthermore, the Most Reverend Fathers of the Sacred Congregation, to the Religious Societies, held a plenary meeting at the Vatican on November 28, 1924, after mature deliberation, and judged that the following should be the answer:

"To I: Negative to the first part, affirmative to the second."

"To II: The Religious of whom we are speaking in question I, belongs to the Religious life in the same state in which he or she was when he or she entered, and the Religious life is bound to him in the same obligations as if he or she were of sound mind."

These conclusions, having been presented to the Most Holy Pope, Our Lord, Pope Pius XI, after a hearing granted to the undersigned Father Abbot Secretary on November 30, 1924, His Holiness deigned to approve and confirm the resolution of the Most Reverend Fathers.

Given at Rome, from the Secretariat of the Sacred Congregation for Religious Orders, on February 5, 1925.

C. L. CARDINAL LAURENTI, Prefect.

S. MAURUS M. SERAFINI, Abbot, O.S.B., Secretary.

[*Latin ed. p. 108*]

108 Acta Apostolicae Sedis - Official Commentary II APPROVALS: Our Most Holy Pope Pius, by divine Providence, PP. XI, concerning the decrees of the Sacred Congregation for Religious: November 30, 1924. — He approved the Congregation of the Sisters of Charity of Saint Joseph, commonly known as the Hermanas Josephinas, whose principal house is located in the diocese of Vicenza, and their Constitutions, for a period of seven years, under the name "La Caridad," which He approved. — He approved the Constitutions of the Institute of the Sisters Servants of the Blessed Virgin Mary, the Sorrowful, of the Third Order of the Servants of Mary, commonly known as "Le Addolorate," whose principal house is located in the archdiocese of Florence, for a period of seven years. — He approved the Constitutions of the Institute of the Sisters of Saint Thomas of Villanova, commonly known as the "Hospitalières," whose principal house is located in the archdiocese of Paris, for a period of seven years. — He definitively approved the Constitutions of the Institute of the Sisters of Saint Mary, whose principal house is located in the city of Namen. February 4, 1926. — He approved the Constitutions of the Congregation

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of the Sisters of Divine Providence of Moguntiae, whose principal house is located in Moguntiae, for a period of seven years. — He approved the Institute of the Sisters of the B. V. M., commonly known as the Society of Jesus, of Mary and Joseph, whose principal house is located in the diocese of Buseoducensis, which had already long been commended to the Apostolic See, as well as their Constitutions. — He definitively approved the Constitutions of the Institute of the Sisters of Christian Schools or of Mercy.

[*Latin ed. p. 109*]

109. THE HOLY CONGREGATION FOR RITES, REGARDING THE CANONIZATION OF THE BLESSED JOHN Eudes, APOSTOLIC MISSIONARY AND FOUNDER OF THE CONGREGATION OF JESUS AND MARY, AS WELL AS THE ORDER OF THE BLESSED VIRGIN MARY, OF THE CHARITY. CONCERNING A DOUBT. Regarding the veneration, miracles, and other matters pertaining to the aforementioned Blessed, and concerning those things for which he is esteemed, it has been determined that, in order to bestow the highest honors of the Saints upon Blessed John Eudes, certain difficulties have arisen, which must be examined. This matter pertains more closely to physicians or surgeons; for they alone consider the specific nature of each disease, and their opinions, though not always in agreement, are of the utmost importance in determining the nature of a miracle. Therefore, if it should happen that, when considering miracles, the judgments of learned men regarding the specific and individual forms of certain diseases or affections differ, it is of the greatest importance to carefully and diligently examine the matter, so that a certain and reliable standard may be established. The distinction between diseases which are called "functional" and those which are called "organic" is often a source of controversy; and this discord must be resolved with prudence, so that no doubt may remain, and so that a firm and secure judgment may be reached; and this is especially true in the case of functional diseases. Which is to say, although in diseases of this kind some kind of lesion or disturbance of function may exist, it is nevertheless necessary to determine whether this lesion or disturbance can be detected and recognized with certainty by the current disciplines of the physical sciences; for it is observed that, in the case of deceased individuals who, while living, were afflicted by hysterical or neurotic passions, the organs of the body are found to be healthy, and the internal organs and other parts of the body show no material signs of injury.

[*Latin ed. p. 110*]

110 Acta Apostolicae Sedis - Official Commentary. Therefore, this Holy Congregation, proceeding with due maturity and caution, could not determine whether, as if suitable for the consideration of a miracle, a pure and truly functional disease had been received and proven; and not only in

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this entire academic discussion, but also in past times, it acted in the same manner, as the aforementioned Benedict XIV reminds us, whose words, pertinent to this matter, are therefore worth transcribing and presenting: "It must also be noted that in some women, natural crises, which are not always apparent to all eyes, can occur, which can produce a perfect liberation from the disease; therefore, it will be very difficult to consider such liberations from this disease among miracles. And if ever it has been attempted by those who present causes for Beatification and Canonization, I have never seen it admitted; and physicians, eager to write in favor of the cause, although with an unsuccessful effort, have concluded that the disease is not a hysterical passion, but of another nature, thus acknowledging and declining the difficulty of proving it" (Lib. IV, p. I, cap. 13, n. 14). Having thus set aside functional diseases, in the remaining diseases, which are called organic, a completely different rule emerges, suggested and confirmed by the experience and investigation of organic diseases. For once this is established, anything can happen, so that the same organic disease can also be accompanied by an instantaneous and perfect cure; for no one ignores that nature, in its perfect work of restoration, does not act except by degrees; otherwise, it would surpass its own Creator and its own limits. With these premises established, the solution to the difficulty mentioned at the beginning is contained within them, as if included in a fertile seed. Indeed, after the judicial acts have been examined and sifted, the testimonies of the witnesses are recalled, the testimonies of the physicians regarding the cure, and the written opinions of experts summoned by office, having been carefully examined and considered, two things are clearly established: first, that both Sister Joanna Beatrix of London, and Bonaventura Bomero, suffered from an organic disease, which also produced visible lesions; and second, that after the prior invocation of Blessed John Eudes, this organic disease, along with the visible lesions, was suddenly and perfectly cured. With these two things, as if two legitimate premises, it necessarily follows, by the inexorable force of logical laws, and with the consent, support, and applause of common sense, that the demonstration of both miracles is evident, as the witnesses openly declared, having recognized the cure.

[*Latin ed. p. 111*]

The Holy Congregation of Rites, through its written pronouncements, demonstrated and established that there are six distinct types, and that three of these, for each, are recognized by two votes, by experts chosen by this Holy Congregation. To this group did not lack one who openly declared the agreement of the experts in asserting the supernatural character of both types of healing, which are sudden and perfect, and which, in their place and strength, are not at all able to be attributed to any natural cause whatsoever. Furthermore, there was agreement in designating and defining the singular and entirely individual form of each diseased condition.

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Therefore, if anything remains to be done, it is necessary to consider the appropriate amendment and clarification of the proposed terms, so that the terms mentioned below may only encompass the elements that correspond to the judicial tables, and that they may be understood through the expert diagnostic judgment of the learned. Thus, with the legal and prescribed foundation of each fact established, and with those diligently and carefully fulfilling their duties, both the judicial experts and the Cause's Advocate, this question, which has been under discussion for two years, regarding the two healings, has reached its conclusion in the General Congregation, which, after two preliminary sessions, before the preparatory and preparatory sessions, was held on the twentieth day of the past month of January, before the Most Holy Lord Pope Pius XI. In this meeting, the Most Reverend Cardinal Lewis Billot, the Advocate for the Cause, presented the following matter for discussion: "Whether, and concerning which acts of veneration, miracles, after the granting of the Indult by the Apostolic See for the benefit of Blessed John of whom we speak, are established and efficacious?" The Most Reverend Cardinals and Fathers Consultors, in turn, presented their votes, but after considering them, the Most Holy Lord pronounced His supreme judgment, seeking meanwhile, from the Father of Lights, light and guidance. And since He has now decided to make His mind known, He has chosen this Sunday in the week of Septuagesima, which day occurs with the most desired and holy joy for both religious families, which venerate and honor Blessed John Eudes, their spiritual Father, namely, the Congregation of Jesus and Mary, and the Order of the Daughters of the Most Blessed Virgin Mary, dedicated to Charity; for on this day, both within the religious family, the solemn feast of the Immaculate Heart of Mary is celebrated; since the liturgical cult of the Sacred Hearts of Jesus and Mary is said to have been instituted by the same Blessed John Eudes. Therefore, the Most Holy Lord, having devoutly worked for the Sacred Cause, ordered the Most Reverend Cardinals Anthony Vico, Bishop of Porto and Santa Rufina, Prefect of the Sacred Congregation of Rites, and Lewis Billot, the Advocate for the Cause, to be summoned to the Vatican, together with the Reverend Father Angelo Mariani, General Promoter of the Faith.

[*Latin ed. p. 112*]

In the Acts of the Apostolic See – Official Commentary, I, together with the undersigned Secretary, and those assisting, solemnly declared: That both proposed miracles are proven with complete certainty: namely, the miraculous and perfect healing of the Sisters, and the healing of Sister Caritas, presented by Joanna B. of Primon, from a severe illness; and the healing of Beatrix of London, M., from other renal complications and an abscess; and the instantaneous and perfect healing of Borner from peritonitis caused by trauma and from a severe head injury, of V. of Tours, from nephropathy, congestive diabetes, and furuncles, and of Bonaventure from

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a lesion. This Decree was ordered to be published, and to be inserted in the acts of the Sacred Congregation of Rites, on the sixth day of February in the year 1925.

[Signed:]

A. CARD. YICO, Archbishop of Porto and Santa Rufina, and Prefect.

S. Alexander Verde, Secretary.

[*Latin ed. p. 113*]

The Roman Rota, No. 113, ACTS OF THE SACRED TRIBUNALS. Summons regarding the Nullity of Marriage (STEFFAN-STEFFAN). Since the actual place of residence of the Lord Frederick Steffan, in this cause, is unknown, we summon him, either in person or through a legitimately constituted procurator, to appear before the Tribunal of the Sacred Roman Rota (Rome, Via della Dataria, 94), on March 31, 1925, at 11 o'clock, to agree upon or sign the doubt below, and to set a date for the discussion of the cause before the Rota. The doubt is: Does the nullity of the marriage exist, in the present case? The Ordinaries of the place, the parish priests, the priests, and all the faithful who have knowledge of the place of residence of the aforementioned Mr. Frederick Steffan, should, insofar as possible, inform him of this summons. * By the Most Reverend, L. Mannucci, Prelate. © From the Chancery of the Tribunal of the Sacred Roman Rota, February 20, 1925. Ioannes Ladelci, Notary. * Since the place of current residence of Mr. Frederick Steffan, defendant in this cause, is unknown, we summon him to appear, either in person or through a legitimately constituted procurator, at the seat of the Tribunal of the Sacred Roman Rota (Rome, via della Dataria, n. 94), on March 31, 1925, at 11 o'clock, to agree upon or sign the doubt mentioned below, and to fix the date for the discussion of the cause before the Rota. Does the nullity of the marriage exist, in the present case? The Ordinaries of the place, the Curés, the priests, the faithful who have knowledge of the place of residence of the aforementioned Mr. Frederick Steffan, must, insofar as possible, inform him of this summons.

[*Latin ed. p. 114*]

114 Acta Apostolicae Sedis - Official Commentary of the DIARY OF THE ROMAN CURIA, SACRED CONGREGATION OF RITES. Tuesday, February 3, 1925, in the Apostolic Palace at the Vatican, with the participation of the Most Reverend Lords Cardinals and with the votes of the Most Reverend Prelates and Theological Consultors, the Preparatory Congregation of the Sacred Rites was held to discuss two miracles which are asserted to have been wrought by God through the intercession of the Blessed Peter Canisius, Confessor, Professed Priest of the Society of Jesus, and which miracles are proposed for his canonization. Tuesday, February 10, 1925, in the Apostolic Palace at the Vatican, before the august presence of the Holy Father, the General Congregation of the Sacred Rites was held, in

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which the Most Reverend Lords Cardinals, the Most Reverend Prelates, and the theological consultors who compose it, gave their votes regarding the doubt concerning the martyrdom, the virtues, or the miracles of the Handmaids of God, Ifigenia from St. Matthew, of the Congregation of the Sisters of Perpetual Adoration of the Most Holy Sacrament; Elizabeth Teresa of the Sacred Heart of Jesus, of the Order of the Ursulines; Mary Rose, of the Order of St. Benedict; Mary of St. Henry, of the Cistercian Order; and their companions, who were killed, as is asserted, in Oranges in the month of July of the year 1794, out of hatred of the Faith. Tuesday, February 17, 1925, in the Apostolic Palace at the Vatican, with the participation of the Most Reverend Lords Cardinals and with the votes of the Most Reverend Prelates and the theological consultors, who comprise the Sacred Congregation of Rites, the Preparatory Congregation was held to discuss the doubt concerning two miracles which are asserted to have been wrought by God through the intercession of the Venerable Mary Bernarda Soubirous, of the Institute of the Sisters of Charity and of the Christian Institution of Nevers.

SACRED CONGREGATION FOR THE EASTERN CHURCHES. NOTICE OF COMPETITION. A competition is open at the Sacred Congregation for the Eastern Churches for the office of minute-taker and writer. Priests who wish to participate in this competition must present their application to the Secretariat of the same Sacred Congregation, within one month from the date of this notice, along with the necessary particulars and the "nihil obstat" from their respective Ordinary.

[*Latin ed. p. 115*]

115 *Diarium* "Of the Roman Curia. For information, for priests who may wish to participate, it is announced that: 1) The competition for the office of *minutante* will consist of two written examinations, one in the Latin language, the other in Italian. The subjects of these examinations will be primarily concerned with Moral Theology and Canon Law, with particular regard to the provisions of the Latin Code which also apply to the Orientals; 2) The competition for the office of *scrittore* will consist of two compositions, one handwritten, the other typed; 3) For the office of *minutante*, a degree in Sacred Theology and Canon Law is required; 4) For the office of *scrittore*, documents proving a suitable theological and literary education are required; 5) It is permissible for the candidates to present other qualifications that may demonstrate their suitability for the office to which they aspire; 6) Particular consideration will be given to knowledge of foreign languages; 7) Candidates must not exceed the age of 45 for the office of *minutante*, nor the age of 35 for the office of *scrittore*. The competition will take place during the last decade of next March, on days that will be notified to those interested. Rome, from the Holy Congregation for the Eastern Church, February 15, 1925. f. Isaia, SECRETARY. PAPADOP-

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ULOS, Assessor. NOTICE. The Secretariat of State of His Holiness deems it appropriate to draw attention to the provisions published on March 11, 1910, by special mandate of the Holy Father, in the Official Bulletin, *Acta Apost. Sedis*, vol. II, pp. 248 ff., regarding the competitions for the filling of offices in the Roman Curia, which are still in full force; namely: 1° That no one shall be admitted to the examination in said competitions unless they present to the superiors of the respective dicasteries a certificate from their own Ordinary, either of origin or of domicile, from which it appears that the candidate is free from censure, and that there is nothing to impede their admission to the examination; 2° That no one shall be definitively chosen in the examinations, and proposed to the Supreme Pontiff for approval, unless, by secret letters, particular information about the candidate has first been requested from their Ordinary, both of origin and of domicile, as well as from the Vicariate of Rome; and unless reassuring answers have been received regarding the life and conduct of the same."

[*Latin ed. p. 116*]

1. The *Acta Apostolicae Sedis* – Official Commentary, Volume 3, states that: 2. The inquiry to the Vicariate, as mentioned in paragraph 2, should not be omitted even if the individual has never resided in Rome; 3. Both the inquiry letters and the responses given, along with any attachments, must always and entirely remain secret; 4. Finally, appointments made in violation of these rules are and must be considered invalid and null.

BY APPOINTMENT: With Apostolic Briefs, the Holy Father Pius XI, reigning happily, deigned to appoint:

January 26, 1925.

The Most Reverend Cardinal Michele Ternita, as Protector of the Sacred Congregation of the Holy Office.

February 9, 1925.

Monsignor Francesco Morano, Prelate of the Roman College of Carpenters, Auditor in the Tribunal of the Rota.

The Most Reverend Cardinal Giovanni Bonzano, as Protector of the Order of the Friars Minor.

November 9, 1922.

Monsignor Teófilo Skalski, of the diocese of Luck-Zytomir.

April 26, 1924.

Monsignor Adamo Kulinski, of the diocese of Kielce.

September 16, 1924.

Monsignor Paolo Erelek, of the same diocese.

January 18, 1925.

Monsignor Giuseppe Ronza, of the archdiocese of Vercelli.

January 21, 1925.

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Monsignor Alfonso Abbamondi, of the archdiocese of Benevento.
Domestic Prelates of His Holiness:
November 10, 1922.
Monsignor Ludovico Wilkonski, of the diocese of Plock.
January 30, 1923.
Monsignor Dionisio Molnar, of the diocese of Wesprimia.
Monsignor Vincenzo Bedy, of the diocese of Giavarino.
1924.
Monsignor Paolo L'Ebraly, of the diocese of Tulle.
April 15, 1924.
Monsignor Antonio Machat, of the same diocese.
Monsignor Teodoro Jarrige, of the same diocese.
Monsignor Venceslao Niemerowski, of the diocese of Kielce.
August 21, 1924.
Monsignor Giovanni Bialecki, of the same diocese.
Monsignor Taddeo Malczewski, of the archdiocese of Gnesen and Posen.
September 16, 1924.
Monsignor Boleslao Wróblewski, of the diocese of Włocławek.
Monsignor Vincenzo Blazewicz, of the diocese of Sejny.
September 27, 1924.
Monsignor Giovanni Poskropko, of the archdiocese of Warsaw.
January 13, 1925.
Monsignor Francesco Carla, of the diocese of Lech.
January 20, 1925.
Monsignor Pellegrino Preziosi, of the diocese of Avellino.

[*Latin ed. p. 117*]

1.17 From the Roman Curia Diary, January 29, 1925. Monsignor Guglielmo Gonzalez et Arocha, of the diocese of Pinar del Bio. Monsignor Giuseppe Maria Reigadas et Antigua, of the same diocese. Monsignor Gerardo Ortega et Gonzalez, of the same diocese. February 15: Monsignor Amedeo Ghizzoni, of the diocese of Piacenza. Monsignor Francesco Torta, of the same diocese. Monsignor Ludovico Mondini, of the same diocese. HONORS: By Apostolic Briefs, the Most Holy Father Pius XI, reigning happily, deigned to bestow: The Cross of the Order of Saint Gregory the Great: January 31, 1925. Upon the Most Noble Count Enrico Paolini, Exempt in the Noble Guard of His Holiness. The Knighthood of the Order of Saint Gregory the Great: February 4, 1925. Upon the Most Noble Count Ildebrando Silvestri Faà, of the Noble Guard of His Holiness. The Grand Cross of the Order of Saint Gregory the Great, civil class: January 30, 1925. Upon the Noble Baron Ago di Maltzan, of the Ministry of Foreign Affairs of

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Germany. The Cross of the Order of Saint Gregory the Great, military class: February 12, 1925. Upon the Honorable Captain Tito Arcangeli, Major of the Papal Gendarmerie. The Commanderate of the Order of Saint Gregory the Great, military class: February 4, 1925. Upon the Noble Count Carlo Pocci, a member of the Noble Guard of His Holiness. October 10, 1924: The Knighthood of the Order of Saint Gregory the Great, civil class: Upon the Honorable Daniele de Haene (Belgium). Upon the Honorable Antonio van Caillie (Belgium). Upon the Honorable Marcello Lallemand (Belgium). Upon the Honorable Giovanni Battista Vossen (Belgium). January 2, 1925: Upon the Honorable Doctor Luigi Steger, of the archdiocese of Utrecht. Upon the Honorable Ugo Pesaresi, of the diocese of Terni.

[*Latin ed. p. 118*]

118 Acta Apostolicae Sedis - Commentarium Officiale, 5 Ianuarii 1925.

Ad Dominum Georgium Le Cordier, ex archidioecesi Parisiensi.

Ad Dominum doctorem Henricum Chatellier, ex eadem archidioecesi.

Ad Dominum Baronem Iacobum de Maricourt, adjunctum ad legationem Franciae presso Sanctam Sedem.

Ad Dominum Eenatum Vermast, ex dioecesi Gandensi.

Ad Dominum Viscomitem Leonem de Eoestd'Alkemade, ex archidioecesi.

Ad Dominum Ludovicum Luyckx, ex eadem archidioecesi.

Ad Dominum Ioannem Florimondum Van der Linden, ex dioecesi Gandensi.

Ad Dominum Gerardum Buigeward, ex dioecesi Harlemensi.

Ad Dominum Cornelium Ioannem Iacobum Meuwland, ex eadem dioecesi.

Commendatio Ordinis Sancti Silvestri Papae: Iunius 1924.

Ad Dominum Dedjatch Gabrè Sellassie, Gubernatorem Aduae.

Ad Dominum Dedjatchmac Gassasa.

Ad Dominum Dedjatch Moulu Guela.

Die 23 Decembris.

Ad Dominum Dedjatch Haile Sellassie, Gubernatorem Baie.

Ad Dominum Franciscum Splett, ex Olisthina (Danzica).

Die 2 Ianuarii 1925.

Ad Dominum Vitorem Popelka, ex dioecesi Salto (Uruguay).

Ad Dominum Militem Ludovicum d'Orazi, ex Boma.

Ad Dominum Henricum Haas Spithöver, ex Boma.

Militia Ordinis Sancti Silvestri Papae:

Die 30 Iunii 1924.

Ad Dominum Lagaba Odadjie.

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Ad Dominum Blata Herroui.

Ad Dominum Lidj Mekonen.

Ad Dominum Maiorem Harry A. Walsh, ex archidioecesi Baltimorense.

Ad Dominum Patricium I. Haltigan, ex eadem archidioecesi.

Ad Dominum I. Leo Kolb, ex eadem archidioecesi.

Die 2 Ianuarii 1925.

Ad Dominum Stephanum Solaro, ex dioecesi Salto (Uruguay).

Ad Dominum Ferdinandum Stuflesser, ex dioecesi Tridentina.

[*Latin ed. p. 119*]

From the Diary of the Roman Curia, MAGGIORDOMATO, dated 119. In the name of His Holiness, Pope Pius X, may He reign happily, the Holy Father has deigned to appoint:

Secret Chamberlains, Supernumerary, of His Holiness:

August 30, 1924.

Most Reverend Monsignor Teodoro Urbanski, of the diocese of Kielce.

Most Reverend Monsignor Francesco Gola, of the same diocese.

Most Reverend Monsignor Mecislao Rogojski, of the same diocese.

January 10, 1925.

Most Reverend Monsignor Giov. Battista Pé, of the diocese of Brzesc.

Most Reverend Monsignor Angelo Zammarchi, of the same diocese.

Most Reverend Monsignor Lorenzo Conforti, of the same diocese.

January 20, 1925.

Most Reverend Monsignor Edoardo Leal, of the diocese of Zamora.

Most Reverend Monsignor Angelo Alvaro, of the same diocese.

Most Reverend Monsignor Emanuele Boizas, of the same diocese.

January 21, 1925.

Most Reverend Monsignor Ignazio Olszanski, of the diocese of Vilna.

January 23, 1925.

Most Reverend Monsignor Pietro Di Pietro, Secretary of the Pontifical Delegation of Valle di Pompei.

February 3, 1925.

Most Reverend Monsignor Gennaro Solorzano Garz, of the diocese of Santander.

February 9, 1925.

Most Reverend Monsignor Giuseppe Santiangeli, of the diocese of Fabriano and Matelica.

February 11, 1925.

Most Reverend Monsignor Gaudenzio Manuelli, of the diocese of Novara.

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February 14, 1925.

Most Reverend Monsignor Evasio Colli, of the diocese of Casale Monferrato.

Most Reverend Monsignor Vittorio J. B. Garat, of the diocese of Vitoria (Spain).

February 17, 1925.

Most Reverend Monsignor Benvenuto Romani, of the diocese of Recanati and Loreto.

Secret Chamberlains of Sword and Mantle, Supernumerary, of His Holiness:

September 26, 1924.

Mr. Simone Karski, of the diocese of Sandomierz.

January 3, 1925.

Mr. Count Vincenzo Ranuzzi della Porretta, of the archdiocese of Bologna.

February 10, 1925.

Mr. Pietro Dahll, (Norway).

February 17, 1925.

Mr. Giuseppe M. de Navarro, of the diocese of Northampton.

Honorary Chamberlains in Peacock Blue of His Holiness:

February 9, 1925.

Most Reverend Monsignor Alfonso Frattari, of the diocese of La Piata.

February 11, 1925.

Most Reverend Monsignor Giles Quattrocchi, of the diocese of Veroli.

Most Reverend Monsignor Pietro Quattrociocchi, of the same diocese.

Most Reverend Monsignor Giuseppe Novelli, of the same diocese.

[*Latin ed. p. 120*]

120 Acta Apostolicae Sedis - Commentarium Officiale, 11 Februarii, 1925. Reverendissimus Dominus Ioannes Pasqualitti, ex eadem dioecesi. » » » Reverendissimus Dominus Thomas Mancini, ex eadem dioecesi. » « » Reverendissimus Dominus Amatus d'Ambrogi, ex eadem dioecesi. Camerarii honoris de Spada et Cappa, supranumerarii Sanctissimi: 20 Ianuarii, 1925. Dominus Henricus Mattencci, ex dioecesi Volterrae. Cappellani honoris extra urbem Sanctissimi: 30 Augusti, 1924. Reverendissimus Dominus Stanislaus Mietkowski, ex dioecesi Kielce. » Reverendissimus Dominus Georgius Imiela, ex eadem dioecesi.

NECROLOGIUM

18 Aprilis, 1924. Reverendissimus Dominus Dionysius Kelly, Episcopus Bossensis.

13 Ianuarii, 1925. Reverendissimus Dominus Franciscus Zorn de Bulach,

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Episcopus titularis Eritreensis.

29 Ianuarii. Reverendissimus Dominus Ignatius Gladès Berzi, Episcopus Tebensis, ritus coptae.

5 Februarii. Reverendissimus Dominus Carolus Ligonnès du Pont, Episcopus Bodezensis.

10 Februarii. Reverendissimus Dominus Paulus Aemilius.

21 Februarii. Reverendissimus Dominus Michaelis Cerrati, Episcopus titularis Liddae.

27 Februarii. Reverendissimus Dominus Maximus Sedfaoui, Episcopus Miniehensis vel Ermopolitensis, Archiepiscopus titularis Areopolitensis. Maior, ritus coptae.

[*Latin ed. p. 121*]

Year XVII - Vol. XVII, April 2, 1925, No. 5.

ACTA APOSTOLICAE SEDIS, OFFICIAL COMMENTARY.

ACTS OF HIS HOLINESS, POPE PIUS XI.

CONSISTORY.

On Feria II, March 30, 1925, a secret Consistory was held in the Vatican Apostolic Palace, and the following acts were recorded in order:

I. – THE SACRED COLLEGE OF CARDINALS OF THE HOLY ROMAN CHURCH.

Cardinal Raphael Scapinelli di Leguignoperula, a Cardinal of the Sacred College of the Holy Roman Church, presented to His Holiness, Pope Pius XI, a report, which he then handed over to Cardinal Amedeo Ranuzzi de' Bianchi, also a Cardinal of the same Sacred College, to be presented to His Holiness.

II. – ADDRESS OF HIS HOLINESS.

CREATION OF CARDINALS OF THE HOLY ROMAN CHURCH.

Afterwards, the Most Holy Fathers, the Cardinals, were addressed by His Holiness as follows:

"VENERABLE BROTHERS. Your presence and the frequency with which you appear before Us are always pleasing to Us; but today, in particular, it is much more pleasing, when matters are brought before this assembly that require Us, before addressing your most distinguished

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College, to set aside, for the time being, all causes of sorrow, and to consider those things which, whether from afar or from near, cause Us particular concern, especially concerning the injuries inflicted upon the Catholic faith."

[*Latin ed. p. 122*]

The Acts of the Apostolic See – we give thanks to God, the author of all good things, who has united you with us, and we pray that you may experience the greatest blessings. We refer all this to the one God, for the consolation that, amidst turbulent events in some places, seemed scarcely to be hoped for: we understand that large numbers of the faithful, daily increasing in this venerable City, from dioceses of Italy and from distant regions of foreign nations, have either already arrived or are expected to arrive regularly throughout this year of the Great Jubilee. Nor shall we pass over in silence those of our own flock, who, united with the citizens of their respective parishes, and sometimes, having prepared themselves more diligently by listening to sermons on divine matters in their parish churches, have devoutly visited the Basilicas, praying and singing, with continuous ceremonies on Sundays. And those pilgrims whom we welcomed on this day and addressed with paternal words, and whom we furthermore refreshed with a heavenly repast, it pleased us to recognize not only prominent and wealthy individuals among them, but also many from the lower and common classes, whose presence moved us all the more, because the journey to Rome meant so much to them, and because it had been so long desired. We commend all those who have come here, who have behaved with such gravity and such zeal for piety in this City, that they have truly become a spectacle to the world, to angels, and to men; and we confidently trust, and we earnestly implore God, that those who, though separated by a long distance of land or sea, think of Rome, may never fail to pursue this most beneficial purpose of pilgrimage. Another cause for singular joy is that the plan which we initiated, to increase the benefits of the Holy Year, about which we spoke to you last year in this very hall, namely, that matters pertaining to sacred missions should be publicly presented, has been so successfully carried out that its outcome has surpassed all expectations, bringing the hoped-for benefits, as it is written: "He who sows abundantly shall also reap abundantly," 1 Corinthians, iv, 9. And, to witness these things, a constantly increasing multitude of people are present, without hope of diminution.

[*Latin ed. p. 123*]

123 The acts of Pope Pius XI be it known. And at this place, we again testify our gratitude and benevolence to religious men engaged in missionary work, and to all others who have contributed with their counsel to this most important undertaking, or who have taken the lead in it, or who

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have rendered auxiliary service; and we are equally grateful to those public officials who have facilitated the transport of goods, or have made it more expeditious and safer, or who have taken care of it at their own expense, as well as to maritime transport companies, and also to ship captains and even to those who, in transporting so many things to such distant places, have worked diligently and often gratuitously. Indeed, when we undertook this project, we have repeatedly declared to you, Venerable Brothers, that we did so for many reasons, and you yourselves know this well. For we were certain that, by praising those who, through their sacred missions and the proclamation of the Gospel, have contributed so much to the benefit of mankind, having dispelled the darkness of ethnic barbarism and brought peoples to human and civil culture, and also by providing assistance from all sides to spread the same [Gospel], and finally by exciting and elevating the generous spirits of young men who were preparing to become soldiers in the sacred military order, dedicated to instilling the doctrine of Christ in the infidels. But above all, those who have witnessed and considered these things will have before their eyes the unity and universality of the Catholic Church, which has never failed in its duty, entrusted to it by the Divine Founder, of teaching all nations, but has also taught and continues to teach all nations to hold fast to one and the same faith, under the guidance of one Roman Pontiff. For the Name of Jesus Christ must be proclaimed to all nations, that at the Name of Jesus every knee may bow, both of those in heaven and on earth, and under the earth; that at the Name of Jesus every knee may bow, and that every tongue may confess that Jesus Christ is Lord, to the glory of God the Father. These things, indeed, being similar and connected, allow us to proceed to another event, equally pleasing. Acts, IX, 15. Philippians, II, 10. 1 Corinthians, XV, 25. 1 2

[*Latin ed. p. 124*]

Acts of the Apostolic See - Official Commentary. To this year, Venerable Brothers, falls the sixtieth anniversary of the celebrated Council of Nicaea, the first of the Ecumenical Councils, in which more than three hundred Eastern bishops defended the divine nature of our Lord Jesus Christ from the impious comments of heretical men, cleansed, as it were, from all ethnic corruption by the Christian name: to this Council, the Bishop Hosius of Corduba, and the presbyters Vitus and Vincent of Rome, legates of the Apostolic See, namely, acting in the name and with the authority of Pope Sylvester, presided, and they themselves subscribed to the acts and decrees of the Council before all. Therefore, this event, which is certainly of great importance and worthy of remembrance throughout the Catholic world, We desire and command to be illuminated and commemorated especially in this esteemed city: and indeed, since those who throughout the entire East have adhered to the orthodox faith have used this very Apostolic See as the firmest defender and advocate of their doctrine, supported by the

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most sacred authority of the wise decrees of the Council of Nicaea. For the institution of this commemoration, We shall soon send letters to the Cardinal entrusted with the affairs of the Eastern Church; meanwhile, We rejoice that these secular celebrations seem to add to the splendor and to increase the glory of the acts of the preceding year, which marked the sixtieth anniversary of the dedication of the first Basilica of the Lateran, an event by which We demonstrated the public triumph of the Savior Christ over ethnic superstition and the happy conversion of the Roman citizens to the Christian faith. From these things which We have brought to your attention, Venerable Brothers, it is clearly evident how much the glory of Christ our Lord redounds to the glory of His Church: and a new increase of glory will be for both the Founder of the Church, Christ, and for the Church itself, through the heavenly honors to be bestowed soon, if it pleases God, upon most innocent men and women. With the intercession of these, it will not be possible for the most benign God not to bestow the gifts of unity and peace in abundance, so that all peoples may, at long last, find rest when all is tranquil.

[*Latin ed. p. 125*]

"Let those who are separated from her return to the bosom of the Church, the Mother, with hope. We shall now proceed to co-opt two distinguished prelates from the Spanish clergy into the Sacred College. These men have demonstrated their excellent service and dedication in the governance of their dioceses, following in the footsteps of Our predecessors and Ourselves. They are: EUSTACHIUS ILUNDAIN YESTEBAN, Archbishop of Hispalis; and VINCENTIUS CASANOVA Y MARZOL, Archbishop of Granada. What do you think? Therefore, with the authority of Almighty God, of the blessed Apostles Peter and Paul, and with Our own authority, We create and proclaim EUSTACHIUM ILUNDAIN Y ESTEBAN and VINCENTIUM CASANOVA Y MARZOL as CARDINALS OF THE HOLY ROMAN CHURCH. With the necessary and appropriate dispensations, derogations, and clauses. In the Name of the Father, and of the Son, and of the Holy Spirit. Amen.

III. – CONSULTATION REGARDING THE CANONIZATION OF THE BLESSED JOHN BAPTISTE DE VIANNEY, PETER CANISIUS, JOHN EUDES, MARY MAGDALENE POSTEL, MAGDALENE SOPHIA BARAT, AND THERESA OF THE INFANT JESUS. Then, the Most Reverend Cardinal Anthony Vico, Prefect of the Congregation for Sacred Rites, recounted, in a concise manner, the lives, virtues, and miracles of the Blessed Confessors: John Baptiste de Vianney, the parish priest of Ars; Peter Canisius, a priest of the Society of Jesus; John Eudes, an apostolic missionary and founder of the Congregation of Jesus and Mary, as well as the Order of the Most Holy Virgin Mary of Charity; and the Blessed Virgins: Mary Magdalene Postel, foundress of the Institute of Christian

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Sisters; Magdalene Sophia Barat, foundress of the Society of the Sisters of the Sacred Heart of Jesus; and Theresa of the Infant Jesus, a professed nun of the Carmelite Order."

[*Latin ed. p. 126*]

126 From the Apostolic See – Official Record of the Ceremonies; and furthermore, the complete proceedings in the cause of the Beatification and Canonization of these individuals, which the Congregation of Sacred Rites, after a rigorous examination, admitted and approved. After each report was completed, the Most Holy Lord, with the votes of the Most Reverend Cardinals, inquired: "Whether it is now fitting to proceed to the solemn Canonization of the Blessed." And each Cardinal declared his opinion openly. IV. – APPOINTMENTS OF CHURCH OFFICIALS. Afterwards, the Most Blessed Father provided for the following churches with their respective pastors: To the newly established Metropolitan Church of Havana, he appointed the Most Reverend Dom Joseph Emmanuel Damás Ruiz y Rodríguez, formerly Bishop of Pinar del Rio. To the Metropolitan Church of Saint James of Cuba, he appointed the Reverend Father Valentín Zubizarreta y Unamunsaga, formerly Bishop of Centumfocensis. To the titular archiepiscopal Church of Ptolemais, he appointed the Reverend Paul Giobbe, Urban Antistite, who was already Rector of the Pontifical College of Propaganda Fide, and whom he appointed Apostolic Nuncio in Colombia. To the cathedral Church of Langres, he appointed the Reverend John Baptist Thomas, Vicar General of the diocese of Autun. To the titular episcopal Church of Priene, he appointed the Reverend Paul Jantausch, Apostolic Protonotary, Apostolic Administrator of Tirnavensis. To the titular episcopal Church of Thagora, he appointed the Reverend Joseph Cjársky, whom he appointed Apostolic Administrator of the diocese of Rosenau. To the titular episcopal Church of Busiritensis, he appointed the Reverend Father Hannibal Caelestinus a Cattaneo, of the Order of the Friars Minor Capuchin, Apostolic Vicar of Eritrea. Afterwards, he also publicly announced, through Apostolic briefs, the resignation of other Sacred Prelates, namely: ARCHBISHOPS: Of Attalia, Peter Gonzalez y Estrada, formerly Bishop of Havana. Of Ancyra, Caietan Rempublica, of Bolivia. Of Cicognani, Apostolic Internuncio at...

[*Latin ed. p. 127*]

127 Acts of Pope Pius XI. To the Church of Genoa, to Dalmatius Minoretti, already Bishop of Crema. To the Church of Verissa, to Felix Ambrosius Guerra, already Archbishop of Saint James of Cuba. To the Church of Odessa, to Gabriel de Llobet, already Bishop of Vapinchense, appointed as Coadjutor to the Archbishop of Avignon, with the right of future succession. To the Church of Areopolis, to Angelus Roncalh. BISHOPS: To the Church of Tixentina, to Anthony Lippolis, already Bishop of Samari-

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tana. To the Church of Matagalpa, to Isidorus Carrillo y Salazar, already Bishop of Toron. To the Church of Galgariense, to Thomas Kidd. To the Church of Thennesense, to Alphonsus Deschamps, appointed Auxiliary to the Coadjutor Archbishop of Marianopolis. To the Church of Irenopolis, to Alfred Julius Mélisson, already Bishop of Blese. To the Church of Gotronense, to Carmelus Pujia, Archbishop of Saint Severina, due to the union of the diocese in persona with the archdiocese of Saint Neocaesarea. To the Church of Tremithun, to Anthony Videmari, already Bishop of Severina. To the Church of Oleastrense, to Jantzen, Apostolic Vicar of the Apostolic Vicariate of Chunking. To the Church of Clazomenense, to Ernestus Hauger, Apostolic Vicar. To the Church of Messenense, to Hector Lodi, Auxiliary to the Archbishop of Bologna. V. – REQUESTS FOR THE PALLIUM. Finally, the Most Holy Pope granted the request for the sacred Pallium from the metropolitan Churches of Genoa, Havana, and Saint James of Cuba. On Tuesday, the 5th of April, 1925, in the Hall of the Apostolic Palace, above the Portico of the Basilica of the Vatican, there was a public Consistory for the solemn conclusion of the causes of canonization of the Blessed Confessors, John the Baptist.

[*Latin ed. p. 128*]

128 Acta Apostolicae Sedis - Official Commentary on Mary Vianney, parish priest of Ars; Peter Canisius, a priest of the Society of Jesus; John Eudes, an apostolic missionary of the Congregation of Jesus and Mary, and of the Order of the Most Holy Virgin Mary of Charity; and the Blessed Virgins Mary Magdalene Postel, foundress of the Institute of Christian Sisters; Magdalene Sophia Barat, foundress of the Society of the Sisters of the Sacred Heart of Jesus; and Theresa of the Infant Jesus, a professed nun of the Discalced Carmelites. The Most Reverend Cardinals, in obedience to the Supreme Pontiff, Most Reverend Albert Guidi, Joseph Biroccini, Charles Salotti, Francis Paceilli, Augustus Milani, John Guasco, Advocates of the Sacred Consistorial Court, presented the lives, virtues, and miracles of the Blessed ones mentioned above, and urged that their cause be promoted for canonization. The Most Reverend Monsignor Nicholas Sebastian, Secretary of the Apostolic Letters to Princes, standing on the left side of the pontifical throne, replied to the Advocates in the name of His Holiness with these words: "Indeed, it is most fitting that, when the Church is offered such a rich abundance of heavenly gifts, and strives to improve the morals and foster the virtues of Christians, nothing is more pleasing to the Most Blessed Father than to bestow, with the solemn judgment of the pontifical magisterium, the highest honors customarily granted to those whose sanctity has been proven, upon those six Blessed ones, for whose cause you have rightly and appropriately petitioned, and to grant them the title of Saints. For, as is the nature of mortals, it is much easier for the examples of the best to draw people away from sin and to lead them to

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serve God with greater purity and zeal than the very precepts of divine law. Therefore, there is no doubt that John Baptist Mary Vianney, Peter Canisius, John Eudes, Mary Magdalene Postel, Magdalene Sophia Barat, and Theresa of the Infant Jesus, having been placed among the lights of the world and legitimately proposed to the entire Catholic world as examples of perfect virtue to be imitated, will, with the encouragement of this Holy Year, inspire society to contemplate them with great benefit to the common good. Although the Blessed ones used their lives in different circumstances and times, and although, like flowers in the Lord's garden, they may appear with different adornments, it is nevertheless certain that they all attained the most noble goal and a singular virtue, which theologians and moralists call holiness, and that, with God's help, they accomplished many wonders and miracles, healing souls and bodies. And the Church owes much to them, and indeed owes them much growth, especially because many of them, either through their writings full of Christian wisdom or through the religious families they founded, have in a certain way perpetuated their work."

[*Latin ed. p. 129*]

The acts of Pope Pius XI are such that no one can deny that they have enhanced the glory of those individuals and increased the faith of the people, and that the faithful will, after this, obtain even more abundant benefits through such intercessors and heavenly patrons. Therefore, for this reason, the Most Blessed Father has decided to enroll those three confessors and those virgins in the ranks of the saints in heaven. "But, a matter of the utmost gravity, which is so closely connected with the infallible magisterium of the Roman Pontiff, requires that I abstain from judgment until, as they say, in a semi-public Consistory, the Cardinals, and all those who will be convened to Rome shortly, Patriarchs, Archbishops, and Bishops, are consulted on the matter, according to custom. In the meantime, I urge all the faithful to pray that they may obtain the light desired by them from the Spirit of Paraclete. These things, which I have done at the command and in the name of the Most Holy Lord, are in response to your prayers."

APOSTOLIC CONSTITUTION CONCERNING THE ERECTION OF THE LANCASTER DIOCESE. PIUS SERVUS OF GOD TO THE BISHOP SERVING GOD PERPETUALLY, FOR THE MEMORY OF THE UNIVERSAL CHURCH.

The solicitude of the Universal Church, entrusted to the Roman Pontiffs, urges them to establish new dioceses within the Catholic world, whenever it seems to be for the greater benefit of the flock of the Lord. Therefore, since it has seemed opportune and necessary, for the increase of religion and for the greater good of souls, to divide the archdiocese of Liverpool in England into two parts, and to form a new and distinct diocese from the other part, We, after consulting our beloved sons, the Fathers of the Sacred Congrega-

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tion of Cardinals, and after hearing those to whom it pertains, and after supplementing, as necessary, the opinions of those who are interested, or who are presumed to be interested, with the fullness of the Apostolic power, We separate and constitute a part of the aforementioned archdiocese of Liverpool, namely the northern part, into a proper and distinct diocese, and to this We add, in addition, the two counties of Cumberland, which until now belonged to the diocese of Hexham. Westmorland, and the new...

[*Latin ed. p. 130*]

13. The Acts of the Apostolic See – Official Commentary. We establish a metropolitan see in the city commonly called Lancaster, and the diocese itself will take that name. At the same time, we elevate the existing church of St. Peter there to the rank and honor of a cathedral church, under the same title, and we grant to it and to its then-Bishop, as well as to their successors, the honors, insignia, favors, rights, and privileges with which other cathedral churches and their prelates in England are commonly endowed and enjoy. We establish this cathedral church as a suffragan of the metropolitan church of Liverpool, and we subject its then-Bishop and his successors to the metropolitan jurisdiction of the Archbishop of Liverpool. Furthermore, the boundaries of the new Lancaster diocese will be: the river Bibbie in the southern part, and in the northern part, the civil boundaries of the counties of Westmorland and Cumberland. Regarding the administration and governance of this Church, we decree that the election of a capitular vicar, in the event of a vacancy, shall be made by the cathedral chapter, or at least by a College of Consultors, and that a diocesan seminary shall be established, as well as the rights and obligations of the clergy and laity, and other matters of this kind, shall be observed, as the sacred canons prescribe. With regard to the clergy in particular, we decree that, as soon as the execution of this Constitution has been carried out, the priests assigned to that church shall be considered to be legitimately exercising their ministry within its territory. The episcopal revenue shall consist of the emoluments and other offerings that are customarily provided by the faithful within the diocese. Finally, the Ordinaries of Liverpool, and of Hagulstad and Newcastle, will, for their part, deliver to the episcopal chancery of Lancaster, as soon as it is possible, all documents and acts pertaining to the new diocese and its clergy and faithful. These things, which We have decreed by Our apostolic authority, it is forbidden to any person, at any time, to infringe, or to oppose, or to contradict in any way. If anyone, may God prevent it, should presume to attempt this, let him know that he will incur the penalties prescribed by the sacred canons against those who obstruct the exercise of ecclesiastical jurisdiction. For the execution of these matters, We entrust our venerable brother Frederick William Keating, Metropolitan, the present Archbishop of Liverpool, with the necessary faculties for this undertaking, and We grant him the power to delegate

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another person, constituted in ecclesiastical dignity, to render definitive judgments on any difficulties or opposition that may arise, and to transmit to the Sacred Congregation Consistorial, within six months from the date of these presents, an authentic copy.

[*Latin ed. p. 131*]

131 Acts of the SUPREME PONTIFF. Regarding the execution of a certain decree. We hereby decree that these present Letters shall be valid, notwithstanding any contrary provisions, even those specifically and expressly mentioned, to the contrary. Given in Rome, at Saint Peter's, in the year of Our Lord one thousand nine hundred and twenty-four, on the eightieth day of the month of November, in the third year of Our Pontificate. O. CARD. CAGIANO, Secretary. IULIUS RAPHAEL CARD. DE LAI, Bishop. Secretary. C. Consistorialis Sabinen. Oampori, Apostolic Protonotary. Virili, Apostolic Protonotary. In the place of Eg Plumbi. Registered in the Concilia, Volume XXX, number 50. APOSTOLIC LETTERS CONCERNING THE CHURCH OF "ALL' IMPRUNETA," LOCATED NEAR FLORENCE, WHICH IS COMMONLY KNOWN BY THAT NAME. PIUS PP. XI. For the perpetual memory of this matter. — Among the most important sacred temples by which the Florentine archdiocese is distinguished, the illustrious church dedicated to God in honor of the Blessed Virgin Mary, located in the place called Impruneta, deserves to be especially mentioned. This Marian sanctuary, a civil and religious monument, excels in antiquity, structure, and outstanding works of art, and is considered the pride and ornament of all Etruria. Anciently, it is revered with religion, and miracles are attributed to it. The icon of the Blessed Virgin Mary, said to have been painted by the Evangelist Saint Luke, has often been a source of comfort to the citizens of Florence in difficult times, who have called her the protector and patroness of the city, and who come to pray and venerate her every year. The altar of the Virgin, made of silver and adorned with gems, shines, and the church is abundant in precious furnishings, enriched with the relics of the Saints, which have been granted to the Church by Roman Pontiffs, Our Predecessors, and have increased its privileges and indulgences. The clergy of the church, with diligent care, attend to the decorum of the divine cult, and pious ceremonies are held there, abundantly bearing spiritual fruit, and supplications.

[*Latin ed. p. 132*]

132 Acta Apostolicae Sedis - The official records are celebrated. Remembering these things, and with our beloved son Raphael Bianchini, canon and prefect of the same sanctuary, and with the fervent vote of the canons, the parish priests, the laity, and the faithful, having earnestly requested that the church of Mary be raised to the more noble title of a minor basilica,

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we, strengthened by these prayers and by the grave duty of commendation, have readily and willingly agreed to the request of His Most Reverend Eminence, Prince Alphonse Mistrangelo, Archbishop of Florence. Therefore, after consultations with our venerable brother, Anthony, Most Blessed Cardinal Vico, Bishop of Oporto and Santa Rufina, and Prefect of the Sacred Congregation of Rites, by our own initiative and with certain knowledge and mature deliberation, and by the fullness of our apostolic power, by the tenor of the present document, we adorn the church of Saint Mary at Impruneta, located within the territory of the Florentine archdiocese, with the title and dignity of a minor basilica, and we grant to it the privileges and honors which rightfully belong to the minor basilicas of this city. Furthermore, we decree that these present letters shall remain forever valid and effective; that they shall fully and completely produce and obtain their intended effects; and that they shall fully suffice for those to whom they pertain, now and in the future; and that it shall be considered and declared invalid from now on, if anything whatsoever should be attempted against these things, by any authority whatsoever, knowingly or unknowingly. Notwithstanding any contrary provisions. Given at Rome, near Saint Peter's, under the Fisherman's ring, on the nineteenth day of December, in the year 1924, in the third year of Our Pontificate. P. CARD. GASPARRI, Secretary of State.

II. CERTAIN DOCUMENTS CONCERNING THE APOSTOLIC VICARIATE OF GALLAS AND THE APOSTOLIC PREFECTURE OF KAFFA, AND IN EASTERN AFRICA.

PIUS PP. XI. "For the sake of future remembrance. — The supreme office of the apostolate, which has been entrusted to Us by God, demands that We turn the eyes of Our mind to all regions of the Christian world, whether widely separated by the expanse of the seas, and that We strive for the good and the increase of the Catholic faith, and that We define the churches and missions of the whole world with certain and established boundaries. Indeed, since among the Apostolic Vicariate of Gallas and... "

[*Latin ed. p. 133*]

133. Acts of Pope Pius XI. Concerning the Apostolic Prefecture of Kaffa, in eastern Africa, a question arose regarding the boundaries that separate the aforementioned missionary territories. These territories are marked by the thirty-eighth degree of longitude east of Greenwich. We, having considered this matter with great diligence and attention, and having consulted with the Most Reverend Cardinals, Presidents of the Congregation for the Propagation of the Faith, in order to resolve this question completely and to prevent future disagreements, We decree and command the following: By Our own motion, and with certain knowledge and mature deliberation, and by the fullness of Our Apostolic authority, We enact, by the present document, that the following boundaries shall be established between the

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missionary territories of which We have spoken above, namely, the Apostolic Vicariate of Galla and the Apostolic Prefecture of Kaffa, in eastern Africa: Beginning in the north, from the place where the river Guder flows into the Nile, a certain line follows the course of the river Guder to its source, at the mountain Rogghè; then it touches the mountain Rogghè and the region of Zarghè, now commonly called by that name; then it follows a perpendicular line to the river Ghibè, or Omo, and then the direct course of the aforementioned river Omo to its confluence with the river Derne; then it follows a transverse line between the region of Barodda, which belongs to the Apostolic Prefecture of Kaffa, and the region of Walamo, which is assigned to the Apostolic Vicariate of Galla; this transverse line, beginning from the place where the river Demèse flows into the river Omo, touches the northernmost shore of the lake Margaret, and at the center of this shore, it reaches the thirty-eighth degree of longitude east of Greenwich; finally, from the thirty-eighth degree mentioned above, it extends to the fourth degree of latitude. We will that these present Letters be always firm, valid, and effective; that they produce and obtain their full and complete effects; and that they be most amply supported by those to whom they pertain, now and in the future, and that they be rightly judged and defined, and that whatever is done contrary to them, by any authority whatsoever, knowingly or unknowingly, be declared invalid from now on. Notwithstanding any contrary provisions. Given at Rome, at St. Peter's, under the Fisherman's Ring, on the twentieth day of the month of February, in the year 1925, in the fourth year of Our Pontificate.

P. CARD. GASPARE, Secretary of State.

[*Latin ed. p. 134*]

134 Acta Apostolicae Sedis - Official Commentary

EPIS TLE TO HIS EMINENCE, HENRY GARRIGUET, SUPREME MODERATOR OF THE SOCIETY OF THE PRIESTS OF SAINT SULPICE, CELEBRATING THE FIFTIE TH ANNIVERSARY OF HIS PRIESTHOOD.

Beloved son, greetings and the apostolic blessing.

— Recently, your outstanding humility has led to the fact that no one, including yourself and your confreres, knew of the approaching fiftieth anniversary of your priesthood; but now, having learned of this from other sources, we are pleased to offer you our heartfelt congratulations, and we, recalling this auspicious occasion, wish to augment our common joy with a sign of our benevolence.

We gladly write these words, not only to express the esteem that your children feel for you, but also to declare our paternal will to you.

We know how admirably you have served in many important offices, and especially in the long administration of the Society; and indeed, you have wisely governed it through all kinds of difficulties, and, restoring it to

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its former state after the war, you are deservedly esteemed by all as a true restorer.

Therefore, we heartily congratulate you on your well-deserved achievements and wish you all the best.

Furthermore, taking this opportunity, we also commend the entire Society under your leadership, since it is a Society that has always deserved the favor of the Church; for wherever it has been established, true piety has always flourished there.

Therefore, continue diligently, beloved son, together with your confreres, to promote the most sacred purpose of this Institute; and strive that the young clergy, entrusted to your care, may daily grow more and more in love for the Apostolic See, be imbued with sound doctrine, and excel in piety.

Moreover, we pray that the assistance of the Child Jesus may be with you; and as a testimony of our paternal charity, we impart to you, beloved son, and to all your confreres, our apostolic blessing.

Given at Rome, near Saint Peter's, on the twenty-sixth day of December, in the third year of Our Pontificate.

PIUS PP. XI.

[*Latin ed. p. 135*]

135 Acts of Pope Pius XI, II, TO THE MOST REVEREND FRANCIS VERDLER, SUPREME MODERATOR OF THE CONGREGATION OF PRIESTS OF THE MISSION, ON THE OCCASION OF THE TERCENTENARY FOUNDATION OF THE CONGREGATION. Beloved son, greetings and apostolic blessing. — Vincent de Paul, inflamed with the most ardent zeal for the salvation of souls, founded, three hundred years ago, a Congregation of priests, to evangelize the poor; and this Congregation, through its constant assistance to the Catholic name, has so greatly benefited the times, that it seems fitting and proper that we, through these letters of congratulation, make known our joy to you and those under your leadership, and that all the faithful remember this event. For what thanks should we not commonly offer to the most provident God, who has given to His Church such a holy and active body of ministers? These men cultivate the fields, neglected by others; they console those in chains or condemned to the galleys; they preach the divine word and offer every comfort of charity; they labor with the utmost zeal in caring for the poor and the sick; they impart the doctrine and grace of Christ to the unbelievers; they receive into their homes laymen and clerics, providing for their spiritual needs through conversation and study; they take charge of diocesan seminaries, parishes, and sanctuaries, restoring and maintaining them: and the Father, in His own way, has provided

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for these things, and has assigned to you, according to your particular institute, the task of carrying them out. History testifies that, under the leadership of Vincent de Paul, your members continuously carried out sacred missions among the people, especially in rural areas, and not only did they open houses in this esteemed city, and in Genoa and Turin, but also in Poland, Ireland, Scotland, and even in the so-called "Barbary" lands, and on the island of Madagascar. After the most holy man was called to his heavenly homeland, the Congregation grew and flourished with such zeal for the spread of the faith, that today you administer fifteen apostolic vicariates, manage one hundred seminaries, and there is scarcely any part of the world where your industry and activity do not constitute a kind of theater. There are many other things, besides those we have mentioned, worthy of being remembered in honor of the Congregation of the Mission; but one thing we cannot pass over in silence, namely, that there are not a few Vincentian missionaries...

[*Latin ed. p. 136*]

136 Acta Apostolicae Sedis - The official record concerning the apostolic office, which they had fulfilled with vigils, labors, and every kind of hardship, having completed it with the very shedding of their blood, and as it were, sealed it. That the blessed John Gabriel Perboyre and Francis Regis Clet were granted the honors of the blessed in Heaven, no one is ignorant; and concerning others, the Apostolic See inquires with all due order, or will shortly, if it pleases God, inquire. Nor did your Congregation experience less glory with Justin de Jacobis, who labored greatly in Ethiopia to bring souls to the Catholic faith, and with Felix de Andreis, who, as you are accustomed to say in a fitting expression, first introduced the Mission to the United States of America, and reaped wondrous fruits from his diligent exercise of the apostolate. Therefore, beloved sons, we congratulate you, that your Society, flourishing as it has with such a wealth of praise, may today be commended, and, with God's help, may, over the space of three centuries, neither lose its native spirit nor cease its labors for the salvation of souls; and we desire that all members of the Congregation, inspired by this auspicious event of three centuries, may cherish the virtues which have thus far served the glory of the Most High and the good of souls, and may strengthen and more abundantly multiply them. Meanwhile, may the Lord Jesus Christ favor and grant this our wish; and as a pledge of our paternal will, we impart to you, beloved sons, and to all the Mission's priests, our apostolic blessing. Given in Rome, at Saint Peter's, in the year 1925, in the fourth year of Our Pontificate. PIUS PP. XI die mensis martii anno.

[*Latin ed. p. 137*]

137 The Most Supreme Congregation of the Holy Office. ACTS OF THE MOST SUPREME SACRED CONGREGATION OF THE HOLY OFFICE.

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A WARNING. The Most Supreme Sacred Congregation of the Holy Office, to which it belongs to safeguard the faith, deems it necessary to draw the attention of the faithful to the provisions of canon 1399, no. 1, of the Code of Canon Law, according to which versions, in any language, of the Holy Scripture, which have been published by non-Catholics, are, by their very nature, prohibited. Under such prohibition certainly fall the Italian versions of the Bible by Giovanni Luzzi, a Waldensian pastor, which are being disseminated even among Catholics; these, besides being infected with the usual Protestant and rationalistic prejudices, evidently tend to insinuate the heretical maxim that the diverse Christian communions, although separated from each other and from the Roman Apostolic See, must be considered to be of equal right, as equally true branches of the one true Church of Our Lord Jesus Christ. THE NOTICE It is hereby made known that the Reverend Emilio Boccardo, originally from the archdiocese of Genoa (formerly a religious in the Order of the Minor Observants, under the name of Father Anacleto), according to the provisions of canon 985, no. 7, has contracted an irregularity *ex delicto*, and is, consequently, suspended from the exercise of the sacred ministry. ACTS, Vol. XVII, no. 5. – 2-4-1925. 10.

[*Latin ed. p. 138*]

Acts of the Apostolic See - Official Commentary 138. SACRED CONGREGATION CONSISTORY. Decree for the Solemn Canonization of the Blessed John Baptist Marie Vianney, Peter Canisius, John Eudes, Mary Magdalene Postel, Magdalene Sophia Barat, and Theresa of the Infant Jesus. After all things have been happily completed, which, according to the sacred canons, must precede, so that the Blessed Servants of God, John Baptist Marie Vianney, Peter Canisius, John Eudes, Mary Magdalene Postel, Magdalene Sophia Barat, and Theresa of the Infant Jesus, may be enrolled in the Book of Saints; Our Holy Father Pius XI, on the twentieth day of April of the present year, decreed that a Consistory be held, so that the opinion of the Bishops may be ascertained at the opportune moment, before proceeding to the solemn Canonization. And for this purpose, He commands that all Bishops who are within one hundred leagues of the City, if they can, hasten to Rome in due time, to attend the aforementioned Consistory, to express their opinion, and to be present at the solemn Canonization itself. Those who are more distant are informed of this joyous and extraordinary solemnity, and We are pleased that others also will be present who are able to undertake the journey to Rome and to participate in this feast. Lest the journeys to the City burden the Bishops too much, Holiness graciously grants that those who shall come to Rome on this occasion and attend these solemnities shall be dispensed from the obligation of visiting the sacred Thresholds during the next visit. Given at Rome, from the halls of the Sacred Congregation of the Consistory, on the thirtieth day of March,

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in the year 1925.

£ 8 C. CARD. DELAI, Archbishop of Sabina, Secretary.

L. © S. f. Er. Raphael C., Archbishop of Thessalonica, Assessor.

[*Latin ed. p. 139*]

SACRED CONGREGATION CONSISTORY, DECREE 139, CONCERNING THE DIVISION AND AGGREGATION OF THE TERRITORIES OF CONCORDIA AND CENEDA.

Since the faithful of the place commonly called Riviera Antonio Scarpa, belonging to the parish of Lorenzaga, in the diocese of Concordia, had requested that they be joined to the neighboring parish of Motta di Livenza, in the diocese of Ceneda, for the greater good and justice, the Most Holy Father decided to grant these petitions. Therefore, by this Consistory Decree, which shall have the same force as if Apostolic Letters were issued, after hearing the Ordinaries and the cathedral Chapters of both dioceses, and after considering the interests of all involved, or those who presume to have an interest, with their consent, the same Most Holy Lord separates and unites the aforementioned faithful of the place commonly called Riviera Antonio Scarpa, from the parish of Lorenzaga, in the diocese of Concordia, and joins them to the parish of Motta di Livenza, in the diocese of Ceneda, thereby changing the boundaries of both dioceses and of the two parishes.

Furthermore, the same Most Holy Lord ordered that a compensation be given to the pastor of the place of Motta di Livenza, amounting to one hundred gold florins annually, during the term of the present assignment of the parish of Lorenzaga, and thereafter, each year, three candles be given in memory of the completed division.

To oversee the execution of all these matters, the same Most Holy Lord appointed the Reverend Father Dominic Eugene Beccegato, Bishop of Ceneda, with the necessary and appropriate powers, including the power to delegate, to carry out what is required, and another person of ecclesiastical dignity, and to pronounce judgment on any opposition or action that may arise in the execution of this decree. The aforementioned obligations are to be fulfilled within six months, calculated from the date of this decree, and an authentic copy of the completed execution is to be sent to this Sacred Congregation.

In contradiction to whatever may be contrary to this.

Given at Rome, from the offices of the Sacred Congregation Consistory, on the 10th day of January, 1925.

[Signature] CARD. DE LAI, Bishop of Sabina, Secretary.

[Signature] L. IBS. Rev. Father Raphael C., Archbishop of Thessalonica,

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Assessor.

[*Latin ed. p. 140*]

Acts of the Apostolic See - Official Commentary 140 III LIMBURG-MAINZ. CONCERNING THE EXCHANGE OF TERRITORIES BETWEEN DIOCESES. The Bishop of Limburg presented supplications, so that the two villages belonging to his diocese, Dortelweil and Niedererlenbach, which possess their own parish church, might be incorporated into the neighboring diocese of Mainz. After consideration, Our Most Holy Father Pope Pius XI deemed it fitting to grant these requests; and therefore, by this Consistorial decree, it is established that the aforementioned villages of Dortelweil and Niedererlenbach be detached from the diocese of Limburg and permanently assigned to the diocese of Mainz, both in spiritual and temporal matters. To ensure the execution of the foregoing, His Holiness appointed the Most Reverend Father Eugene Pacelli, titular Archbishop of Sardia, and Apostolic Nuncio in Germany, granting him all the necessary faculties, and also delegating to him the power to appoint any person of ecclesiastical dignity as he may deem fit; with the obligation of sending to the Sacred Congregation Consistorial, within six months, an authentic copy of the completed execution. Given at Rome, from the offices of the Sacred Congregation Consistorial, on the 6th of March, 1925.

L. & S. f. Ernest Raphael, Archbishop of Thessalonica, Secretary.

IV. APPOINTMENTS OF ECCLESIASTICAL DIGNITARIES. Our Most Holy Father Pope Pius XI, by divine Providence, has, through the decrees of the Sacred Congregation Consistorial, provided the following churches with their proper pastors:

January 16, 1925. - To the titular archbishopric church, the Most Reverend Father Gabriel de Llobet, formerly Bishop of Odessa, was appointed Bishop of Gap, and he was constituted Coadjutor with the right of succession to the Most Reverend Father Caspar Andrea Latty, Archbishop of Avignon.

February 9. - To the titular bishopric church of Irenopolis, the Most Reverend Father Alfred Julius Mélisson, formerly Bishop of Blesa.

March 3. - To the titular archbishopric church of Areopolis, the Reverend Father Angelo Roncalli, Urban.

[*Latin ed. p. 141*]

141. The Sacred Consistorial Congregation, March 6, 1925. – To the titular Bishop of the Church of Messenia, the Reverend Elect Lodi, the Ordinary of Bologna, whom Pope Urban appointed as Auxiliary to the Most Reverend John Baptist, Cardinal Nasalli-Rocca, Archbishop of Bologna.

V. NOMINATIONS. Furthermore, by decrees of the Sacred Consistorial Congregation, Our Holy Father, having deigned to accept renunciations:

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March 6, 1925. – The Ordinary of Castrum in Italy, the Reverend Camillus Panizzardi, General Procurator of the Pious Society of Saint Joseph.

March 30, 1925. – The Prelate for the Italians who emigrate abroad, the Reverend Roch Beltrami, Rector of the Pontifical College for Italian priests, for the assistance of the Kingdom.

SACRED CONGREGATION FOR THE PROPAGATION OF THE FAITH. NOMINATIONS. By Apostolic Briefs, the following were named:

February 13, 1925, in Western Africa: The Reverend Ernest Hauger, of the Society of Missions of Lyons, as Apostolic Vicar of the vicariate of a Litore Aureo, and titular Bishop of Clazomenae.

In China: The Reverend Aloysius Gabriel Xavier Jantzen, of the Society of Paris for Foreign Missions, as Apostolic Vicar of Chung-King, and titular Bishop of Tremithuntinum.

Furthermore, by subsequent decrees, the Sacred Congregation for the Propagation of the Faith, with its benevolent pleasure, accepted renunciations:

November 1, 1924. – The Apostolic Prefect of Hanyang, the Reverend Edward Galvin, of the Irish Society of Saint Columbanus.

March 4, 1925. – The Apostolic Prefect of Sinu, the Reverend Marcellinus Lardizábal Aguirrebengoae, of the Seminary of Burgos for missions.

March 18. – The Apostolic Prefect of Steyl, the Reverend George, of the Society of the Divine Word, of Tsingtao.

[*Latin ed. p. 142*]

142 Acta Apostolicae Sedis - Commentarium Officiale

SACRA CONGREGATIO RITUUM

i ROMA et PARISIUS.

De Canonizatione Beatae Magdalenae Sophia Barat, Fundatricis Societatis Sacri Cordis Iesu.

Super dubium de miraculis, veneratione, et si tuto post procedendum ad solemnem ipsius Canonizationem.

Anno millesimo septingentesimo septuagesimo septimo, mense decembri, die mensis tertia decima, sanctae Virgini et Martyri Luciae, in Joigny, quae non est magna urbs, sed aeris et amoenitate caeli regionisque circumstantis feracitate festivitatem valde alit, ortum suum dedit Beata Magdalena Sophia Barat; et eique mortalem vitam primo ingredienti aliquid peculiare occurrit, quod haud est silentio praetereundum.

Eadem quippe nocte, qua ipsa huius lucis usuram accipit, pars natalis urbis Joigny incendio est consumpta, quod tamen parum abfuit, quin ad continentem se propagaret domum, quam incolebant Magdalenae Sophia parentes et cognati; et ii propterea summo perculsi fuerunt pavore,

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maxime mater, quae in eo erat, ut suam ederet filiolam, quae deinceps, cum puerascet, desuit nativitate interrogata, candidenonminus quam festive reponere solebat, ex igne prodiisse.

Nec aberat fides verbis; plus quam Burgundiae tellus, plus quam mulieris conditio, promptum, alacre atque versatile ingenium Magdalena Sophia sortita fuerat. Sed quaeadeovivida et férvida nascendo illa contraxerat inclinationes, magistrousapietatis et doctrinae severissimo, germano fratre suo, atque divina opitulante gratia, mature compescere atque ad bonum traducere magno, constanti et fracto animo adlaboravit et vicit.

Magdalena Sophia etenim, ut eadem natales propensiones conversa fuerint, in apta atque idonea instrumenta, quorum ope diu cogitatum consilium in rem deducere valuit.

Tempori quippe magno opportune sacrarum Virginum condidit Congregationem, quae sana erecta et puerarum institutioni prospiceret pia.

[*Latin ed. p. 143*]

The Congregation of Religious, not being burdened, and leaving that venerable institution, which had flourished for eighty years, it left its generous virtues and its apostolic zeal to a successor, as is clearly demonstrated by a significant document from the Congregation itself, which, through great trials and every kind of adversity, has diligently and wonderfully spread and propagated itself to the most remote parts of the Catholic world, and whose rapid and conspicuous fruits have been observed everywhere, and whose operations and sanctity have been confirmed by the most blessed signs and miracles sent from Heaven. In addition, the Archbishop of Toulouse, having considered this, wrote to the Roman Pontiff, deeming it his duty to promote the cause for the Beatification of the Handmaid of God, Magdalena Sophia Barat; for he wrote: "If any honor, if any virtue and piety remain among us, let us diligently investigate the cause of those who, through the good works of the Sisters, have borne much fruit for the faith; it seems to me that the Handmaid of God, not born of false nobility, but endowed with true virtue and piety, has surpassed all others in assisting the civil and religious commonwealth, and that she has rendered such outstanding services that I doubt whether anyone among our ancestors, endowed with such abundant resources, could have done more for the benefit of young people; for, if it should happen that this great work, born from that first foundation, the Institute of the Ladies of the Most Holy Sacrament, which is also called the Congregation of the Daughters of the Divine Heart of Jesus, should flourish everywhere, and that its daughters, Magdalena and Sophia, should take root and be established, then, with all my heart, I believe that this is a work that deserves to be recognized and praised... and that all who have contributed to it should be commended." (Introduction

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to the Causes of the Blessed, pages 13-14). These humble and devout prayers, having been heard with benevolence, and the introduction of the cause for Beatification having been initiated, the Most Reverend Commission signed with its own hand, and the Supreme Pontiff, Leo XIII, who, while serving as the Apostolic Legate in Belgium, had known Magdalena Sophia, and had admired her virtues, as he later testified in writing when administering the church in Perugia, expressed himself in these august words: "Often, while I was serving as the Archbishop of Belgium, I had the opportunity to converse with her, and I was struck by her virtues, her prudence in counsel, her gravity in acting, her Christian glory, her faith, her salvation, and the benefits she bestowed, endowed with such a desire for discipline and the preservation of the common good, and she was, above all, a model of good morals and severity, and she possessed such sweetness and a studious mind in divine matters."

[*Latin ed. p. 144*]

144 Acta Apostolicae Sedis - Official Commentary. Thus, the proceedings for the cause of Beatification of the Handmaid of God, Magdalene Sophia Barat, progressed with celerity and diligence, as was fitting. Soon after, having embarked on the journey, she attained the ultimate goal of her cause, and, within a short space of time, achieved it with great success; and it is established that all that was prescribed by law for the attainment of the highest honors in the Church Militant, namely, the canonization of Saints, was duly observed, as is clearly demonstrated by this, which is the final act of the judicial process. In general, at the meetings of this Sacred Order, which were held on the twentieth day of the month of January, before the Most Holy Lord Pope Pius XI, with the proposal presented by the Most Reverend Cardinal Caietan Dubio: Whether, with the approval of the two Pontifical Sees of the Blessed Magdalene, it is permissible to proceed safely with the investigation of miracles for the solemn cause of the Cardinal, after the indulgence granted by the Apostolic See for the veneration of Saint Sophia Barat, to all those present, the Reverend Fathers Consultors unanimously responded that it was permissible to proceed safely. However, the Most Holy Lord, when considering this important matter, decided to postpone his final judgment, as was his custom, in order to allow time for fervent and united prayers to be offered to the heavenly power. When he subsequently decided to make his decision known, he designated this day, the Seventieth; therefore, the Reverend Cardinals, Anthony Vico, Bishop of Porto and Santa Rufina, Prefect of the Sacred Congregation for Rites, and Caietan Bisleti, Relator of the cause, together with the Reverend Father Angelo Mariani, General Promoter of the Faith, and myself, together with the undersigned Secretary, were summoned to the Vatican Basilica, and in their presence, the Most Holy Lord solemnly declared: that it is permissible to proceed with the canonization of Magdalene Sophia Barat.

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This decree was to be made public, referred to the Sacred Congregation for Rites, and the Apostolic Letters concerning the solemn canonization, whenever it pleased the Most Holy Lord, were to be issued for celebration in the Vatican Basilica, on the sixth day before the Ides of February, in the year 1925.

A. CARD. VICO, S. L. B. Bishop of Porto and Santa Rufina, Prefect.

S. ALEXANDER VERDE, Secretary.

[*Latin ed. p. 145*]

To the Most Holy Congregation of Rites, 145 II, Baioboe. Concerning the Canonization of Blessed John Eudes, Apostle of Missions, Founder of the Congregation of Jesus and Mary, and also of the Order of the Blessed Virgin Mary of Charity. Regarding a Doubt. Whether, with the Holy See having already granted approval for the veneration of the aforementioned Blessed, it is possible to proceed, after a suitable time, to the solemn Canonization of him by the Apostolic See. It is known that the cause for the Beatification of the venerable Servant of God, John Eudes, presented considerable difficulties and required much labor, especially concerning the discussion of the heroic virtues of this same Servant of God, which had already been under consideration for more than twenty years before this Holy Congregation began its proceedings. Moreover, when the cause was being investigated concerning the man who, during his life, had encountered fierce opponents, it was not difficult to find, at least in appearance, material that could be used to object to the aforementioned cause, and therefore a long delay, almost a secular one, occurred before the ordinary authorities could begin and complete the necessary investigations, so that, in the meantime, those who had opposed the Servant of God might be silenced; and thus, an opportunity was created to inquire into and uncover the truth. These objections, at first, possessed a certain apparent force, which those who presented them believed they had not sufficiently perceived; but, as the same objections were considered with greater diligence, they brought about a benefit, namely, that they aroused the acumen and intelligence of those very individuals, who, therefore, were entirely devoted to investigating and gathering all the documents necessary for the cause. Furthermore, having diligently and carefully examined the archives in the Vatican, and those of the Sacred Congregation for the Propagation of the Faith, they happily and successfully achieved their purpose in a short time; for the cause was provided with abundant and valuable documents, by means of which, the Patron of this cause, the Most Reverend Achilles Martini, whom death prematurely took away, overcame the obstacles that the cause had encountered, but also ensured that, as it flourished, his own honor remained intact, and that those virtues with which he was endowed might be fully brought

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to light, revealing his excellence and dignity.

[*Latin ed. p. 146*]

146 Acta Apostolicae Sedis - The Official Commentary. Indeed, having drawn documents from both archives, concerning which this is spoken, and the judicial acts legitimately appended to them, it has been made manifest the origin of the calumnies with which the Servant of God was assailed, and the detractions leveled against him. And indeed, the Jansenists pursued him with capital hatred, who could not bear those things which, from the entire life of the Servant of God, and especially from his actions, and most of all from the abundant benefits which flowed from his very pious and charitable foundation, the Sodality, for the Church of God and for the Christian people; and among these, the zeal with which John Eudes had been moved and inflamed shone brightly, so that he, above all others, might strive against the perfidious, deceitful, and most grievous efforts of the Jansenists, and might introduce and promote the liturgical cult of the Sacred Hearts of Jesus and Mary, and he left behind him two Sodalities, founded by himself, as heirs to this zeal. Thus, with a new and powerful communal support, he emerged from the difficulties in which he found himself. The cause, which he had undertaken, proceeded with such success that he overcame the danger, so that he deserved to be honored with a singular and happy proclamation. Indeed, addressing the general assembly, which had been convened to discuss the heroic virtues of the Servant of God, the Supreme Pontiff pronounced these most august words: "When we speak of John Eudes, who not only devoted himself to the study of the salvation of souls, but who, for the benefit of men, and for the good of this assembly, has shone forth, and has been exceedingly zealous in offering patronage to God, we also speak of the most astute man, and then of the Venerable Julia Billiart, of whom we must say to you, especially in Gallia; Gallia, we say, it concerns a most excellent example of the Venerable Servant, and especially through the Sodality, for the perpetuity of its excellence, may you feel hope. But the heroic virtues, so outstanding which the Venerable John acquired and accumulated, God has deigned to grant and confirm with the testimony of miracles; therefore, with the merits preceding and the signs following, both contesting with each other, and offering light to each other, the two things which are necessarily required have been brought to the fore, and which are therefore usually called substantial, through which the Venerable Servant of God, John Eudes, formally obtained Beatification. And indeed, after the solemn celebrations of this Beatification in the patriarchal Basilica of the Vatican, scarcely afterwards, new miracles were reported, of which two were selected, healings which clearly bore the marks of a true prodigy, and which the Apostolic See has recently sanctioned with a decree; therefore, everything proceeded as it

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should, so that the Cause attained the supreme ascent of Canonization.

[*Latin ed. p. 147*]

147 The Holy Congregation of Rites, having considered all that precedes and having carefully examined and approved, and with the greatest diligence possible, in order to complete the series of acts, hereby, according to the statutes of this Holy See, declares that it must be inquired whether, with the approval of two miracles already established, and after the granting by the Apostolic See of the title of Blessed to John Eudes, it is possible to proceed safely to the solemn canonization of said Blessed; and this, because the Most Reverend Cardinal Louis Billot, promoter of the cause, having presented to the general assemblies of this Holy Order, which were held on the third day of this month of March, before our Most Holy Lord Pope Pius XI, all those present, both the Most Reverend Cardinals and the Consultors, answered with a wide majority that it is possible to proceed safely. However, the Most Holy Lord, with His supreme judgment, deferred the final decision, so that, through fervent prayers, He might obtain greater assistance from the Fathers in this important matter. Today, on this most auspicious day, on which the feast of the holy Patriarch Joseph, the renowned spouse of the Blessed Virgin Mary and patron of the Church, is celebrated, the Holy Sacrifice was offered with great devotion, and the Most Reverend Cardinals Anthony Vico, Bishop of Porto and Santa Rufina, Prefect of the Sacred Congregation of Rites, and Louis Billot, promoter of the cause, together with the Reverend Father Angelo Mariani, General Promoter of the Faith, and myself, together with the undersigned Secretary, and with those present, it was duly decreed: That it is possible to proceed safely to the solemn canonization of Blessed John Eudes. This decree, once made public, is to be referred to the acts of the Sacred Congregation of Rites, and the Apostolic Letters, sealed with lead, for the solemn canonization, whenever it pleases our Most Holy Lord, are to be issued for celebration in the Vatican Basilica, on the fourteenth day before the Kalends of April, in the year 1925. [Signed] A. CAED. VICO, Bishop of Porto and Santa Rufina, Prefect of the Sacred Congregation. B. and S. Rufinae, Alexander Verde, L. œ s. Secretary.

[*Latin ed. p. 148*]

148 Acta Apostolicae Sedis - Official Commentary III

BAYEUX, OR LISIEUX, CONCERNING THE CANONIZATION OF BLESSED THERESA OF THE CHILD JESUS, VIRGIN, PROFESSED NUN OF THE ORDER OF DISCALCED CARMELITES, IN THE MONASTERY OF LISIEUX.

Regarding the year, and concerning the miracles, after which the veneration, having been granted in the case of doubt, and for the purpose of the Apostolic See, concerning which this Blessed is spoken of?

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In order to obtain the highest honors for Blessed Theresa of the Child Jesus, who was considered prodigious, it was necessary, as a condition for the legal cause, to present and prove certain facts, which diligent and active men undertook to investigate.

However, two facts were presented, the first of which, in order of presentation, concerns the sister, Gabriela Trimussi, who announced the healing of her sister, and also considered it to contain miracles; and in order to demonstrate this, he cleverly presented a man as if he had fallen from a height, reporting broken bones in various parts of the body, in the head and in the leg.

Thus, just as it is possible to see and distinguish two distinct and separate organic injuries, which were produced by the fall in the head and in the leg, so too, in the expulsion of these two diseases by the prodigies, it is necessary to recognize the miracles, as the Advocate maintained.

This matter, having been brought before the Congregation, was not easy, nor were the acts straightforward, especially concerning two points: firstly, because this question had not been previously examined with due diligence and expense by experts in the art, chosen by this Holy Order; and secondly, because no cases of this very type had been brought before this Holy Congregation, and because these were not only submitted for discussion, but also received the solemn confirmation of the Apostolic See; therefore, it seemed necessary to the Disputants that there was no support available, upon which they could rely, in order to render a certain and safe judgment in their advisory opinion.

Therefore, although the Advocate, with his usual skill and expertise, had discussed this matter once, twice, and three times, nevertheless, due to the power of the aforementioned circumstances, he was unable to achieve his purpose, and certainly the aforementioned situation was not without its fruit.

[*Latin ed. p. 149*]

The Holy Congregation of Rites deliberated for 149 days; indeed, they carefully examined the matter to ensure that the healing, of which we are speaking, possessed a quality that was more than natural, and that its splendor was increased. The Koch bacilli, most virulent of enemies, were first detected in the left knee of Sister Gabriela; and not content with this, they spread from that location, and to a part of the human body, namely the spinal column, where they exerted their pernicious influence to a greater extent, so that they caused a very serious and profound lesion, which in the knee is called chronic arthrosis, and in the spinal column, chronic spondylitis. Both of these organic lesions had resisted all remedies, and had stubbornly proven themselves to be intractable; nevertheless, they had to yield; and, as was necessary, they yielded to the power of Divine Omnipotence. For God, through the intercession of Blessed Theresa of

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the Child Jesus, commanded these lesions, and, as is fitting for those who obey God, they immediately obeyed; at that very moment, Sister Gabriela regained her health in both limbs, and, as they say, the organs, which had been so severely damaged, regained their full and perfect function. These are the two cases that are presented as evidence of a miracle; for this woman, Mary Pellemans, was afflicted with tuberculosis, which was terribly ravaging her lungs and intestines, and after a most fervent prayer to Blessed Theresa of the Child Jesus, offered before the tomb of the same Blessed One, to which the devoted woman had made a pilgrimage, she was suddenly and completely cured, and was made perfectly healthy. Therefore, it required very little effort to establish the truth of the miracle, which, indeed, shone with a brilliance that was less than ordinary, and with certain special characteristics that distinguished these two healings. Therefore, the inquiry, which was instituted for this purpose, proceeded with ease and was concluded, as is customary, with three discussions: two preliminary and preparatory discussions, before the general discussion, which took place on the seventeenth day of this month of March, before His Most Holy Lord Pope Pius XI. The Most Reverend Cardinal Antonio Vico, the Relator of the cause, then proposed the following question to be discussed: Whether, and concerning which miracles, there is proof, after the granting of the devotion to Blessed Theresa of the Child Jesus by the Apostolic See, in the case under consideration, and to what extent. Most Reverend Cardinals and Fathers.

[*Latin ed. p. 150*]

The Acts of the Apostolic See – Official Commentary. The Cardinals, one after another, presented their votes, which Our Most Holy Lord considered with joy, but He refrained from immediately announcing His decision, deeming it necessary to first invoke God, so that in this most serious matter, judgment might be rendered. This having been determined later, the day was set for today, when, filled with great joy, the entire Church rejoices, for it is the feast of the holy Patriarch Joseph, Patron of the entire Church; and therefore, having devoutly offered the Host of propitiation, He ordered the Most Reverend Cardinal Anthony Vico, Bishop of Porto and Santa Rufina, Prefect of the Congregation for Sacred Rites, and Relator of the cause, together with Reverend Father Angelo Mariani, General Promoter of the Faith, and myself, together with the undersigned Secretary, to be present, and He solemnly declared: "It is established that there are two instantaneous and complete healings: namely, the instantaneous and complete healing of a chronic article of the left lumbar spine, the instantaneous and complete healing of tuberculous lesions of the legs, the healing of the knee, and the healing of a sister, Maria, who was afflicted with tuberculosis; the miracle of Pellemans; and the chronic case of Gabriela, and the chronic case of the first trimester spondylitis, and the instantaneous and complete

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healing of the lungs. Furthermore, this Decree shall become public law, and it is ordered that it be referred to the Congregation for Sacred Rites on the fourteenth day before the Kalends of April in the year 1925."

[Signed] A. CARD. VICO, Bishop of Porto and Santa Rufina, Prefect, S. L. B. C.

[Signed] S. Alexander Verde, Secretary.

IV. ROME, OR QUARTERN. CONCERNING THE BEATIFICATION AND CANONIZATION, AND THE VENERABLE SERVANT OF GOD VINCENT MARIA STRAMBI, OF THE CONGREGATION OF CLERICS BAREFOOT OF THE MOST HOLY CROSS AND PASSION OF OUR LORD JESUS CHRIST, BORN IN MACERATEN AND TOLENTINO.

Regarding the question of whether there is a laudable method, and whether miracles truly occurred, and with what diligence the Patron of the cause investigated this matter, and with what clarity he responded to the questions raised, and since he undertook to prove what was to be proven, he indeed proved it; namely, that there are two miracles, which, when presented to God by a faithful devotee, demonstrated the power of His grace.

[*Latin ed. p. 151*]

To the Most Reverend Vincent Mary Strambi, the Holy Congregation of Rites has been informed of the miraculous healings attributed to him. For those who, having been aided by his great charity and illuminated by the light of medical and surgical science, and having presented their cases to learned experts, were unable to find a cure, it was not difficult for this Patron to grant them the elements they needed, whether of law or of fact.

Just as one is led to knowledge of the cause of a disease through its effects, so too, through the observation of the phenomena that were noted in the sick boy, Peter Salani, about whom we spoke first, and through the accounts related by witnesses, it was possible to discern the cause of the disease, and from this, to predict the course of the illness. And indeed, this disease, which, due to the lack of a suitable remedy, had been able to exert and manifest its harmful powers, and to pervade and infect the body of the boy, had brought him to a very grave danger of death, so much so that the physician had already given up hope of his recovery.

Among these, a certain woman, named Mary Brancoli, who devoutly guarded the relic of the aforementioned Venerable Servant of God, Vincent Mary Strambi, and a small piece of his clothing, applied the relic to the throat of the boy, where the disease raged most fiercely. And behold, as if snatched from the very jaws of death, the boy returned to health, and those phenomena that had persisted and had been on the verge of causing his death suddenly disappeared; the fever subsided; the neck, throat, eyes, and face, which had been swollen with inflammation, subsided; and the boy,

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who had almost lost all movement, regained the use of his limbs, and, to the astonishment and admiration of all those present, displayed a cheerful and festive countenance.

Indeed, since this disease, namely diphtheria, is itself organic, and since the boy, while sick, had suffered organic injuries, the sudden and unexpected recovery, as has been described, could never have been brought about by the forces of nature alone; for the forces of nature operate slowly, if at all. Perhaps, after a long series of years, nature was exhausted, and the moment arrived when it could no longer resist; but nature never restores what has been shattered and overturned, suddenly and completely.

Those who witnessed the healing of the boy, Peter Salani, indeed recognized a miracle, and those who, without being deceived by any false opinion, had clearly perceived the truth, and had followed it with obedience, as is due to those who are so outstanding in experience and doctrine, clearly demonstrated to us the truth, and these three, who were summoned by duty, testified to it.

[*Latin ed. p. 152*]

152 Acta Apostolicae Sedis - Commentarium Officiale. The proof of the miracle, which is even more evident and clearer, pertains to the healing of the girl Theresia Rafanelli, which, although, in the order of presentation, it is subsequent, is in reality prior in time and of an earlier date; for it occurred approximately a full century ago, namely in the year one thousand eight hundred and eighty-nine, five years after the precious death of the venerable Servant of God. At that time, witnesses were still alive, and they were summoned, heard, and examined carefully; among them were Theresia Rafanelli herself, who had meanwhile grown into a young woman and was far beyond puberty, as well as another who had been consulted, and others who had been present at her side while she was suffering from her illness; therefore, in order that nothing might be lacking in the collection of evidence, these witnesses, despite the passage of time, were found to be fully reliable and provided with all the necessary conditions. Moreover, what is even greater and more significant is that the judgment concerning the supernatural character of this healing, which had previously been expressed by both the physician and the surgeon, is indeed the same as that which has now been unanimously pronounced by the learned experts chosen by this Holy Congregation. This could not be otherwise; for the healing, so quickly and so perfectly following the invocation of the patronage of the venerable Servant of God Vincent Maria Strambi, from the organic disease and from the organic and external injuries which the disease had produced, clearly demonstrated that it was a divine work. Thus, after the heroic virtues and declared sanctity of the venerable Servant of God Vincent Maria Strambi, which were desired, were confirmed by the supreme authority of the same Holy See, a testimony

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of miracles has now been added. The question, which had been raised and repeated in both the preparatory and preparatory congregations, was finally brought to a conclusion in the general congregation, which was held on the third day of this current month of March, before the Most Holy Pope Pius XI. In this congregation, the Most Reverend Cardinal Antonio Vico, the Relator of the cause, proposed the following question for discussion: "Of what miracles does the case consist, and to what effect do they pertain?" The Most Reverend Cardinals and Consultors present expressed their own opinions, which the Most Holy Pope listened to with careful attention, but He decided to defer His own judgment, seeking heavenly light. However, having now made His will manifest, He has designated this day as a most auspicious one, on which the feast of the Patriarch Saint Joseph is solemnly celebrated throughout the Catholic world; therefore, having diligently performed the sacred rites, He ordered the Most Reverend...

[*Latin ed. p. 153*]

"The Most Holy Congregation, with His Eminence Cardinal Antonio Vico, Bishop of Porto and Santa Rufina, Prefect of the Congregation for Sacred Rites, and Relator of the cause, together with Reverend Father Angelo Mariani, General Promoter of the Faith, and myself, together with those assisting, solemnly declared: That both proposed miracles are established; the first, the miraculous healing of Peter Salani from a lethal illness; and the second, the instantaneous and perfect healing of Rafanelli from a diphtheric disease, which in the throat, a so-called wasting disease, cachexia, with lymphadenitis, and the healing in the nose of a young girl, Theresia, from tuberculosis, ulceration, and a widespread and joined condition. This Decree shall be made public and the Sacred Congregation for Sacred Rites is ordered to refer the matter on the fourteenth day before the Kalends of April in the year 1925. © A. CARD. VICO, Bishop of Porto and Santa Rufina, Prefect. © R. C. Rufina, Prefect. S. Alexander Verde, Secretary. REGARDING the question of whether the effects of the martyrdom are established, concerning the cause of the martyrdom, by signs or miracles, in the case of the Servants of God, the Sisters Iphigenia, Matthaeo, of the Congregation of Sisters of the Most Holy Sacrament; Elisabeth Theresia, of the Order of the Ursulines; Maria Rosa, of the Order of Saint Benedict; and Maria, of the Cistercian Order, and their companions. Firstly, twenty-three years ago, the cause for the Beatification or Declaration of Martyrdom of sixteen nuns of the Discalced Carmelites was presented to this Sacred Congregation. Those nuns, during the French Revolution, were cruelly murdered in the city of Paris in the month of July of the year 1794. It may perhaps seem a difficult matter to determine whether, among the multitude of people of all ages, sexes, and conditions, who were consumed by that horrific time, some at

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least could be found who, as if by the Acts of Christ,..."

[*Latin ed. p. 154*]

154. Acts of the Apostolic See - Official Commentary on the Martyrs, who must be venerated in the Church of God. Although, due to its complexity and variety, the matter which preceded it, concerning the great disturbance that occurred in France and neighboring regions in the eighteenth century, marked by such a sad notoriety, presented numerous and serious difficulties to the question previously proposed in general terms, nevertheless, in this particular case, with regard to the aforementioned cause, it was possible to draw and derive elements from all the evidence presented, by means of which, the cause, which was placed in safety, even from the tyranny or persecution, achieved its desired outcome, provided that all the requirements of law were met. To this, a short time later, another cause of the same kind followed, namely, that of four young girls from the Order of Charity and eleven nuns of the Ursuline Order. This cause, having entered the same path, reached the same goal; and it achieved this more easily and quickly, because the path was made more accessible and smoother by the golden doctrine, which it was our duty to bring to light, namely, the Christian martyrdom, as taught by the Angelic Doctor, and by certain testimonies of virtues which were the cause of our martyrdom, according to what is reported to us, and for which we are rewarded. And therefore, as what is done through words, which are done for the good of others or are made known for the good of others, and in God, because God is according to these things, a Christian suffers not only for the confession of faith, but also for any sin avoided, or for any good done for Christ; because this good pertains to the protestation of faith (2-2, Quest. CXXIV, art. 5). These two causes, which preceded and had already been judged, therefore, as was easily foreseen, brought much benefit to this third cause, which is in the same condition, namely, the cause of the martyrdom of two and thirty venerable handmaids of God, whose names are as follows: Sister Maria Bosa, Sister Iphigenia of St. Matthew, Sister of St. Pelagia, Sister Theoctista Maria, Sister of St. Martino, Sister Rosa of St. Xavier, Sister Martha of the Holy Angels, Sister Magdalena of the Mother of God, Sister of the Annunciation, Sister of St. Alexis, Sister Amata of Jesus, Sister Maria of Jesus, Sister of St. Joachim, Sister of St. Augustine, Sister of the Sacred Heart of Jesus, Sister Maria of the Angels, Sister Magdalena of the Most Holy Sacrament, Sister Catherine of Jesus, Sister of St. Francis, Sister of St. Sophia, Sister Agnes of St. Louis, Sister of St. Bernard, Sister of St. Basil, Sister Maria of St. Henry, Sister of the Sacred Heart of Mary. The glorious leader of this band is Sister Maria Rosa, of the Order of St. Benedict, and she is followed by thirty-one sisters, of whom thirteen belong to the Congregation which devotes itself to perpetual adoration, sixteen are nuns of the Ursuline Order, and to these

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two are added two German sisters, who...

[*Latin ed. p. 155*]

The Holy Congregation of Rites, number 155, having received information from the monastery of Avignon, concerning Catherine, of the Order of the Cistercians, requested that the Ursuline convent provide information, as they had suffered a similar extreme punishment. Indeed, the passion of these thirty venerable servants of God, together with all its circumstances, concerning the time, place, and persons involved, as it truly happened and has been faithfully and graphically described in the records, and in which the martyrdom is material, were, with the aforementioned norms, examined. Thus, the passion itself, as if kindled by a flame, shone with a new splendor, and gained great weight and importance. It was discovered that the cause which moved the tyrant, or persecutor, to inflict the penalty of death, and by which these thirty venerable servants of God were driven to undergo the ultimate punishment, demonstrated a formal martyrdom, as most gravely and appropriately warned by that most ancient and celebrated sentence, which theologians use when discussing Christian martyrdom: namely, that a martyr is not made by punishment, but by cause. For this reason, and with the skillful and diligent performance of its duty by the cause's Patron, a sufficient and expeditious discussion proceeded. If any observations, however concise and few in number, were proposed beforehand in the preparatory Congregation, and if, as the proceedings progressed, fewer were made, all were revised in the preparatory Congregation, until none remained, as it were, in the general Congregation, which was held on the tenth day of last February, before the Most Holy Pope Pius XI. In which the Most Reverend Cardinal, Vincent Vannutelli, the Relator of the cause, proposed the following question for discussion: Does it appear that there is a martyrdom, and a cause of martyrdom, with signs or miracles, in the case in question, and to what effect? The Most Reverend Cardinals and Fathers Consultors, each in turn, presented their votes, which, however, after deliberation, the Most Holy Pope decided to postpone his supreme judgment, so that there might be time for prayer. However, having decided to make it known today, he chose this most opportune day, which is consecrated in honor of the Patriarch Saint Joseph; therefore, with a solemn Eucharistic sacrifice, the Most Reverend Cardinals Antonio Vico, Bishop of Porto and Santa Rufina, Prefect of the Sacred Congregation of Rites, and Vincent Vannutelli, Bishop of Ostia and Preneste, Dean of the Sacred College, and Relator of the cause, together with the Reverend Father Angelo Mariani, General Promoter of the Faith, and myself, along with the undersigned Secretary, were present, and he solemnly declared: It is

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established that there is a martyrdom, and a cause of martyrdom...

[*Latin ed. p. 156*]

Acts of the Apostolic See - Official Commentary 156. Concerning these matters, twenty-three venerable Fathers, so that it may proceed to further matters, concerning the case of Families, and to the effect, as mentioned above, concerning which it is being discussed. This Decree was ordered to be published and inserted into the acts of the Sacred Congregation of Rites on the fourteenth day before the Kalends of April in the year 1925. § 8 A. CAED. VICO, E p. Portuen. and S. Rufinae, S. L. © S. B. C* Prefect. ..... Alexander Verde, Secretary. VI LAUSANNE. CONCERNING THE CANONIZATION OF THE BLESSED PETER CANISSIUS, CONFESSOR, PRIEST, MEMBER OF THE SOCIETY OF JESUS. CONCERNING the veneration, miracles, and the case in question, after due consideration, the Apostolic See grants permission, and to the effect, concerning the aforementioned Blessed. When any question is raised, especially if it is to be decided by a judicial process, the same must be resolved and determined by the same process by which the question itself is presented; therefore, the question itself must have two parts, one concerning the fact, and the other concerning the law. The Disputants, having duly observed the aforementioned norms, and as was fitting, followed the obedience of this Sacred Congregation. Beginning with those matters which have been brought before the discussion, concerning the healing of Sister Ignatia Walburga Scheneller, and with all that has been consigned to the judicial records, and with the testimonies of sworn witnesses; having been instructed with the best knowledge, they were able to ascertain and explore this: that Sister Ignatia, who was afflicted with intestinal occlusion, had been brought to the very brink of death, so that she was already dying. However, this Sister Ignatia, who had persevered until the very moment of impending death, lived, and the sacred relics of Blessed Peter Canissius were brought to her, contrary to what had previously been judged, with the preceding medical treatment, to be the case, that she was not dead, but lived, and was healed, and returned to her former health, to the astonishment and wonder of all, since there had been no notable evacuation of the bowels beforehand, nor had any surgical operation been performed.

[*Latin ed. p. 157*]

8. Congregation of Rites - 157. In these factual circumstances, it was necessary to descend to the other part of the question posed, which concerns the law; for, in fact, the judgment to be rendered depends on the law; and, moreover, in these matters, which are called technical, it is necessary to learn from experts in the art, among whom a physician must be included, who was consulted regarding the care of Sister Ignatia. For he knew perfectly well that the internal occlusion, from which Sister Ignatia

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was suffering, was not a disease, but a symptom of a disease, and therefore, in order to determine the cause of the aforementioned symptom, he examined her thoroughly and found an affection in the uterus; and thus, having recognized and established the nature of the disease, he declared that there was no hope of recovery except through a surgical operation, and that this was the only means of avoiding certain death; and he repeated this once and again, and was confirmed in his opinion by the physician attending her. And he was not mistaken in this opinion, as was openly acknowledged and professed by the three expert witnesses, whose authority is recognized by all tribunals of the highest rank. And rightly so, since they are called upon by their office and are bound by the sacrament of religion; and therefore, writing about them, Benedict XIV appropriately notes that their judgment is held in higher esteem by this Holy Congregation than that of others who have attended to the care of the sick; and that they should especially consider the reasons presented by others, carefully weigh their arguments, and subject the causes and symptoms of the disease, as reported by the physicians, to a thorough examination (Lib. I, V, p. 1, cap. 8, no. 4-5). Therefore, whether one considers the part of the question that concerns the facts, which derive their entire foundation from reality, or the part that concerns the law, or what one has learned from the science of medicine or surgery; if one diligently attends to and carefully compares both parts, a clear and necessary demonstration of a miracle will be obtained from this comparison, as was the case with the three experts who were summoned by this Holy Congregation by virtue of their office; and, with their common and unanimous agreement, they declared that the healing of Sister Ignatia could only have been accomplished by a miracle. And it is also necessary to speak of the healing of Brother Peter Schmitz, of the Society of Jesus. For, in order to satisfy the question both in law and in fact, three things had to be proven regarding the patron: first, that he had truly suffered from a life-threatening disease; second, that no remedy, even a polyvalent one, could have been effective; third, that a sudden and perfect healing had occurred. These three things were proven by the patron, and the summary shows that he again examined and thoroughly investigated the matter, and presented the same arguments that seemed appropriate to the patron, and most importantly, he presented the most serious written testimonies of the three expert witnesses, and among them was the testimony of the third expert, who was appointed by virtue of his office.

[*Latin ed. p. 158*]

158 Acta Apostolicae Sedis - These acts are endowed with a singular expertise in recognizing and treating these ailments, and therefore, the appellation "specialist," which is deserved and sought after, is fitting. Therefore, after the discussion had been guided by the norm that was mentioned at the beginning, and as the discussion progressed and approached its

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conclusion, and after the norm had been moderated, it happened that, as it was tending towards it, the judicial action proceeded swiftly and securely. After the two preliminary stages, the preparatory and the preparatory, the general Congregation followed, which, on the twenty-fourth day of this month of March, was held before the Most Holy Pope Pius XI. In which the Most Reverend Cardinal Anthony Vico, the Relator of the cause, discussed the following proposition: Whether, before the Apostolic See, there are established miracles through which the Blessed [Confessor] Peter of Canisius is venerated, after the granting of the [requested] indulgence, and to the effect of which we are speaking? The Most Reverend Cardinals and Fathers Consultors each presented their opinions, which, however, with attentive and studious minds, the Most Holy Pope decided to postpone his final judgment, so that, after a period of deliberation and with fervent prayers, the heavenly light might be sought. However, having decided to make his judgment known, he designated this, the Sunday of the Passion, as the day; therefore, he wished the Most Reverend Cardinal Anthony Vico, Bishop of Portua and of S. Rufina, Prefect of the Congregation of Sacred Rites and Relator of the cause, to be summoned, along with the Reverend Father Angelo Mariani, the Promoter of the Faith, and myself, the undersigned Secretary, and with them present, he solemnly declared: "It is established that there are two instances of instantaneous and complete healing: the occlusion of the intestines of Brother Peter, of the Society of Ignatius, from a tuberculous affection; the miracle of Schmitz; and the healing of Walburga, of the Society of Jesus, from a lethal sepsis; and the healing of Scheneller from a lethal disease." This decree was ordered to be published and to be entered into the acts of the Congregation of Sacred Rites on the twenty-ninth of March in the year 1775.

A. CARD. VICO, Bishop of Portua and of S. Rufina, Secretary of the Congregation.

Alexander Verde, Prefect.

S. Secretarius.

[*Latin ed. p. 159*]

Page 159. Congregation of Rites. VII. A doubt has been put forward to the Sacred Congregation of Rites, for a suitable declaration: "Whether, in churches, even those of religious orders, in which a choir is obligatory, and only the conventual Mass is celebrated, whenever a feast day with its own Mass, or a vigil, and a feast day, either double or greater or semi-double, should occur simultaneously, that Mass ought to be said of the feria [weekday] or of the vigil, or rather of the feast day occurring." And the same Sacred Congregation, after hearing the opinion of a special commission, decided that the proposed question should be answered: "Affirmatively to the first part, negatively to the second part; according to the new rubrics of the Roman Missal, title I, n. 4." And it wrote, declared, and decreed,

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notwithstanding any custom. February 28, 1925. © A. CARD. VICO, Bishop of Portuense. Prefect. B. and S. Rufinae, Alexander Verde, L. © S. Secretary.

[*Latin ed. p. 160*]

Acta Apostolicae Sedis - Official Commentary

ACTA OF THE SACRED ROMAN ROTA TRIBUNALS

Citation issued and served to:

In the matter of the alleged nullity of marriage (PIERCY-NUNZIANTE).

Since the current place of residence of the Most Reverend Lady Hortensia Nunziante, Duchess of Mignano, is unknown, we summon her, to appear in person, or through a legitimately appointed procurator, before the Tribunal of the Sacred Roman Rota (Rome, via della Dataria, 94), on April 30, 1925, at 11 o'clock, to discuss and resolve the following question, or to subscribe to it, and to designate a date for the hearing before the Rota: Whether the marriage is established to be null in this case.

The Ordinary of the place, the parish priests, the clergy, and all the faithful who have knowledge of the place of residence of the Most Reverend Lady Hortensia Nunziante, Duchess of Mignano, are to take care that she is informed of this edictal citation.

I. L. Grazioli, Presiding.

© From the Chancery of the Tribunal of the Sacred Roman Rota, March 13, 1925.

Ioannes Ladelci, Notary.

Since the current place of residence of Madame Hortensie Nunziante, Duchess of Mignano, the defendant in this case, is unknown, we summon her to appear, either in person or through a legitimately constituted procurator, at the seat of the Tribunal of the Sacred Roman Rota (Rome, via della Dataria, n. 94), on April 30, 1925, at 11 o'clock, to discuss or subscribe to the doubt mentioned below, and to fix the date for the hearing before the Rota.

Whether the marriage is established to be null in the present case.

The Ordinaries of the places, the parish priests, the clergy, and the faithful who have knowledge of the place of residence of the aforementioned Madame Hortensie Nunziante, Duchess of Mignano, must, as far as possible, take care to inform her of this present citation.

[*Latin ed. p. 161*]

161 Diary of the Roman Curia.

SUPREME SACRED CONGREGATION OF THE HOLY OFFICE.

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NOTICE OF COMPETITION.

A competition is announced for the position of Assistant at the Supreme Sacred Congregation of the Holy Office. Priests who wish to participate, provided they have reached the age of 30 and have not exceeded the age of 45, must present to the Chancery of the aforementioned Sacred Congregation, within one month from the date of this notice, an application accompanied by a " nulla osta " from their Ordinary, together with documents of ecclesiastical studies completed, academic degrees obtained, and other qualifications. Particular consideration will be given to knowledge of foreign languages.

The competition will consist of a written examination on topics of Theology and Canon Law, with particular regard to the subjects that are the specific competence of the Sacred Congregation. The examination will take place on Thursday, April 23rd next, in the premises of the Chancery of the Holy Office, at 8 o'clock in the morning.

Rome, from the Sacred Congregation of the Holy Office, March 9, 1925.

Carlo Perosi,

SACRED CONGREGATION

Assessors.

Rites.

On Tuesday, March 3, 1925, in the Apostolic Palace at the Vatican, before the august presence of the Holy Father, the General Congregation of Sacred Rites was held, in which the Eminent and Reverend Lords Cardinals, the Reverend Prelates, and the Theological Consultors comprising the same, discussed and gave their vote on the aforementioned question concerning the solemn Canonization of the Blessed John Eudes, Apostolic Missionary and Founder of the Congregation of Jesus and Mary, as well as of the Order of the Blessed Virgin Mary of Charity; and therefore, on two miracles which are asserted to have been wrought by God through the intercession of the Venerable Servant of God, Vincent Mary Strambi, of the Congregation of the Regular Clerics Barefoot of the Most Holy Cross and Passion of Our Lord Jesus Christ, formerly Bishop of Macerata and Tolentino.

On Tuesday, March 10, 1925, in the Apostolic Palace at the Vatican, with the participation of the Eminent and Reverend Lords Cardinals and with the vote of the Reverend Prelates and the Theological Consultors comprising the Sacred Congregation of Rites, the Congregation was held.

[*Latin ed. p. 162*]

162 Acta Apostolicae Sedis - Official Commentary prepared to discuss the matter concerning two miracles which are asserted to have been wrought by God through the intercession of the Venerable Servant of God,

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Peter Julian Eymard, Secular Priest and Founder of the Congregation of Priests of the Most Holy Sacrament, and which miracles are proposed for the Beatification of the same Venerable Servant of God. On Tuesday, March 17, 1925, in the Apostolic Palace at the Vatican, before the august presence of the Holy Father, the General Congregation of the Sacred Rites was held, in which the Most Reverend and Most Eminent Lords Cardinals, the Reverend Prelates, and the theological consultants, who comprise the same, discussed and gave their vote concerning two miracles which are asserted to have been wrought by God through the intercession of the Blessed Teresa of the Child Jesus, Religious of the Order of Discalced Carmelites, and which miracles are proposed for her Canonization. On Tuesday, March 24, 1925, in the Apostolic Palace at the Vatican, before the august presence of the Holy Father, the General Congregation of the Sacred Rites was held, in which the Most Reverend and Most Eminent Lords Cardinals, the Reverend Prelates, and the theological consultants, who comprise the same, discussed and gave their vote: first, concerning the aforementioned two miracles which are asserted to have been wrought by God through the intercession of the Blessed Peter Canisius, Confessor, Professed Priest of the Society of Jesus; and then, supposing the approval of said miracles, concerning the aforementioned matter for the solemn Canonization of the same Blessed; second, concerning the aforementioned matter for the solemn Canonization of the Blessed Teresa of the Child Jesus, Religious of the Order of Discalced Carmelites; third, concerning the aforementioned matter for the solemn Beatification of the Venerable Servant of God, Vincent Mary Strambi, of the Congregation of Discalced Regular Clerics of the Most Holy Cross and Passion of Our Lord Jesus Christ, formerly Bishop of Macerata and Tolentino. On Tuesday, March 31, 1925, in the Apostolic Palace at the Vatican, with the participation of the Most Reverend and Most Reverend Lords Cardinals, and with the vote of the Reverend Prelates and the theological consultants, who comprise the Sacred Congregation of Rites, the Preparatory Congregation was held to discuss the matter concerning whether there exists evidence of martyrdom, the cause of the martyrdom, and the signs and wonders of the Servants of God, John de Brébeuf, Gabriel Lalemant, Anthony Daniel, Charles Garnier, Noël Chabanel, Isaac Jogues, Priests; René Goupil and John de la Lande, Coadjutors of the Society of Jesus, who were killed, as it is asserted, out of hatred for the Faith.

[*Latin ed. p. 163*]

Diarium Romanae Curiae 163

SACRED PENITENTIARY APOTOLIC OFFICE

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NOTICE OF COMPETITION

In the Tribunal of the Holy Penitentiary Apostolic, a competition will be held for a position of Minor Official. Priests who wish to participate in this competition must, within one month from the date of this notice, present an application to the Secretariat of the aforementioned Holy Tribunal, including the necessary personal information, accompanied by a " nulla osta " from their respective Ordinary, and any other documents that they deem appropriate to submit. The examination for the competition will consist of two parts, one written and the other oral, on topics of Moral Theology and Canon Law, and particular consideration will be given to knowledge of foreign languages. The competition will take place in the premises of the Holy Penitentiary (Via S. Uffizio, 5), on days that will be notified to those interested.

Rome, from the Holy Penitentiary Apostolic, March 25, 1925.

S. Luzio, Regent.

SECRETARY OF STATE

APPOINTMENTS

By Letters of the Secretary of State, the Holy Father Pius XI, happily reigning, has deigned to appoint:

March 2, 1925.

The Most Reverend Cardinals Luigi Sincero and Evaristo Lucidi, Members of the Sacred Congregation for the Oriental Church.

Monsignor Sosio D'Angelo and the Reverend Father Giustiniano Serédi, O.S.B., Consultors of the Sacred Congregation of the Council.

March 21, 1925.

Monsignor Raffaele Carlo Rossi, Archbishop of Salonichi and Assessor of the Sacred Congregation Consistorial, Consultor of the Sacred Congregation for Extraordinary Ecclesiastical Affairs.

By Apostolic Briefs, the Holy Father Pius XI, happily reigning, has deigned to appoint:

February 3, 1925.

The Most Reverend Cardinal Gaetano Sbarretti, Protector of the Oblates of the Virgin Mary in Turin.

March 7, 1925.

The Most Reverend Cardinal Giovanni Tacci, Protector of the Brotherhood of the Holy Trinity in Macerata.

March 16, 1925.

Monsignor Serafino Cimino, Archbishop titular of Cirro, Apostolic Delegate in Mexico.

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The Most Reverend Cardinal Camillo de Laurenti, Protector of the Nuns of Bergamo.

[*Latin ed. p. 164*]

Acts of the Apostolic See – Official Commentary by the Apostolic Protonotary for the information of those present: December 29, 1924. Monsignor Lazzaro Podestà, of the diocese of Chiavari. February 19, 1925. Monsignor David Gosselin, of the archdiocese of Quebec. February 21. Monsignor Francesco Greco, of the diocese of Lech. February 27. Monsignor Ercole Attuoni, of the archdiocese of Pisa. Monsignor Aristo Manghi, of the same archdiocese. Monsignor Nicola Zucchelli, of the same archdiocese. March 5. Monsignor Adamo Schreiber, of the diocese of Mainz. March 14. Monsignor Giorgio Wohlmuth, of the diocese of Eichstätt. Domestic Prelates of August 8: August 8, 1924. Monsignor Matteo Bauchinger, of the diocese of St. Pölten. November 8, 1924. January 4, 1925. Monsignor Leonardo Menard, of the diocese of Alexandria (Holy See). Monsignor Michele Cavallo, of the diocese of Noto. 1925. Monsignor Giuseppe Sorrentino, of the same diocese. February 19. Monsignor Ilario Fortier, of the archdiocese of Quebec. February 21. Monsignor Tommaso Glasnovic, of the diocese of Scopia. February 26. Monsignor Teodoro Kasper, of the diocese of Budweis. February 28. Monsignor Pietro Biermann, of the archdiocese of Chicago. Monsignor Tommaso Shannon, of the same archdiocese. March 5. Monsignor Emmanuele Pokorny, of the archdiocese of Strigonia. Monsignor Giuseppe Trikál, of the same archdiocese. Monsignor Edoardo Busca, of the archdiocese of Turin. March 6. Monsignor Stefano Rada, of the diocese of Ves prioria. March 10. Monsignor Giuseppe Pazman, of the archdiocese of Zagreb. March 11. Monsignor Giovanni Hannsowicz, of the diocese of Vilna. March 12. Monsignor Arturo Giuseppe Hetherington, of the diocese of Calgary. March 13. Monsignor Michele May, of the diocese of Hartford. March 14. Monsignor Antonio Scharnagl, of the archdiocese of Munich of Bavaria. March 16. Monsignor Frederick La on-, of the diocese of Rottenburg. HONORS. By Apostolic Briefs, the Most Holy Father Pius XI, may he reign happily, deigned to bestow: The Grand Cross of the Order Pius: February 17, 1925. Upon Mr. Enrico Heid, President of the Council of Ministers and Minister of Foreign Affairs in Bavaria.

[*Latin ed. p. 165*]

165. From the *Diarium Romanae Curiae*, February 17, 1925. To the Most Reverend Doctor Eugenio von Kniìling, President of the Public Debt Administration, in Bavaria.

February 21. To the Most Reverend Doctor Battista Saavedra, President of the Republic of Bolivia.

The Commander's Cross with Star of the Order of Saint Gregory the

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Great:

February 17, 1925. To the Noble Baron Paolo von Stengel (Bavaria).

March 14. To the Noble Signor Carlo Speck (Bavaria).

The Grand Cross of the Order of Saint Gregory the Great, Civil Class:

February 17, 1925. To the Most Reverend Doctor Franz Matt, Minister of Education and Worship in Bavaria.

February 19. To the Most Reverend Doctor Guglielmo Krausneck, Minister of Finance.

February 19. To the Noble Count Maggiorino Capello, Minister of Nicaragua, stationed in Bavaria, at the Holy See.

The Commander's Cross with Neck Ribbon of the Order of Saint Gregory the Great, Civil Class:

February 17, 1925. To the Noble Signor Francesco Goldenberger (Bavaria).

February 17, 1925. To the Noble Signor Benedetto Stepperger (Bavaria).

February 28. To the Noble Signor Dionisio F. Kelly, of the Archdiocese of Chicago.

The Commander's Cross of the Order of Saint Gregory the Great, Civil Class:

May 2, 1924. To the Most Reverend Doctor Gaetano Rossi, of the Archdiocese of Modena.

January 21, 1925. To the Noble Signor Engineer Pietro Contini (Rome).

February 26. To the Noble Signor Architect Ottaviano Kock (Rome).

February 30. To the Noble Signor Advocate Felice Masera, of the Archdiocese of Turin.

February 9. To the Noble Signor Giorgio Legrand, of the Diocese of Namur.

February 14. To the Noble Signor Fernando Fa vier, of the Diocese of Nice.

February 16. To the Noble Signor Advocate Silvano Fuzelier, of the Diocese of Versailles.

February 15. To the Noble Signor Enrico Werner, of the Diocese of Breslau.

February 19. To the Most Reverend Doctor Ettore Campani, of the Archdiocese of Florence.

February 21. To the Noble Signor Luigi Giuseppe Enrico La Bue, of the Archdiocese of Quebec.

February 21. To the Noble Signor I. Eldedge Morier, of the Diocese of Prince Albert.

February 21. To the Most Reverend Doctor Vitoldo Kepinski, of the Arch-

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diocese of Warsaw.

February 28. To the Noble Baron Enrico Bianco, of the Archdiocese of Turin.

March 5. To the Most Reverend Doctor Giuseppe D. M. Becigneul, of the Diocese of Nantes.

February 28. To the Noble Signor Francesco Pieler, of the Diocese of Breslau.

February 28. To the Noble Marquess Alberto De Dion, of the same Diocese.

February 9. To the Noble Marquess Enrico De La Ferronays, of the same Diocese.

February 9. To the Noble Signor Enrico Raëskin, of the Diocese of Harlem.

[*Latin ed. p. 166*]

166 Acta Apostolicae Sedis - Official Commentary, March 11th. To the Most Noble Signor Giuseppe Sterbini (Rome). To Signor Remo Vigorelli, of the diocese of Novara. March 12th. To Signor Luigi Formaggia, of the archdiocese of Milan. March 14th. To Signor Giulio Desmonts, of the archdiocese of Paris. March 20th. To Signor Adiutore Maranda, of the archdiocese of Quebec. January 9th, 1925. To Signor Gualtiero B. Guyette, of the archdiocese of Boston. Knighthood in the Order of Saint Gregory the Great, civil class, 1924. To Signor Professor Paolo De Laet, of the archdiocese of Malines. To Signor Andrea Hoornaert, of the same archdiocese. May 17th. To Signor Emilio Maufras, of the diocese of La Rochelle. March 30th. To Signor Edmondo Briers, of the diocese of Liegi. November 29th. To Signor Engineer Pietro Scibilia, of the archdiocese of Palermo. January 22nd, 1925. To Signor Count Carlo de Chauveau, of the archdiocese of Paris. March 28th. To Signor Professor Augusto Pilate, of the archdiocese of Cambrai. March 30th. To Signor Alfonso Liégeois, of the diocese of Tournay. To Signor Ernesto Malochet, of the diocese of Moulin. To Signor Doctor Bernardo Lovera, of the archdiocese of Turin. February. To Signor Gualtiero Giovanni Walsh, of the diocese of Leeds. March 13th. To Signor Guido Parisi (Rome). March 16th. To Signor Arturo Deletoille, of the diocese of Arras. To Signor Maurizio Moncomble, of the same diocese. March 18th. To Signor Advocate Ennio Zelioli, of the diocese of Cremona. March 19th. To Signor Carlo Bernardo Schölvinck, of the diocese of Harlem. To Signor Engineer Francesco M. Bellandi, of the archdiocese of Florence. To Signor Stefano Dutel, of the archdiocese of Lyon. March 28th. March 10th. To Signor Francesco Saverio Mudd, of the archdiocese of Chicago. To Signor Pietro Sarzano, of the diocese of Novara. March 12th. To Signor Doctor Eugenio De Clerck, of the archdiocese of Malines. To Signor Leone Ingeveld, of the same archdiocese. March 14th. To Signor W. Bertram Rumann, of the Apostolic Vicariate

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of Western Nigeria. To Signor Michele Giovanni Corbett, of the Apostolic Vicariate of North Carolina. To Signor Gualtiero I. Bergen, of the same vicariate. March 17th. To Signor Nicola Leaño, of the archdiocese of Guadalajara. To Signor Francesco Marron Alonso, of the same archdiocese. March 21st. To Signor Doctor Enrico Zerhusen, of the diocese of Münster. To Signor Luigi B. De La Mora, of the same archdiocese. Knighthood in the Order of Saint Gregory the Great, military class: September 30th, 1924. To Signor Luigi Schutjes, of the diocese of Liegi.

[*Latin ed. p. 167*]

From the Diary of the Grand Roman Cross of the Order of the Court of Saint Sylvester, Pope: February 17, 1925. To the Most Reverend Doctor Giovanni Schmelzte, Counselor of State in the Ministry of Foreign Affairs of Bavaria. March 14. To the Most Reverend Enrico Königbauer, President of the Landtag in Bavaria. The Commandery of the Order of Saint Sylvester, Pope: January 30, 1925. To the Reverend Professor Mario Sarto, of the Archdiocese of Bologna. February 18. To the Reverend Luigi Antonio Aigio-Kgo, of the Apostolic Vicariate. March 14. To the Reverend Anthony Staedele, member of the Landtag in Bavaria. March 20. To the Reverend Knight Giuseppe Scavino, of the Archdiocese of Vercelli. The Knighthood of Eastern Burma of the Order of Saint Sylvester, Pope: January 26, 1925. To the Reverend Carlo Bologna, of the Archdiocese of Turin. January 28. To the Reverend Doctor Adalberto Tilless, of the Diocese of Neosolio. To the Reverend Gerardo E. PI. Bloemen, of the Archdiocese of Utrecht. February 14. To the Reverend Alberto Nino, of the Apostolic Vicariate of the Plains. March 21. To the Reverend Giuseppe Meschia, of the Archdiocese of Milan. March 6. To the Reverend Giuseppe Comi, of the Archdiocese of Turin. March 9. To the Reverend Giuseppe Sahuc, of the Archdiocese of Toulouse. Saint Martin. BY THE GRACE OF HIS HOLINESS, BY NOMINATION. With letters from His Eminence, Reverend Monsignor, the Holy Father, Pope Pius XI, may He reign happily, deigned to appoint: Secretaries, Supernumerary, of His Holiness: Reverend Monsignor Benedetto Nardi, of the Diocese of Macerata and Tolentino. February 20. Reverend Monsignor Luigi Ceccoli, of the Diocese of Montefeltro. February 27. Reverend Monsignor Egidio Allais, of the Diocese of Saluzzo. March 2. Reverend Monsignor Giuseppe A. Me Quaid, of the Diocese of Little Rock. March 5. Reverend Monsignor Giovanni Molony, of the Military Ordinariate. March 9. Reverend Monsignor Enrico Snoeijs, of the Apostolic Vicariate of Norway. Reverend Monsignor Carlo Kjelstrup, of the same Vicariate. Great Britain.

[*Latin ed. p. 168*]

Acta Apostolicae Sedis - Commentarium Officiale 168, 12 Martii 1925.

Dom. Ola v Offerdahl, ex eodem vicariato.

13. Dom. Alessandro Bersani, ex dioecesi Piacentina.

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16. Dom. Pietro Marinone, ex archidioecesi Vercellensi.

Dom. Desiderio Járesy, ex dioecesi Csanádensi.

Dom. Letaro Unterweger, ex eadem dioecesi.

18. Dom. Carlo Kienel, ex dioecesi Breslauensi.

20. Dom. Luigi Albertinotti, ex dioecesi Novarensi.

21. Dom. Angelo Rigoli, ex archidioecesi Mediolanensi.

Dom. Luigi Motta, ex eadem archidioecesi.

Dom. Gerolamo Colombo, ex eadem archidioecesi.

Dom. Fortunato Casero, ex eadem archidioecesi.

Dom. Carlo Baumann, ex archidioecesi Strigoniensi.

Dom. Giuseppe Tiefenthaler, ex eadem archidioecesi.

Camerarius secretus, a Spatha et Capella, supranumerarius, die 2 Martii, Anno Domini 1925.

Dominus Pietro Cailliau, ex dioecesi Versalliense.

Camerarii honorarii, in habitu paonaceo, die 20 Februarii, Anno Domini 1925.

Dom. Luigi Vaccari, ex dioecesi Marsicana.

21 Martii. Dom. Ansgario Gageur, ex dioecesi Rottemburgensi.

Dom. Paolo Widmaier, ex eadem dioecesi.

Dom. Paolo Pfaff, ex eadem dioecesi.

Dom. Giorgio Stauber, ex eadem dioecesi.

Dom. Giovanni Straubinger, ex eadem dioecesi.

Dom. Adolfo Rombold, ex eadem dioecesi.

Camerarius honorarius, a Spatha et Capella, supranumerarius, die 8 Martii, Anno Domini 1925.

Dominus Giuseppe Uber (Roma).

NECROLOGIUM

9 Februarii 1924. Dom. Riccardo Collins, Episcopus Hexhamensis et Newcastleensis.

13 Maii. Dom. Floriano Stan, Episcopus titularis Axiopolitensis.

6 Augusti. Dom. Tommaso Giuseppe Bowling, Episcopus Hamiltonensis.

20 Februarii 1925. Dom. Giovanni M. Rodolfo de Courmont, Episcopus titularis Bodonensis.

9 Martii. Dom. Raffaele Virili, Archiepiscopus titularis Tolemaidensis.

[*Latin ed. p. 169*]

ACTA APPOSTOLICAE SEDIS COMMENTARIUM OFFICIALE

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ACTA PII PP. XI

SACRUM CONSISTORIUM

Die 22 Aprilis 1925

"CONSISTORIUM SEMIPUBLICUM DE CANONIZATIONE B. PETRI CANISII, S.I., IOANNIS EUDES, IOANNIS BAPTISTAE MARIAE VIANNEY, MARIAE MAGDALENAE POSTEL, MAGDALENAE SOPHIAE BARAT, THERESIAE AB INFANTE IESU."

Feria I, die 22 Aprilis 1925, in magna aula superiori Palatii Apostolici Vaticani, Consistorium semipublicum habitum est, in quo Sanctissimus Dominus noster Pius Papa XI Reverendissimorum Cardinalium, quam Patriarcharum, Archiepiscoporum et Episcoporum, nec non Abbatum Nullius, quibusius est, suffragia excepit pro futura Canonizatione Beatorum Confessorum Ioannis Baptistae Mariae Vianney, parochi vici "Ars", Petri Canisii, sacerdotis professi e Societate Iesu, Ioannis Eudes, missionarii apostolici et institutoris Congregationis Iesu et Mariae, nec non Ordinis B.M.V. a Caritate; et Beatarum Virginum Mariae Magdalenae Postel, fundatricis Instituti Sororum scholarum christianarum, Magdalenae Sophiae Barat, fundatricis Societatis Sororum a Corde Iesu, et Theresiae a Iesu Infante, monialis professae Ordinis Carmelitarum excalceatorum.

Suffragia excepturus Beatissimus Pater haec praefatus est: VENERABILI FRATRES.

De beatis confessoribus Petro Canisio, Ioanne Eudes, Ioanne Baptista Vianney, itemque de beatis virginibus Maria Magdalena Postel, Magdalena Sophia Barat, Theresia ab Infante Iesu ad ACTA, Vol. XVII, n. 6. — 1-5-1925. 12

[*Latin ed. p. 170*]

170 Acta Apostolicae Sedis - An official commentary regarding the inscription of the number of blessed souls has been enacted in the most recent Consistories, so that, as we believe is just and fitting, you may not doubt that these individuals, during their earthly lives, were adorned with all virtues, and, after their death, having been presented to God as intercessors for the Christian people, have demonstrated miracles. Furthermore, we have ordered that reports be brought to you, so that you, with a fuller understanding of the matter, may communicate to us your opinion regarding this most serious undertaking. In these matters pertaining to the Apostolic office, the help of the Holy Spirit will certainly not be lacking to us, according to the very promises made by the Founder of the Church, Jesus Christ; nevertheless, before we declare those blessed souls to be companions of eternal happiness, and propose them to all the faithful as examples of holy living, know that We earnestly desire that you also bring the light of your

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counsel to Our mind. Therefore, Venerable Brothers, we implore you to faithfully inform Us of your individual opinions on this matter. With the exception of those present, the Most Holy Lord added these words: "Indeed, we are greatly pleased that you agree with us in mind and voice, that these six blessed souls be added to the number of the Saints by Apostolic authority. Therefore, we will gladly carry out this action in the Basilica of Saint Peter during the course of next May: we set the seventeenth day aside for the canonization of Blessed Theresa of the Child Jesus; we dedicate the twenty-first day, which is the Feast of the Ascension of Our Lord Jesus Christ, to the memory of Blessed Peter Canisius; we dedicate the fourth and twentieth days to the memory of Blessed Mary Magdalene Postel and Blessed Magdalene Sophie Barat; finally, we dedicate the Sunday of Pentecost, which will also be in the coming month of June, to the memory of Blessed John Eudes and Blessed John Baptist Vianney. In the meantime, Venerable Brothers, lest our purpose be frustrated, and to ensure that it may contribute as much as possible to the divine glory and the benefit of the Church, we urge you to persevere in prayer to God."

[*Latin ed. p. 171*]

171. ACTS OF POPE PIUS XI. APOSTOLIC CONSTITUTION RALEIGH, CONCERNING THE SUPPRESSION OF THE VICARIATE APOSTOLIC AND THE ERECTION OF A NEW DIOCESE, FOR THE PERPETUAL REMEMBRANCE OF THE SERVUS DEI. The solicitude of all the Churches, which rests upon the Roman Pontiff, demands that those things be diligently undertaken which most conduce to the increase of religion and to the better governance of the faithful. Since the Most Reverend Archbishop of Baltimore, and others, have presented humble petitions to the Apostolic See, that a new diocese be established from the territory of the Vicariate Apostolic of North Carolina, and We, perceiving that this would be beneficial for the propagation of the Christian name and for the good order of ecclesiastical affairs, have decided to grant their petitions. Therefore, by the fullness of Apostolic power, and with the consent of those whose interests are involved, so that what is necessary may be done, We hereby suppress the Vicariate Apostolic of North Carolina, and We erect a diocese within its territory, under the jurisdiction of the Sacred Congregation of the Consistory, retaining the same boundaries by which the Vicariate Apostolic was previously circumscribed. This new diocese shall be called Raleigh, from the city of Raleigh, in which We establish the episcopal see and cathedral, and We raise it to the rank and dignity of an episcopal city, with all the privileges and rights which other episcopal sees enjoy by common right. Furthermore, We raise the parish church of the Most Sacred Heart, in the same city of Raleigh, to the status and dignity of a cathedral church, and We grant to it, and to its then-Bishop, the honors, insignia, favors, graces, privileges, and rights which other cathedral churches and their prelates enjoy,

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either by law or by legitimate custom. We place this new diocese of Raleigh under the metropolitan jurisdiction of the Church of Baltimore, and We subject its then-Bishop to the metropolitan jurisdiction of the Archbishop of Baltimore. With regard to the endowment of the newly erected diocese of Raleigh, We assign to it all goods and revenues, even those that are accidental, which can in any way be applied to the benefit of the episcopal see; and We grant to the then-Bishop the faculty of imposing tithes, and of establishing other things, according to the sacred canons, for the proper support of the diocese, as He shall deem necessary. As for the erection of a Chapter, or a body of Consultors...

[*Latin ed. p. 172*]

The Acts of the Apostolic See – Official Commentary concerning the nomination, by the Vicar Capitular, or Administrator, during a vacancy of the see, for the proper observance of the rights and duties of the clergy and the faithful, and indeed concerning the erection of a small diocesan seminary, and other matters of this kind, as prescribed by the Code of Canon Law, taking care, however, that the alumni of this small seminary are sent to a larger seminary for philosophical and theological studies. We command, moreover, that all documents and acts concerning the Apostolic Vicariate of North Carolina and its clergy and faithful, as well as those pertaining to its territory, be delivered to the Episcopal Curia of Raleigh and diligently preserved in its archives. Until the new diocese of Raleigh is provided with its own pastor, we entrust the governance of the same diocese to our venerable brother Michael Joseph Curley, Archbishop of Baltimore, as Apostolic Administrator, granting him, for this purpose, all the faculties proper to this office. These present Letters, and everything contained therein, even if anyone, for whose interest it may be, or who presumes to have an interest, has not heard of them, or has not agreed to the aforementioned, even if they are worthy of express, specific, and individual mention, shall never, at any time, be subject to a flaw of surreptition, or prevarication, or nullity, or of our intention, or by any other, even substantial and unforeseen, defect, be noted, impugned, or brought into controversy; but that they, as made and issued with full knowledge and authority, shall always and forever remain valid, and shall have and obtain their full and complete effect, and shall be inviolably observed by all to whom they pertain, and if, contrary to this, anything should happen concerning these matters, knowingly or unknowingly, by anyone with authority, we will and decree that it shall be entirely void and of no effect. Therefore, with the foregoing established, we entrust the execution of all these things to our venerable brother Peter Fumasoni-Biondi, Archbishop of Diocletia, as Apostolic Delegate in the United States of North America, with the necessary and appropriate faculties, including the power to delegate any person of ecclesiastical dignity, and we charge him with the

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duty of transmitting to the Sacred Congregation Consistorial, within six months from the date of these Letters, an authentic copy of the completed execution. We also wish and command that the transcripts of these Letters, even if printed, and signed by a public notary and sealed by a person of ecclesiastical dignity, shall be given the same validity as if they were exhibited or shown. Notwithstanding the universal rules and the conciliar decrees, synodal, provincial, and general, issued, special or general.

[*Latin ed. p. 173*]

173. The acts of Pope Pius XI, concerning ordinations, Apostolic letters, and all other dispositions of our predecessors, the Roman Pontiffs, and all other contrary matters whatsoever, are to be observed. Therefore, no one shall be permitted to violate this page concerning suppression, erection, elevation, concession, constitution, decree, mandate, derogation, and will, or to dare to contradict it with reckless audacity. If anyone should presume to attempt this, let him know that he will incur the indignation of the Almighty God and of the blessed Peter and Paul, His Apostles. Given in Rome, at Saint Peter's, in the year of Our Lord nineteen hundred and twenty-fourth, on the twelfth day of the month of December, in the third year of Our pontificate.

O. CARD. CAGIANO

C. CARD. DBLAI, Bishop of Sabina.

S. B. B. Cancellarius.

S. C. Consistorialis Secretarius.

Iulius Campori, Apostolic Prothonotary.

Raphael Virili, Apostolic Prothonotary.

Loco Eg Plumbi.

Beg. in Cane. Ap., vol. XXX, n. 52.

APOSTOLIC LETTERS CONCERNING THE TITLE AND PRIVILEGES BESTOWED UPON THE ECCLESIA PAROCHIALIS OF SAINT BERNARDIN IN SIENA, BELONGING TO THE ORDER OF THE FRATI MINORI, PROVINCE OF TUSCIA.

PIUS PP. XI.

For the perpetual memory of this matter.

The parish priest of Saint Bernardin, in Siena, in the suburbs, declares that his parish church, which is located near the Collegio Missionum ad externos, in Etruria, belonging to the Order of the Frati Minori, Province of Tuscia, and that it is his fervent desire that this church, through Our benevolence, be adorned with the title and privileges of a basilica.

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Indeed, although the present church is smaller in size and ornamentation, it is said that another church existed there in the late 16th century, which was originally built in honor of the Blessed Virgin Mary and Saint Onuphrius by Saint Bernardin of Siena, who lived there for about forty years and devoted himself to the sacred ministry. Therefore, it is fitting that this very church, not only holds the memory of Saint Bernardin, but also his vestments and banner.

[*Latin ed. p. 174*]

174 Acta Apostolicae Sedis - Official Commentary. The manuscripts, bearing the most holy name of Jesus, must be guarded and celebrated with piety; furthermore, there must be preserved, in that place, an image of the Saint himself, which is worthy of honor and is a fitting adornment for the religious Family of Saint Francis of Assisi. This house and church are dedicated to the memory of the Saints who devoutly visited this place, among whom are to be remembered John of Capistrano, James of Merzig, and others, men of outstanding doctrine as well as sanctity. The present temple excels in its noble structure, and is adorned with many works of art, and especially with a certain altar, known as a "robban," in which the Blessed Virgin Mary is represented, crowned with a glory in heaven; and there, besides the aforementioned relics of Saint Bernard, other relics of Saints are venerated by the faithful of Christ, who often come there in large numbers from the city and the surrounding region, as pilgrims. Therefore, we considered it opportune to grant the requested petition; and we do so with pleasure, since all the religious brothers of the Order of the Friars Minor, and the citizens of Siena, have expressed this to us; and moreover, our esteemed son, Orestes S. B. E., Cardinal Prefect of the Congregation for Sacred Rites, a distinguished member of the aforementioned Order, and the venerable Father Prosper Scaccia, Archbishop of Siena, and our esteemed son, Bernardinus Klumper, Minister General of the Order of the Friars Minor, have most strongly supported this. After having consulted with the Most Reverend Fathers and Brothers, Cardinals Prefects of the Congregation for Sacred Rites, by our apostolic authority, and by the tenor of these present letters, we elevate the aforementioned church, erected under the name of Saint Bernard of Siena, in the suburbs of the city of Siena, and within the limits of its archdiocese, to the perpetual title and dignity of a minor Basilica, and we grant to it all and each of the rights, privileges, prerogatives, honors, and indulgences that rightfully belong to the minor Basilicas of this Our Alma City. We decree that these present letters shall always be firm, valid, and efficacious, and shall have and obtain their full and complete effect, and that, accordingly, they shall fully support the church of Saint Bernard in Siena; and it shall be rightly judged and defined, and from this moment and forever, shall be declared void and null, if anything to the contrary, concerning these matters, should

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be attempted by any authority whatsoever, knowingly or unknowingly. Contrary to any and all things to the contrary notwithstanding. Given at Rome, near Saint Peter's, under the Fisherman's ring, on the tenth day of the month of March, in the year 1925, in the fourth year of Our Pontificate. P. CARD. GASPARRI, Secretary of State.

[*Latin ed. p. 175*]

From the Acts of Pope Pius XI, Volume 175, Part II:

Concerning the division of the territory of the Apostolic Vicariate of Changteh and the erection of the Apostolic Prefecture of "De Shenohow" in China.

PIUS XI: For the proper conduct of sacred affairs, We endeavor, by diligent study, to provide for the needs of those regions of the Catholic world which are either distant or where the increase of the Christian name is desired, as is incumbent upon Us by virtue of the supreme apostolate divinely entrusted to Us.

It had long appeared opportune to divide the Apostolic Vicariate of Changteh (in northern Hunan), entrusted to the monks of the Order of Saint Augustine, and a plan had already been formed to this end, namely, to send other missionaries from the Congregation of Clerics Regular of the Most Holy Cross and Passion of Our Lord Jesus Christ.

Now, however, when the Most Reverend Fathers Celsus Constantini, titular Archbishop of Theodosia, Apostolic Delegate in China, and Angelus de Diego et Carbajal, titular Bishop of Calo, and the aforementioned Apostolic Vicars, communicated to Us their considered opinion that a new Apostolic Prefecture should be established, We, after mature deliberation with Our Most Reverend and Venerable Brothers, the Cardinals Prefects of the Congregation for the Propagation of the Faith, desiring to give the best counsel, deemed it fitting to favorably approve of their proposal.

Therefore, by Our own motion and with certain knowledge and mature deliberation, and by the fullness of Our Apostolic power, We hereby separate from the Apostolic Vicariate of Changteh, or northern Hunan, the territory which is bounded to the north by the Apostolic Vicariate of Ichang (in western Hubei), to the west by the Apostolic Vicariates of Chungking (in eastern Szechwan) and Kweiyang (in Kweichow), to the south by the Apostolic Vicariate of Changsha (in southern Hunan), and to the east by the Apostolic Vicariate of Changteh; and this territory, thus separated or joined, We erect, by the same Apostolic authority, into an Apostolic Prefecture, namely, the Apostolic Prefecture of Shenchow.

We entrust the care of this Prefecture, properly and duly erected by Us, to the alumni of the Congregation of Clerics Regular of the Most Holy Cross

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and Passion of Our Lord Jesus Christ.

[*Latin ed. p. 176*]

176 Acta Apostolicae Sedis - Official Commentary. We hereby establish, decreeing these present letters to be firm, valid, and efficacious forever, and to have and obtain their full and complete effect; and those to whom they pertain, or who may be affected by them, now and in the future, shall most earnestly support them; and it shall be rightly judged and determined, and declared null and void from now on, if anything whatsoever should be attempted against them, by any authority whatsoever, knowingly or unknowingly. Notwithstanding any contrary provisions. Given at Rome, near Saint Peter, under the Fisherman's Ring, on the twelfth day of March, in the year 1800 and 25, in the fourth year of Our Pontificate. P. CARD. GASPARRI, Secretary of State. III V E N. D E I SERVUS ANTONIUS MARIA GIANELLI, Bishop of Bobbio, is proclaimed blessed. PIUS PP. XI. For the perpetual memory of this event. — Divine grace, which does not destroy but perfects nature, sometimes raises up men in the Church, whose very selves, as if a dew descending from heaven, so wonderfully nourish their talents and virtues, with which they are endowed by nature, so that they may worthily serve as an example to the Christian faithful, of the exact observance of all that pertains to their proper office, for the imitation of the Church. And indeed, we can testify today of the Venerable Servant of God, Anthony Mary Gianelli, that he demonstrated, in his priestly, pastoral, and episcopal duties, how devoted he was to the will of God, and therefore, with constant diligence, he fulfilled the duties proper to his condition, striving to attain sanctity. This Servant of God was born on the tenth day of April, in the year one thousand eight hundred and seventy-eight, in the town of Cerreto, within the territory of the Archdiocese of Genoa, and on the nineteenth day of the same month, the names Anthony Mary were given to him at the sacred font. Even as a young man, among his peers, he was endowed with innocence of life, sweetness of character, piety towards the Blessed Virgin, and a burning desire for obedience; encouraged by the parish priest to pursue his studies, he progressed so rapidly in them that he soon showed that he would reap abundant fruits. Later, at the expense of a certain pious woman, he went to the city of Genoa; and, in order to begin his ecclesiastical life, he there put on the clerical habit; and, among the students of the Seminary, he -

[*Latin ed. p. 177*]

During the pontificate of Pope Pius XI, at the age of twenty-two, having been ordained, he approached the study of divine matters with such diligence, and showed himself so well suited for sacred preaching, that, scarcely having received the order of subdeacon, he, by the commission of the Archbishop, diligently and fruitfully proclaimed the word of God to

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the people. On the tenth day before the Kalends of June in the year 1812, although not yet having reached the canonical age, he was raised to the priesthood; and on the following day, he most piously celebrated the divine Sacrifice for the first time in the church of the city of Genoa, dedicated to the Blessed Virgin Mary of Carmel, and, under the special patronage of the Mother of God, he devoted himself to the labors of the apostolic ministry from that time forward. In order to promote the salvation of the faithful, especially through sacred missions, he joined the diocesan Congregation of Missionaries of the suburb, which he later directed; and he devoted himself diligently to preaching and to the tribunal of penance, among other labors, and he also served as a master of rhetoric and, later, as prefect of studies and discipline in the Seminary of the Archbishop of Genoa. But he also zealously exercised pastoral care in the parishes, first in the church of Saint Matthew the Apostle in Genoa, and then in the city of Chiavari, which he governed as Archpriest of Saint John for twelve years, to the great spiritual benefit of the people. At the same time, he founded religious families of men and women in the city of Chiavari, which were dedicated to the salvation of the faithful: namely, the Congregation of Missionaries of Saint Alphonsus de Liguori, and the Congregation of the Religious Women of Saint Mary of the Garden. The former, namely, the Missionaries of Saint Alphonsus, for the spiritual exercises of the clergy and for holding sacred missions in the parishes, flourished greatly until the founder lived, but no longer exists; the latter, however, called Saint Mary of the Garden, which has spread throughout Europe, and in America and Asia, and is dedicated to the education of girls and to serving the sick, still flourishes visibly for the good of the people. In the year 1838, he was appointed Bishop of the Venerable See of Bobbio, and, the news of his election preceding him, his virtue and character being well known, he was received with great joy by all the diocese; and truly, after the Servant of God received the episcopal consecration on the seventh day of May, and entered into possession of his See on the eighth day of July of that year, he showed the greatest concern for the proper fulfillment of his pastoral duties. Simple in his way of living, moderate in his food, diligent in the performance of his duties, pious in prayer, prudent and strong in spiritual and ecclesiastical matters, he constantly directed his mind to restoring good discipline and to bringing the clergy back to the standard of a more holy life; referring to the image of the Good Shepherd, Jesus Christ, our Lord, he vigilantly guarded his flock through a multitude of good works, even while also attending to matters outside of his own diocese.

[*Latin ed. p. 178*]

178 Acta Apostolicae Sedis - The study of the principles of moral theology has borne fruit in the conduct of sacred expeditions; even to the point of death, he persevered in the exercise of his highest office, and did

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not shrink from labors nor from the most serious difficulties. Finally, having expended so much effort, in Placentia, to which city he had gone at the prescription of physicians, he was struck by apoplexy twice, and, after receiving the sacraments of the Church, on the feast of the Most Holy Trinity, June 7th, in the year 1846, at the age of seventy-five, he peacefully passed away. The venerable body of the Servant of God remained exposed for only one day in Placentia; then it was taken to Bobbio, and after the funeral ceremonies were held in the cathedral church there, at which a very large number of citizens of every rank were present, deeply moved by the holiness of the man, it was placed in the crypt, where the other Bishops of Bobbio rest, near the Cathedral. From the time of his death until our own days, the fame of the holiness of the venerable Servant of God has grown ever greater, so that investigations into his sanctity, virtues, and miracles have been prepared and completed in the dioceses of Bobbio, Piacenza, and Lodi. These having been completed and presented to the Congregation for Sacred Rites, the cause for the beatification and canonization of the Servant of God was instituted in the aforementioned Roman Congregation, beginning in the year 1706; and after all that was necessary for such a judgment had been completed, deliberations began concerning the virtues of the Venerable Servant of God; which, being endowed and adorned with heroic qualities, were, by a solemn judgment of the Apostolic See, with our blessed predecessor Pope Benedict XV presiding, approved and declared to be such on March 15th, in the year 1920. Then, the question of two miracles, which were said to have been worked through the intercession of the Venerable Anthony Mary Gianelli, Bishop of Bobbio, was raised. After two congregations, namely a preparatory one and a general one, which we ourselves held on May 27th of the year 1924, after all matters had been thoroughly investigated with the utmost care, We solemnly declared on June 8th of the same year that the aforementioned miracles were established, and that the process could proceed further in the case. Since, therefore, nothing remained, according to the institutions of the sacred forum, except that the Cardinals Prefects of the Congregation for Sacred Rites, and other consultors, should be asked whether they considered it permissible to proceed to the solemn beatification of the Venerable Servant of God, in a general meeting held before Us on July 8th of the past year, both the Most Reverend Cardinals and the Prelates and Consultors present unanimously responded that it was permissible to proceed. We, therefore, at that very moment, opened our mind to all, so that, with fervent prayers, we might invoke heavenly assistance. And having done so, on the Sunday after Pentecost of the same year, 1924, with the most devout celebration of the Eucharistic Sacrifice,

[*Latin ed. p. 179*]

179 The Acts of Pope Pius XI, addressed to the Most Reverend Brother

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Anthony, Cardinal Vico, Bishop of Porto and Santa Rufina, Prefect of the Sacred Congregation of Rites, and also to the esteemed son, Caietano, Cardinal Deacon Bisleti, promoter of the cause, and to the Reverend Lords Alexander Verde, secretary of the same Sacred Congregation of Rites, and Angelo Mariani, promoter of the Faith, solemnly decreed that the cause for the beatification of the Venerable Servant of God, Anthony Mary Gianelli, Bishop of Bobbio, may proceed to the solemn beatification. Nevertheless, moved by the prayers of numerous Bishops, and also of the daughters of the Most Holy Mary of the Garden Congregation, which he himself founded, We, by Our Apostolic authority, grant that the same Venerable Anthony Mary Gianelli may henceforth be called Blessed, and that his body and sacred relics may be exposed for public veneration, not however without the usual supplications; and We also permit that images of the same Servant of God be adorned with rays. Furthermore, by the same Our authority, We grant that an office be recited annually concerning the Common Confession of the Pontiffs, with proper readings, approved by Us, and a proper Mass, also approved by Us, be celebrated, with the rubrics observed, but only in the dioceses of Bobbio, Lanuense, Clavarensi, and Piacenza, and also in the churches and public chapels of the Congregation of the Daughters of the Most Holy Mary of the Garden. Finally, We grant that the solemnities of the beatification of the Venerable Servant of God, Anthony Mary Gianelli, be celebrated, with due observance, in the aforementioned dioceses, and also in the churches or public chapels of the aforementioned Congregation, within one year from the same solemnities being duly performed in the Patriarchal Basilica of the Vatican. Notwithstanding the constitutions and ordinances Apostolic, and also the decrees concerning the cult, and all other contrary things whatsoever. We wish that the copies of the present document, even printed ones, have, as long as they are subscribed by the hand of the secretary of the Sacred Congregation of Rites, and sealed with the seal of the Cardinal Prefect, the very same faith, without any doubt, and also for judicial purposes, as would be given to the meaning of Our will expressed in these documents. Given at Rome, at Saint Peter's, under the Fisherman's ring, on the nineteenth day of the month of April, in the year 1925, in the fourth year of Our pontificate. P. CARD. GASPARRI, Secretary of State.

[*Latin ed. p. 180*]

180 Acta Apostolicae Sedis - Official Commentary IV V E N. D. E I SERVUS VINCENTIUS MARIA STRAMBI, BISHOP OF MACERATA AND TOLENTINO, IS DECLARED BLESSED. PIUS PP. XI For the perpetual memory of this matter. — Among the diligent and devoted workers, whom the heavenly Father chose to lead into the vineyard to cultivate it, and who, in their outstanding holiness, were heralds of the divine Word, inflamed with charity, and who, among others, with great zeal for the

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faith, imparted divine wisdom to the people; among the pastors of souls, devoted to doctrine, faith, and study, who spared no labor to lead their entrusted flock to the pastures of salvation, is Vincentius Maria Strambi, who rightfully and deservedly belongs to the Congregation of Clerics Excalced of the Most Holy Cross and Passion of Our Lord Jesus Christ, its ornament and glory. This illustrious Servant of God, who was foretold to become a saint, and who, truly, as a light burning and shining in the Church, like the testimony of John the Baptist given by Jesus Christ, will always provide a cause for the faithful to rejoice. Born in Cento in the year 1745, to pious and honest parents, on the Kalends of January, and on the following day he was cleansed with lustral waters, and the names Vincent, Dominic, and Salvator were given to the child. From his tender years, he demonstrated the virtues he had received, expressing them excellently in his manners; for he was devoted to piety, led a life of innocence, modesty, and true virtue, and stood out among his peers as an example. Indeed, this excellent young man longed to devote himself to silence and solitude rather than childish pleasures, to spend much time in the temples, to serve in the ministry of the altar, and to attend sacred sermons. Submissive to his parents, he often spent many hours in the domestic sphere discussing divine matters; he was merciful to the poor, and even gave away his own clothes to the needy. On the day after the Kalends of May in the year 1752, he received the sacrament of Confirmation, and for the first time, with great comfort of mind, he approached the Eucharistic table. He had scarcely begun to attend school when, among the Conventual Minor Friars of San Francisco, he was found to be making great progress in both letters and piety. There, the Servant of God began his apostolate even before reaching the age of reason, among his classmates, whom he accompanied to the sacred buildings, and to whom he gave instruction.

[*Latin ed. p. 181*]

181 The acts of Pope Pius XI teach. His candor and modesty shone forth from his words; and not only did he inspire affection in the young students, but also in the masters, thus already conciliating all. As he had entered the path of holiness as a boy, he progressed along that same path as a young man of exceptional virtue; and when he felt himself divinely called to the priesthood, he opened his heart to his father, who, although he grieved at the thought of losing his only son, nevertheless was willing to support him. "Having thus obtained the consent of his father, he went to Faliscodunum, where he entered the Seminary, which at that time enjoyed great renown, and after completing his studies there, and exhibiting clear signs of his vocation, he was promoted first to the order of subdeacon, and then to the sacred order of deacon. Still a deacon, he was appointed as the representative of the Seminary of Balneoregium, at the request and urging of the Bishop of that diocese, who, having obtained the permission of the

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Supreme Pontiff – for the Servant of God had not yet completed his twenty-third year – initiated him into the priesthood on the nineteenth day of December in the year 1667, when the newly ordained priest offered the Holy Sacrifice to God for the first time, burning with divine love. A few years later, returning to his homeland, led by a desire for greater perfection, he considered entering the Paulines, and dedicating himself to the Congregation of Clerics Regular of the Most Holy Cross and the Passion of Our Lord Jesus Christ, which the same Paul the Cross had recently founded. Here, serious difficulties arose, as his parents refused to give their consent; but, having bravely overcome all obstacles, the Servant of God secretly fled to Paul. The holy founder, a most discerning judge of sanctity, embraced Vincent, gladly and willingly added him to the number of his students, and sent him to the retreat of Montis Argentarii, so that he might begin his novitiate there. In that place, finally received as in a safe haven of peace, filled with heavenly joy, on the twenty-fourth day of September in the year 1668, he put on the religious habit and took the name Vincent, from Saint Paul. For a year, he was an example to the novices in the spirit of prayer and mortification, in the observance of the religious rule, in study, and above all, in the admirable humility, by which, although already raised to the priesthood, he considered himself inferior to the others. At the appointed time of his probation, on the same day, the twenty-fourth of September of the following year, 1669, with the support of the religious superiors, he solemnly pronounced his religious vows. Received by the holy Founder, he came to the monastery of Saint Angelo, near the town called "Vetralla," and, under the watchful eye and discipline of such a holy master, he rejoiced, as a giant rejoices in the path to perfection. Here he remained for two years, dedicating himself entirely to the practice of all virtues. The Servant of God, burning with a desire for the apostolic ministry, rightly judged that he must abound in all the praises that he would inspire in others, and that his words would be more effective if confirmed by example.

[*Latin ed. p. 182*]

182 Acta Apostolicae Sedis - Official Commentary. Although, due to the utmost humility of spirit, he did not consider himself sufficiently instructed and prepared, nevertheless, at the command of Paul, he embraced the apostolate of the Cross, relying on divine help, and undertook the most laborious province, in which, leading the souls of many workers, he toiled for many years with the greatest constancy. And indeed, he traversed Umbria, Romandola, Picenum, Latium, Campania, and almost all the regions of the Kingdom of Naples, tirelessly proclaiming the divine Word through sacred expeditions, leaving everywhere the traces of apostolic charity. But the fruits of the labors of this devoted servant of God abounded for the Christian people, and it is not without reason to say that this apostolic man, wherever he went, changed the face of things. For he restrains the licentious;

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he eradicates scandals, even those long-standing; he obliterates quarrels, hatreds, and controversies; he deters men from the habit of blasphemy; and he prohibits even the invitations to vice. In their place, good morals are introduced, the frequent celebration of the Sacraments is encouraged, pious societies are established; works of piety and charity flourish; and finally, weeds of every kind, which have been uprooted from the field of the Lord, give way to abundant harvests. Therefore, the holiness of this servant of God greatly increased, so that a vast and countless multitude eagerly desired to hear and see him. Often, because the sacred buildings could not contain the crowds of listeners, he spoke to the people in the open air; and this not only in villages, but also in large cities, and indeed in that most venerable city, in which, on a mission from Columna, he preached in the forum. Miraculous conversions of even the most obstinate sinners followed; and the servant of God, with such piety, visited even a hundred cells filled with condemned men destined for the galleys, so that many of these lost men, having softened their hearts, returned to repentance. It is evident that the preaching of the saintly man was also pleasing to heaven, as God seemed to confirm it with heavenly signs. For, while he was preaching under the open sky, he dissipated a terrible storm of hail with a fervent prayer of the servant of God, and strengthened the hearts of the listeners with the wonder of what they had witnessed. Moreover, in Ancona, the sacred orator, while standing, was suddenly illuminated with brilliant rays emanating from the image of the Virgin. Recognizing the extraordinary talents and virtues of spirit with which the servant of God was endowed, and considering them to be of great benefit and advantage to the entire Congregation of the Passion, the holy Founder recalled him to Rome, to the residence of Saints John and Paul, so that he might impart to the young students, increasing in hope of the Institute, the teachings of Saint Vincent and the discipline of the Order. The reader, having renounced this position, fully responded to the expectations of Paul of the Cross; for he inspired the minds of the students with theological disciplines through most excellent lectures, and he fostered the study of piety through his example. While performing this duty, the servant of God, through age, austerity, and labors,

[*Latin ed. p. 183*]

The Acts of Pope Pius XI, volume 183, record the passing of its founder. Vincentius, with heartfelt charity, stood by him, offering him the consolations of the Church, and with his last breath, he seemed to receive, in some way, the spirit of the holy legislator. Indeed, first as Rector, then as Provincial Superior, and finally as General Consultor, he spared no efforts to provide for the Congregation of the Passion with goodness and growth; with singular prudence, he dealt with grave matters in difficult times; he visited many houses and institutions with great diligence; he consulted with the utmost justice in maintaining the regular discipline; and, in the

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cause for the canonization of the Venerable Founder, he faithfully fulfilled the office of Postulator. And despite such great cares and concerns, the Servant of God did not abandon his apostolate. When that most terrible upheaval of public affairs occurred, which, having arisen in France, brought such grievous evils against religion, even into Italy, this most ardent defender of the Christian name considered it his duty to combat injustice and infidelity with all his might, and to strengthen the people in the faith through sermons and sacred exercises. But, according to the Servant of God, intent once again on his apostolic labors, he did not merely excite the most numerous crowds with his singular eloquence, but, as it were, kindling torches, he inflamed their love for God and their studies; moved by the fame of his sanctity, Pope Pius VII, our Predecessor, rightly understood how necessary it was that those who were to be placed in charge of the Catholic flock, especially in these difficult times, should be endowed with virtue and prudence, and therefore, he decided to adorn the Servant of God with the episcopal character and dignity. For a long time, considering himself unworthy of such a dignity with a humble spirit, the holy man refused the office, but finally, urged by obedience, he submitted, with tears, to that angelic burden, which was indeed daunting. In the Consistory held on July 20, 1783, the Bishop of Macerata and Tolentino announced that, having scarcely taken possession of his see, he hastened to alleviate the damages that time and injustice had inflicted upon those dioceses. Therefore, he spared no labor, annoyance, or hardship, in order to eradicate abuses and vices, to combat false doctrines, to restore the discipline of the clergy, and to restore the spirit of religion and the purity of morals. Foreseeing the plight of the young, he restored the Seminary to its former splendor; and, moved by charity towards those nearby, he stripped himself of all his possessions, providing for girls and orphans, in order to meet all their needs; he was benevolent to the sick, to women in danger, and to all those in need; he also established hospitals and asylums for their reception and care, so that his name might be blessed among the citizens of all orders, that all might have him as a good and holy shepherd. He often visited the entire diocese with a sacred visitation; neither the harshness of the weather nor the roughness of the journey deterred him, but he visited even the most remote villages and hamlets.

[*Latin ed. p. 184*]

184 Acta Apostolicae Sedis - The official commentary records that he visited the parishes with the utmost diligence. Believing the revenues of the episcopal table to be insufficient for the poor, he himself led a very austere life; he never relinquished the patrimony of his clergy, and he strictly observed the rules of his Congregation. For almost eight years, the holy bishop labored diligently in the diocese entrusted to him, but the Gallic Emperor's greed and neglect led to Pope Pius VII being deprived of his

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See, the March of Ancona passing into the dominion of the Gauls, and a condition being imposed on many ecclesiastical dignitaries, namely, that they either swear an oath of allegiance to the Gallic Prefect and pledge their fidelity and obedience to the Emperor, or, if they refused, they would face imprisonment and deportation. This also happened to Vincent, but the most religious prelate refused to elicit the unholy oath; therefore, despite the lamentations of the people, he was forcibly driven from his episcopal residence, and, like the Apostle Paul, guarded by a soldier, he began a long and arduous journey to Novara, which was the place designated for his deportation. Not long after setting out for Milan, due to health problems, he obtained permission to return, and for several years he remained there, completely submitting to the will of God. He endured his exile with unwavering patience; often, concerned about his abandoned church, he wrote letters to the General Vicar, providing for its needs, until, after the overthrow of the Gallic Empire, he was granted permission to return to Macerata. Received with joy by the grateful people, he resumed his pastoral duties with even greater zeal and with an example of overflowing charity. Even in the face of famine, he persevered in preaching the word of God until his final years, and indeed, he was invited by the Pope to Rome to deliver sacred sermons to the secular clergy and to the Cardinals. But, despite the hardships endured in captivity and the constant labors, he, now weakened by old age, considered freeing the Servant of God from the burden of the episcopate. Although the Church of Macerata and Tolentino longed for such an excellent pastor, Pope Pius VII refused to grant his request, but shortly after being brought to the Basilica of St. Peter, Pope Leo XII granted the desires of the saintly pastor, and, already advanced in age, he was assigned to reside in the Quirinal Palace. There, completely devoted to contemplation of heavenly things, he remained for only forty days; for, when he offered up his sacrifice for the life of the Supreme Head of the Church, he was struck by apoplexy and peacefully fell asleep in the Lord on the Kalends of January of the year 1804. He was carried to the Basilica of St. John and St. Paul with a funeral procession similar to a triumph, with all the clergy, prelates, and even the Cardinals of the Holy Roman Church, and with noble citizens of the mortal Servant of God coming to witness the solemn ceremony. But the fame of his sanctity, which he enjoyed in life,

[*Latin ed. p. 185*]

185 The acts of Pope Pius XI, not only among men outstanding in piety and doctrine, but also among our predecessors, the Roman Pontiffs, spread more widely after his death, also because of certain supernatural events, which, while he was praying, were said to have been brought about by God. Therefore, the Congregation of Sacred Rites was begun by Vincent Maria Strambi, and, with the aim of introducing a cause for his beatification and canonization, a commission was established on the twenty-fifth day of June

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in the year 1843, which Pope Gregory XVI signed with his own hand. Afterwards, after properly conducted ordinary and apostolic investigations, a discussion took place regarding the virtues of Vincent Maria, and, after all the evidence was considered and expenses incurred, it was determined that his virtues had reached the highest degree. Our predecessor, Pope Leo XIII, solemnly decreed this, publishing a decree on the first of April in the year 1894. Subsequently, it was declared with supreme authority by a decree published on the nineteenth day of March of the following year, 1925, that the miracles which, through the intercession of Vincent Maria, were said to have been brought about by God, consisted of two miracles. Since, therefore, judgment had already been rendered regarding his heroic virtues and regarding two miracles, it remained to be decided whether the Venerable Servant of God, Vincent Maria Strambi, should be reckoned among the Blessed. This matter was presented to our venerable brother, Anthony, Cardinal Vico, Bishop of Porto and Santa Rufina, Relator of this Cause, in the General Congregation of Sacred Rites before Us, in the Vatican, on the twenty-fourth day of March of the past year, and all present, both the Cardinals entrusted with the sacred rites and the Consultor Fathers, responded unanimously in the affirmative. We, however, withheld our opinion, and considered it necessary to offer prayers, so that heavenly assistance might be compared to the judgment to be rendered in so grave a matter. After having offered these prayers, finally, on the fourth day before the Kalends of April of the present year, that is, on the Sunday of the Lord's Passion, after the Holy Eucharist had been duly celebrated, with our venerable brother, Anthony, Cardinal Vico, Bishop of Porto and Santa Rufina, Prefect of the Congregation of Sacred Rites and Relator of the cause, together with our beloved sons, Angelo Mariani, General Promoter of the Faith, and also Alessandro Verde, Secretary of the same Congregation, present, we solemnly decreed that the Beatification of the Venerable Servant of God, Vincent Maria Strambi, from the Congregation of Clerics of the Most Holy Cross and Passion of Our Lord Jesus Christ, Bishop of the Churches of Macerata and Tolentino, could proceed. Therefore, moved also by prayers, We, with Our apostolic authority, in the presence of all, grant the faculty that the Venerable Servant of God, Vincent Maria Strambi, from the Congregation of Clerics of the Most Holy Cross and Passion of Our Lord Jesus Christ, Bishop of the Churches of Macerata and Tolentino, may henceforth be called Blessed, ACTA, Vol. XVII, n. 6. — 1 - 5 - 9 2 5.

[*Latin ed. p. 186*]

186 Acta Apostolicae Sedis - Commentary, the official documents and other relics, although not to be exposed for solemn veneration, are presented for the public veneration of the faithful, and their images are adorned with rays. Furthermore, by Our authority, We grant that the Office be recited concerning him, and that the Mass of the Confessors,

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who were Popes, be celebrated, according to the rubrics of the Roman Missal and Breviary, with proper prayers approved by Us. We also grant that the recitation of this Office and the celebration of this Mass may take place in the diocese of Centumcellae, where the Blessed one himself resided; in this city, where he exchanged his mortal life for immortality; in the neighboring dioceses of Macerata and Tolentino, which he governed for more than twenty years; and in all pious houses and temples, and in all oratories where the Congregation of the Most Holy Cross and Passion of Our Lord Jesus Christ is used, by all the faithful, both secular and regular, who are bound to recite the canonical hours; and with regard to the Masses, that priests may gather at the times when the feast of the Blessed one is celebrated. Finally, We grant that the solemnities of the Beatification of Vincent Mary Strambi, Bishop and Confessor, be celebrated in the aforementioned temples with a Double Mass of greater rank, and We command that this be done on a date duly designated within the year after the same solemnities have been celebrated in the Patriarchal Basilica of the Vatican.

Notwithstanding the Apostolic constitutions and ordinances, and the decrees concerning the prohibition of cults, and all other contrary things whatsoever. We wish that copies of these Letters, even printed ones, provided they are signed by the hand of the Secretary of the Congregation of Sacred Rites and sealed with the seal of the Cardinal Prefect, be given the same full faith in discussions, even judicial ones, as would be given to the meaning of Our will expressed in these Letters.

Given at Rome, at St. Peter's, under the Fisherman's ring, on the twenty-sixth day of the month of April, in the year 1925, in the fourth year of Our pontificate.

P. CARD. GASPARRI, Secretary of State.

[*Latin ed. p. 187*]

187 Acts of Pope Pius XI, LETTERS. . . To the Most Reverend Father John, holding the title of St. Mary beyond the Tiber, Most Reverend Cardinal Tacci, Secretary of the Sacred Council for the Oriental Church: Concerning the solemn commemoration of the sixteenth centenary of the Council of Nicaea.

Beloved Son, greetings and the apostolic blessing.

Since, as they say, in the secret Consistory, We announced to the Cardinals Our intention to solemnly commemorate, in this most holy City and almost under Our very eyes, the sixteenth centenary of the Council of Nicaea, the first Ecumenical Council, We have furthermore decided to write this letter directly to you; for it seemed just to us that, in order to establish and arrange this event, which shines so brightly in the annals of the Catholic Church, the task should be entrusted to you, as one who, with Our author-

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ity, manages the affairs of the Oriental Church, and who, for the sake of your devotion, will strive with the utmost diligence.

Indeed, this matter is of such importance to Ourself and to the Apostolic See that all understand it who have even a moderate understanding of Church affairs. For, as the monuments of history testify, the Council of Nicaea, which was convened in order to prevent the Arian heresy from spreading and to condemn Arius and his impious followers, and if it had not been so, to cast them out of the bosom of the Church, was held not without the consent of Pope Sylvester, and also through his present legates, who, as We said on the occasion of the Consistory, were the first of all – namely, because they held the office of Pope – to sign the documents, although Vitus and Vincent were merely priests initiated in the matter. It should also be noted that the anathema against the Arians was pronounced by the Fathers of the Holy Catholic and Apostolic Church, and that the Apostolic See has held and defended the doctrines of the Council of Nicaea as its own and as approved by itself.

Furthermore, the Council of Nicaea enacted and decreed many other things that pertain to faith and discipline, most beneficially: concerning the celebration of Easter on the same day everywhere, concerning the schism of Meletius and the sects of Novatian and Paul of Samosata, concerning the election and consecration of bishops, concerning the institution of public penance, concerning the catechumens, and concerning unjust usury; and these decrees have greatly contributed to strengthening the unity of the Church and the discipline of the clergy and the people.

It is indeed necessary that all these things be illuminated and made known to the public, so that Christ our Lord and...

[*Latin ed. p. 188*]

188 Acta Apostolicae Sedis - The official commentary. Due honor and due grace must be given to the Chair of Peter, beloved son. It is most certain to Us: therefore, do not hesitate to labor with your accustomed diligence. Therefore, having gathered outstanding men who are learned in the history of the Church, and especially of Eastern affairs, and having consulted with them, see that the blessed and venerable anniversary may be celebrated in the best possible manner: and from among those who excel in knowledge of these matters and in the ability to speak, choose some to illuminate the most celebrated events through written works and public prayers. May this commemoration contribute something, which We so ardently desire, namely that the Eastern peoples, who are still separated from the Roman Church by grievous divisions, may desire and not at all refuse communion with Us, having laid aside prejudiced opinions. And that you may more easily fulfill the task entrusted to Us, let the apostolic blessing be bestowed, which, as a witness to the heavenly light and fraternal charity of Ours, We impart to you, beloved son, and to all those whom you have associated with

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your work, with all our heart in the Lord. Given in Rome, at Saint Peter's, on the first day of the month of April, in the year 1925, the fourth year of Our pontificate. PIUS PP. XI. TO THE MOST REVEREND CARDINAL SILJ, TITULAR ARCHPRIEST OF AUGUSTUM, VICAR FOR THE HOLY FAITH OF SAINT CECILIA, IN THE RIONE OF POMPEII: ON THE FIFTIETh ANNIVERSARY OF THE BEGINNING OF THE VENERATION OF THE ICON OF POMPEII. Beloved son, greetings and the apostolic blessing. While We are wonderfully and frequently delighted by the multitude and piety of pilgrims who come here in droves to obtain the fullest indulgence for the anniversary of the Apostles and Martyrs, another source of joy is added to Us, because this sacred year marks the fiftieth anniversary since, after a certain ancient image of the Most Blessed Virgin was brought to the Valley of Pompeii, which was then a deserted and less safe place, where rustic people toiled in the fields, lacking any support of religion, it came to the mind of the beloved son Bartholomew Longo to erect a sacred shrine in honor of the Mother of God at Pompeii, so that the inhabitants of that famous valley might fulfill their Christian duties. A small shrine was built by that excellent man, to whom no knowledge of future events was given.

[*Latin ed. p. 189*]

189 The acts of Pope Pius XI were being considered; however, due to the intercession of the Virgin of Pompeii, a wondrous abundance of graces stirred the hearts of the Christian faithful throughout the world. Thus, the number of pilgrims converging there was immense, a testament to the impiety and ingratitude of those who opposed it, as well as to the generosity of those who contributed, so that a temple might be erected there, with the finest design and craftsmanship, and adorned with every kind of richness. But, above all, it is impossible to count all those who, having been cleansed from sins and crimes in such a sanctuary, happily returned to the practice of Christian life. It is also pleasing to remember, not only this singular event, but also the common practice within the family of reciting the Rosary of Mary, and furthermore, that supplication which is held almost throughout the world each year on the eighth day of May and on the first Sunday of October, which We ourselves perform with great pleasure and devotion in the Pauline chapel. How can the Virgin Mother deprive the Church Militant of such a universal and communal prayer? No one is ignorant that, with these great spiritual benefits which the citizens of the city and the frequent visitors around the Basilica readily receive, wonderful works of Christian charity are also joined, and, beloved son, you, above all, have been concerned with this, to whom the Apostolic See has entrusted the sanctuary and other works in Pompeii, to be regulated and managed. We especially mention the two hostels that have been erected, one for receiving young girls, and the other for caring for the boys who are in public custody; and we mention the house, not so long after its dedication, which will also

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provide shelter for young men who are held in prisons, freeing them, we hope, from all the dangers of solitude and abandonment. This house, as well as the other pontifical hostels and buildings and works in Pompeii, which, as Our predecessor, in letters dated December 8, 1921, attributed to the Apostolic See, so We, by Our authority, confirm that they will perpetually remain in the possession of the same Apostolic See. Therefore, for the sake of Our devotion to the Virgin of Pompeii, We grant you, beloved son, encouragement – but do you need encouragement? – to carry out these preparations for the upcoming fiftieth anniversary, as the gravity of the matter demands; and you know that, as is customary, We have chosen "sons" Vincent Celli, Apostolic Protonotary, and Peter Di Pietro, from Our innermost circle, who will be your most devoted helpers in the administration of the Pontifical Works. Whatever you are about to decree and undertake, We already strongly approve, because we see in you prudence in your deliberations and a complete absence of laziness in your actions. Meanwhile, We rejoice in the magnificent marble tower, of extraordinary size, perfectly crafted with singular skill, which We, following the example of Our predecessors,

[*Latin ed. p. 190*]

190 Acta Apostolicae Sedis - Official Commentary of Our Popes Pius X and Benedict XV, which We dedicate to the Most Sacred Heart of Jesus, will be published on the twenty-sixth day of the coming month, and also the house, as We mentioned above, dedicated to the proper upbringing of the daughters of captives, will be inaugurated on the twelfth day of the month of October. We anticipate and foresee, on the day of the Nativity, as We have stated, the fiftieth anniversary of Vallis Pompeiorum, which will be the thirteenth day of the month of November, that such events, both sacred ceremonies and civil festivities, will be held, the like of which no one has yet seen in our time. Indeed, it is certain that many faithful, especially from the southern regions of Italiae, will be drawn there; but even greater joy We find in the fact that those who, having undertaken a holy pilgrimage to Rome and completed it with piety, will visit this most celebrated Marian sanctuary, so that they may entrust Ourselves and themselves to the most pious protection of the Mother of God, the Rosary, before returning to their homeland. May the Virgin of Vallis Pompeiorum, as is fitting for so blessed an occasion, receive a multitude of heavenly graces, and may she, as a reconciler and a witness of Our paternal benevolence, bestow upon you, Our beloved son, and upon your colleagues in labor, and upon the citizens of that city, Our apostolic blessing. Given in Rome, at Saint Peter's, on the twenty-fifth day of April, in the fourth year of Our Pontificate. PIUS PP. XI.

[*Latin ed. p. 191*]

191 Sacred Congregation of the Council. ACTS OF THE SACRED

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CONGREGATIONS. SACRED COUNCIL CONGREGATION. AUGUST 1. EICHSTÄTT. CONCERNING THE MUTATION OF THE BOUNDARIES OF DIOCESES. DECREE. Since the inhabitants of the *pagus* of Altstetten, belonging to the parish of Wellheim, in the diocese of Aosta, are often unable to attend their own parish church due to the difficult road and distance, but can easily reach the nearby parish church of Bmsheim, in the diocese of Eichstätt, the Bishop of Eichstätt, with the consent of the Ordinary of Aosta, requested that the aforementioned *pagus* be separated from the diocese of Aosta and incorporated into the diocese of Eichstätt. After these requests, Our Holy Father, Pope Pius XI, with the consent of both Ordinaries, and with the favorable vote of the Most Reverend Eugenius Pacelli, Archbishop titular of Sardia and Apostolic Nuncio, decreed as follows: Therefore, by the present decree, the *pagus* of Altstetten is benignly separated from the diocese of Aosta and from Bavaria, and is permanently joined to the diocese of Eichstätt and to the parish of Emsheim. To ensure the execution of this, His Holiness has appointed the aforementioned Most Reverend Eugenius Pacelli, granting him all the necessary faculties, including the power to delegate any man of ecclesiastical dignity, for the purpose in question; and he is charged to transmit to the Sacred Congregation of the Council, within six months, a certified copy of the completed execution. Notwithstanding any contrary provisions. Given at Rome, from the offices of the Sacred Congregation of the Council, on the 17th day of April, 1925. 83 C. CARD. DE LAI, Bishop of Sabina, Secretary. L. S. S. Fr. Raphael C., Archbishop of Thessalonica, Assessor.

[*Latin ed. p. 192*]

192 Acta Apostolicae Sedis - Official Commentary II

PROVISIONS CONCERNING CHURCHES

Our Most Holy Pope Pius, by divine Providence, PP. XI, by decrees of the Sacred Congregation of the Consistory, has provided for the following churches, each with its own pastor, as follows:

April 6, 1925. — The Metropolitan Church of Montiregale in Sicily has been assigned the Reverend Father Ernest Filippi, formerly the titular Bishop of Sardica. — The Cathedral Church of Raleigh, recently erected, has been assigned the Reverend William J. Hafey, Chancellor of the archiepiscopal curia of Baltimore.

SACRED CONGREGATION FOR THE CATHEDRAL CHAPTER AND OTHER RESIDENCES AND THE DISTRIBUTION OF BENEFITS.

By letters, with the approval of his Ordinary, and presented to this Sacred Congregation, the Chapter of Abule recently explained that, before the publication of the Code of Canon Law, during the time of Julius III, it had

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enjoyed the right of using the choir for four months during the vacation, instead of the three months permitted by canon 418, and that during the first month, it lost only the distributions for Matins and Lauds (amounting to 0.15), while all other daily distributions amounted to 0.54, and the distributions for providing food amounted to 9. However, the Code, which is doubted by some, during the reform of the statutes of the chapters, whether this particular right or the general right of the Code should be applied to that Chapter.

Furthermore, in order to provide a fuller explanation of the resolutions issued by this Sacred Congregation in Toledo and elsewhere on July 20, 1920, the Chapter humbly requested that the Fathers clarify what should be done in practice regarding the legal effects of the absence of the choir for a few hours, or even for one hour, without a legitimate reason.

In addition, three questions were humbly submitted to the Fathers for resolution, namely:

« I. What is the meaning of the privilege granted to the Cathedral Chapter of Abule by Julius III, according to which the canons of this Cathedral may enjoy four months...»

[*Latin ed. p. 193*]

193 The Holy Congregation of Councils has determined that vacations can occur such that almost nothing is distributed, and whether this is valid or not.

I. Whereas in Toledo and elsewhere, on the twentieth day of July of the year 1920, it was resolved that the time of absence should be calculated in whole days, whether a canon illegally absents himself for only a few hours, but not for all the hours, should it be considered as a day of residence or as a day of absence;

II. Whether, on the day that a canon illegally absents himself for only a few hours, he should be deprived only of the distributions of hours for which he was illegally absent, or of the full benefits of the distributions proportionate to those hours of illegal absence, or of the full benefits of the entire day's distributions for the hours for which he was illegally absent.

OBSERVATIONS. — Concerning the aforementioned privilege of the Chapter of Ávila to enjoy four months of vacation, as Garz himself stated before the Code of Garz, in his excellent work *De Beneficiis*, Vol. I, Part III, Chapter 2, paragraphs 254 and following, he mentions that the Sacred Congregation of Councils, on August 3, 1586, having been informed by Bishop Feminio of the existence of a statute by which capitulars were permitted to be absent from service and residence for four months, until it was ascertained that there was a valid and legitimate confirmation, it was necessary to observe the decree of the Council of Trent, Session XXIV, Chapter 12, concerning the absence of three months. And Garz argues that the Sa-

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cred Congregation was not fully informed of the aforementioned statute's confirmation in a specific form, which had already been made by Leo X and Julius III, and he refers to the content of these Letters, issued by the same Penitentiary Major, by special mandate and with the authority of an oracle. From these things, it is truly understood "that among the statutes and ordinances of that Church, there was one that had been promulgated from ancient times and continuously observed, which stipulated that anyone... after... for each year, remained in the said Church for eight months, should have the remaining four months, or one hundred and twenty days... each year..." This statute, however, then required that the capitulars be confirmed by the authority of Apostolic confirmation "because it is more valid..."

Furthermore, he continues: "Therefore, we, having the authority of the Apostolic See, present the tenor of these statutes, and insert them verbatim... We hereby approve the aforementioned statute, so that it may be observed as it has been received in practice, and we confirm all and each, both in law and in fact, and all that may have arisen therein... so that no one may judge otherwise, etc., notwithstanding any constitutions and ordinances apostolic, etc." With these things in mind, he states...

[*Latin ed. p. 194*]

194 Acta Apostolicae Sedis - Official Commentary. Garcia, despite the aforementioned resolution of the Sacred Congregation, and without any dissenting bishops, maintained that the chapter had prevailed, and continued to enjoy the absence of four months. Indeed, Garcia argues that in the Council of Trent, Session XXIV, chapter 12, only statutes and customs contrary to the Council were abolished; and that those which had been confirmed by the Apostolic See in a specific form, as in this case, were not abolished. And although, subsequently, Pope Pius IV, in the constitution *In Principis Apostolorum*, abolished even privileges contrary to the decrees of the Council of Trent, this must be understood only with regard to decrees which mention contrary privileges, which is not the case in the cited chapter 12, Session XXIV, concerning reforms (cf. also Fagnan, *in c. Licet, de praeb.*, nos. 59-62; Barbosa, *tr. var.: in elatis. Sublata*; Leuren, *For. benef.*, p. I, sect. 9397, no. 10; Benedict XIV, *Instit.* 107, § VI; Henry, *de resid.*, p. 122; De Herdt, *Prax. capit.*, p. 316 s.; Sacred Congregation of the Council, *in Nullius*, 1596, lib. decr. VIII, § 178; Corduba, December 14, 1765; Mexico, June 9, 1855, etc., and others cited in Pallottini, *v. Canonici*, § IX, nos. 37, 40-45). Whatever may be the doctrine of the Reverend Garcia, it is certain that this privilege, in fact, remained in use and practice even after the declaration of the Sacred Congregation, which was issued many centuries before the publication of the Code; and therefore, at the very least, it should be considered as having been confirmed or reacquired by legitimate custom or prescription, according to the mind of the Code itself,

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canon 63 (cf. Reiffenst., I, V, tit. 33, nos. 39-40; Wernz, *Ius decret.*, I, 160). Nor is it clear that this privilege has been revoked by the Code. Indeed, canon 418, § 1, condemns only contrary custom, and does not revoke privileges contrary to it, much less statutes confirmed by the authority of the Apostolic See in a specific form: cf. c. 60, § 2: "By contrary law, no rescript is revoked, unless otherwise is provided in the same law." Therefore, the privilege in question must undoubtedly be considered as belonging to the privileges mentioned in canon 4: "Rights acquired by others, as well as privileges and indulgences, which have been granted by the Apostolic See to persons, whether physical or moral, up to this time, and have not been revoked, remain in full force, unless they are expressly revoked by the canons of this Code." However, the substance of the privilege, as far as the four months of vacation are concerned, remains intact even after the publication of the Code, and it does not seem correct to speak of a concession to gain distributions contrary to canon 418, § 3. Indeed, the chapter in this case cannot invoke any privilege to defend itself against the prescription of canon 395, § 1, which prohibits distributions of daily sustenance if they are so meager that they are likely to be neglected, and which requires that, in this case, "the bishop must also separate a portion of the fruits, etc., and convert them into daily distributions." Therefore, at least a third, and not just almost one-twentieth (i.e., already 0.54 out of 9.54), of the fruits must be allocated for daily distributions; and thus the object of the concession is changed, and indeed...

[*Latin ed. p. 195*]

The Sacred Congregation of Councils, in its response to question 195, has undergone such a significant change that the concession itself can no longer be maintained without a sufficient reason, nor can it be adapted to new circumstances. Indeed, the chapter confesses that "special reasons, suitable or causing that privilege, are not alleged in this case," and the Bishop agrees: "If this new privilege were now to be granted, I would not see any reason why the chapter should not observe common law." Furthermore, the third question, as it pertains, manifestly does not concern only the Abulense chapter, but rather addresses a general law, as was declared for all chapters in the case of Tolétana and others. It is presumed that these questions concern the illegitimacy of a canon's absence from the choir, that is, except for days of permitted vacation; and that there is no general provision in the canons 420 and 421, nor in those pertaining to canon 412, nor any special indult, which the Sacred Congregation would reasonably deny to one who requests it, to be present. Moreover, with regard to the second question, in the aforementioned case of Tolétana, the Sacred Congregation, adhering to numerous previous rulings, proposed the following rule: in order to constitute a new service of nine (or eight) months, the credits should not be collected as if those who have fulfilled nine (or eight) parts of

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the credits that are earned from the service of the entire year have fulfilled the service of nine (or eight) months; but rather, the days of residence or service, whether continuous or interspersed, must be counted in order to complete the number of those nine (or eight) months. Consequently, it follows that one who is not present in the choir for the entire day should be considered to have taken one day of vacation (cf. also de Herdt, Prax. Cap., p. 323 ss.); and that this day should be counted among the days of absence, and not as a day of residence. For the proper residence of a canon is his attendance at the choral office, which, according to canon 413 § 2, includes "the chanting of the canonical hours and the celebration of the conventual Mass"; and therefore, whoever is absent from even one of these elements of the choral office does not fully fulfill his office. We must presume, however, that the canon prefers to exercise his right not to reside during the vacation permitted to him by canon 418, § 1, rather than to improperly fail to fulfill his obligation. From this doctrine, the solution to the third question that is proposed also follows: for the fruits of the benefice are due for the days of residence, just as the distributions are for the service rendered. Indeed, they are usually divided as follows: for the days, the fruits; for the hours, the distributions. If, therefore, the days in which a canon is absent for even one hour (i.e., except for a permitted vacation) are days of absence, it follows that he loses the fruits due for that day. And this is also stated in canon 2381: "By being absent without legitimate cause, he is deprived of all the fruits of his benefice in proportion to his illegitimate absence," i.e., for the days or months in which he was absent; for, as we have seen, absence is counted.

[*Latin ed. p. 196*]

196 Acta Apostolicae Sedis - The Official Commentary must be considered for days, not for hours. Therefore, the Canon can only receive the fruits of his prebend to the extent that the days of absence can be counted among the ninety (or one hundred and twenty) days, excluding those days which, by law, are permitted as vacation; all such days, without exception, necessarily entail the loss of the fruits of the prebend, as has already been decided in *Toletana* ad VI: "The time of illegitimate absence is counted as having elapsed during the time of legitimate vacation." Furthermore, from the principle stated above, that distributions correspond to the canonical hours during which the Canon is actually present, as a payment and reward for the service rendered (cf. Council of Trent, Session XXII, chapter 3; Session XXIV, chapter 12, concerning reforms), it follows that a Canon who is actually present for only a few hours must receive distributions corresponding to those hours, and must lose all distributions corresponding to the hours during which he was not present. This is also the opinion of Garcia (op. cit., n. 325). Therefore, he who, on any given day, is absent for even a single hour, will be considered absent for the entire day, as far

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as the penalty for the loss of the fruits of his prebend is concerned, even though he may receive distributions for the other hours during which he is present. Cf. De Herdt, op. cit., XXVIII, § 9. This is without prejudice to the fact that that day must still be considered as a day of absence; for the Canon who, during the vacation days granted to him, actually serves in the choir, undoubtedly receives the distributions, notwithstanding canon 418, § 3: for this is a payment for the work performed. Therefore, etc.

RESOLUTION. - After deliberations in plenary sessions on May 13, 1922, and January 12, and March 15, 1924, concerning the aforementioned doubts, the Most Reverend Fathers of the Sacred Congregation of the Council judged it necessary to respond as follows:

To Question I: Regarding vacation months, the privilege of Julius III is maintained, while canon 418, § 2 of the Code of Canon Law remains in force. As for distributions, it must conform to canons 395, § 1, and 418, § 3 of the Code of Canon Law.

To Question II: Negative in part, and 2 AM affirmative in part, AM. affirmative in part, and 3 AM.

Subsequently, in an audience on March 1, 1924, the Most Holy Father Pius XI, by Divine Providence, having been informed by the undersigned Secretary of the Sacred Congregation, deigned to approve and confirm these resolutions.

[Signed]

Julius Episc. Lampsacen.

Secretary.

[*Latin ed. p. 197*]

197 The Holy Congregation of Rites, LAUSANNE. Regarding the canonization of the Blessed Peter Canisius, Confessor, Priest, member of the Society of Jesus. Concerning the question: Can the Apostolic See, with the approval already granted to the aforementioned Blessed for the purpose of veneration, proceed safely to the solemn canonization of him? The merits by which the cause of the canonization of Blessed Peter Canisius is advanced and enriched are evident and clearly demonstrated by all the facts of his blessed life. However, to recount individually and faithfully all that the Blessed Peter Canisius accomplished throughout his seventy-seven years, would be a lengthy undertaking, although one closely connected with the greatest benefit to the entire Christian people. Nevertheless, it is not difficult for a prudent, discerning, and just man to, after careful consideration, be led by a straight path to recognize and acknowledge that all things, from his very birth, as if from a primary source and from a root, were derived from these two things: namely, from the sanctity in which the Blessed Peter Canisius flourished, and from the distinguished and exceptional doctrine by which he shone. Indeed, the

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Almighty and merciful God raised him up, as if armed with a double sword, to undertake the task of reforming the morals of the people and of combating and refuting the long-spreading heresy. To this, which must have been the particular mission or vocation of the Blessed Peter Canisius, God Himself, as it seems, added, as can be inferred from the circumstances surrounding his birth. Of the three readings approved by this Holy Congregation of Rites for the feast of the aforementioned Blessed, the first begins with this: Peter Canisius was born at Nijmegen in Gelderland, in the very year in which Luther began in Germania...

[*Latin ed. p. 198*]

198 Acta Apostolicae Sedis - Official Commentary: Regarding the rebellion, the military service renounced by the Church, and the events that followed, and how Ignatius considered the battles of the Lord to be his adversaries, whom he subsequently offered to God for the purpose of fighting; for God would be the leader of this earthly military service. Indeed, with Ignatius of Loyola as leader and teacher, as many as Peter Canisius achieved progress, and with what constancy and faithfulness they adhered to their mission or vocation, and how fully and completely they carried it out, those who, having begun in Peter's youth, and subsequently through various stages of his life, and, after his precious death, followed a long and varied course through the centuries, have remarkably demonstrated the results. Among these, one and another are worthy of being mentioned, as is narrated in the apostolic letters, in which, by the Supreme Pontiff, our Holy Father Pope Pius IX, in the year one thousand eight hundred and sixty-four, the honors of the Blessed were conferred upon Peter Canisius. Sextus, moreover, was already over twenty years of age when he was sent by Cardinal Otho Truchsesi, Bishop of Augsburg, who had proven to be a man of science, virtue, and integrity, to the Council of Trent, distinguished as a theologian in name and function; and in that very frequent assembly of Catholic Fathers, no one could deny his maturity in expounding doctrine, his acumen in explaining questions of counsel, his alacrity in answering, and the gravity and constancy in expressing his opinions. With what zeal he burned for the defense of Catholic truth, he gave great care to the proper and sound upbringing of youth; therefore, he persistently contended with great zeal, so that the uncorrupted doctrine and scholastic theology, with teachers of approved faith, might be publicly presented; and when the poison of errors spread among the people through writings disseminated by the Protestants, he, seeing the opportune moment, wrote a summary of Catholic doctrine, which, with unanimous approval, was received by bishops and theologians, and which spread widely for the good of souls. As the first prefect of the German province, Ignatius encouraged the colleges for the education of youth and devoted all his efforts to ensure that a German College was permanently established in the City to receive young

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men of that nation, who, under the auspices of the Roman Pontiffs, having been raised with good moral principles and sound teachings, would return to their homeland, strong and, like soldiers of Christ, would combat the spreading heresy. Here it is necessary to pause; for to proceed further would be contrary to the apostolic decree. Therefore, as was said at the beginning, no one who has been involved in ecclesiastical, and even civil or legal matters, can fail to recognize how Blessed Peter Canisius shone with sanctity, how he excelled in doctrine, and how closely and intimately he was connected and associated with the other Blessed Peter Canisius.

[*Latin ed. p. 199*]

The Holy Congregation of Rites decrees. To acknowledge and to proclaim are the same thing, and with valid and copious instruction and preparation, it has reached the highest point of the process of canonization, namely the cause of the Blessed Peter Canisius, whom, as was fitting, this Holy Order, through its own calculations, has acknowledged and approved in the general assemblies of the Order itself, which were celebrated on the twenty-fourth day of the month of March, before the Most Holy Lord Pope Pius XI. As, in recent times, certain particular events have occurred in the cause of the Blessed Cassia, so two questions were simultaneously brought before the same general Congregation: Whether, and concerning which miracles, it is possible to proceed safely, with the approval of the Apostolic See, to the solemn canonization of the Blessed Peter Canisius; and: Whether, concerning the veneration of the same, the approval of miracles is required for the canonization? Since both questions were likewise proposed by the Most Reverend Cardinal Anthony Vico, the Relator of the cause, all those present, both the Most Reverend Cardinals and the Consultors, gave their affirmative vote. The Most Holy Lord, having received the opinions of all, and mindful of the importance of the matter, wished all to offer fervent prayers, that they might obtain from the celestial Spirit of the Holy Ghost light and help. Today, on the Sunday of the Passion, after the sacred mysteries were piously celebrated, the Most Reverend Cardinal Anthony Vico, Bishop of Porto and Santa Rufina, Prefect of the Congregation of Rites and Relator of the cause, together with the Reverend Father Angelo Mariani, the Promoter of the Faith, and myself, the undersigned Secretary, were summoned, and in their presence, He solemnly declared: That it is possible to proceed to the solemn canonization of the Blessed Peter Canisius. He ordered that this decree be made public, that it be referred to the acts of the Congregation of Rites, and that Apostolic Letters, sealed with the leaden seal of canonization, be prepared, to be dispatched whenever it pleases the Most Holy Lord, to be read publicly in the Vatican Basilica, on the fourth day before the Kalends of April, in the year 1925.

[Signed] A. CARD. VICO, Bishop of Porto and Santa Rufina, Prefect of

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the Holy Roman Church.

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[*Latin ed. p. 200*]

Acta Apostolicae Sedis - Official Commentary II BAIOCEK, or LISIEUX. Concerning the canonization of the Blessed Theresa of the Child Jesus, Virgin, professed nun of the Discalced Carmelite Order in the monastery of LISIEUX. Can the veneration of the aforementioned Blessed, after the approval of two miracles, proceed safely, so that a solemn canonization by the Holy See may follow? While examining the records of this sacred Congregation, a certain matter came to light. No other cause has proceeded with such swiftness and success towards the ultimate goal of canonization, especially considering the numerous precautions and the meticulous order that must be observed in these causes of beatification and canonization. Indeed, more than a dozen years have passed since the cause of the Servant of God, Sister Theresa of the Child Jesus, was presented to this sacred Congregation; and it is abundantly clear that this cause has made considerable progress. After obtaining the beatification, which occurred two years ago, it is now proceeding rapidly towards the highest honor of canonization. However, as has been noted on other occasions, it is important to remember that this cause is of a humble and modest nature, and it greatly surpasses the person of Theresa of the Child Jesus, for we are speaking of a young girl who lived a hidden life within the cloister, and whose life cannot be fully recounted, since she herself, with the consent of her superiors, wrote nothing about herself. These writings, which are so remarkable and so universally read, and which produce such abundant fruits of salvation, cannot be contained within the limits of human understanding; they move the hearts of men, they bend wills, they inspire virtues, they kindle charity, and other things of the same kind, and they surpass all human efforts, finding their explanation only in the divine grace and the present help of God. And therefore, after considering all these things, one cannot help but be amazed and to revere the divine plan, by which the Lord has raised up in this age of infidelity His faithful servant, Theresa of the Child Jesus.

[*Latin ed. p. 201*]

The Holy Congregation of Rites, having considered the matter with great care and having deemed it worthy of recognition, has been accustomed to confirm and celebrate the precept of the uncreated Wisdom: ”Unless you be converted and become as little children, you shall not enter into the kingdom of heaven” (Matthew, 18:3). This is a truly special quality of sanctity, to which God called Teresa, and which she faithfully reflected in herself and in all her actions and works; and through this recognized and understood special quality of sanctity, the foundation also appears upon which the marvelous and extraordinary success, which she

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so deservedly attained, is based, and it becomes clear how opportune she is for this time, and how much spiritual good she offers to the faithful. Therefore, in the general Congregation, which, on the twentieth day of the current month of March, was convened before the Most Holy Lord Pope XI, with the proposal of the Most Reverend Cardinal Anthony Vico, after the Relator, regarding the granting of permission, from a safe doubt: "Can the Apostolic process proceed, with the approval of two miracles, for the solemn canonization of the Blessed Teresa of the Child Jesus?" all those who were present, suffragans of this Holy Order, unanimously answered: "It can safely proceed." Although the Most Holy Lord, our Pope, was greatly pleased with this unanimous judgment, he nevertheless, with his counsel, deemed it prudent to postpone the granting of this permission, so that more time might be given for fervent prayers to be offered. However, having determined to make his will manifest, he chose this, the Sunday of the Passion, as the day; and therefore, with the most religious Eucharistic sacrifice, he summoned to the Vatican Palace the Most Reverend Cardinal Anthony Vico, Bishop of Porto and Santa Rufina, Prefect of the Congregation of Rites and Relator of the cause, together with the Reverend Father Angelo Mariani, General Promoter of the Faith, and myself, together with the undersigned Secretary, and with the presence of those devoted to the Blessed Teresa, he decreed: "It is safe to proceed to the solemn canonization of the Child Jesus Teresa." This decree was ordered to be published, to be recorded in the acts of the Congregation of Rites, and letters of canonization, sealed with lead, to be prepared for the solemn celebration, whenever it may please the Most Holy Lord, in the Basilica of St. Peter, to be expedited on the fourth day before the Kalends of April in the year 1925.

[Signature] A. CARD. VICO, Bishop of Porto and Santa Rufina, Prefect of the Holy Congregation of Rites.

[Signature] L. S. Alexander

ACTA, Vol. XVII, p. 6. - 1-5-1925. Verde, Secretary. 14

[*Latin ed. p. 202*]

Acts of the Apostolic See - Official Commentary III. ROMANA, or MACERATA, and TOLENTINA. Concerning the Beatification and Canonization of the Venerable Servant of God, Vincent Mary Strambi, formerly Bishop of Macerata and Tolentino, of the Congregation of Clerics Regular of the Most Holy Cross and Passion of Our Lord Jesus Christ. Regarding the Doubt: Whether, with the approval already granted for the solemn investigation of virtues and the alleged miracles of the aforementioned Venerable Servant of God, the process for his Beatification can proceed. Today, by divine favor, the end is reached for the cause of Beatification of the Venerable Servant of God, Vincent Mary Strambi, so that one or another assembly, or one or another city, may rightfully and deservedly rejoice. For the aforementioned

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Servant of God was born in Centumcellae, a not insignificant city on the coast of the Tyrrhenian Sea, and there he spent his early years, imbued with a holy fear of the Lord, adorned with remarkable modesty, piety, and diligence. However, Viterbo, whose Bishop then was Centumcellae, sent for him. There, just as he had entered as a boy, he followed the path of exceptional virtue, diligently pursuing sacred studies, and converted the eyes of all. Soon after, he went to Falisco, where, in its Seminary, which flourished with great reputation at that time, he received his education, and having demonstrated the excellence of his studies and the clarity of his vocation, he was first promoted to the order of subdeacon, and then to the order of deacon. Meanwhile, still a deacon, he was appointed Rector of the Seminary of Balneoregium, at the request and urging of the Bishop of that diocese, and, with the permission of the Supreme Pontiff, he received the priesthood, on the Lord's Nativity, in the year one thousand six hundred and sixty-seven. A few years later, he returned to his homeland, burning with a desire for greater perfection, and he carried out what he had resolved to do; namely, he followed Paul of the Cross, and he gave a name to the new spiritual arms that he had gathered. And since he excelled in regular observance, vigilance, and other virtues, no less than in doctrine, he deservedly performed many and important duties in his Congregation, and he performed them with religious devotion, and he was most intent on the works of the sacred ministry, so that he not only stirred up the people with his frequent sermons, but, as it were, kindling a flame, he led them to Christian life. The fame of these things...

[*Latin ed. p. 203*]

203 The Congregation of Rites, under the Most Holy Pope Pius VII, at the beginning of the nineteenth century, appointed him Bishop of the churches of Macerata and Tolentino. This church, which the venerable Servant of God, having been made pastor of the flock with great zeal, had governed through various vicissitudes for many years, he was compelled to leave, and because he refused to take the oath required by the French authorities, he resided in Milan for six years. Hardly had this been said, when the venerable Servant of God, whose health was weakened by his labors and the infirmities of age, became stronger; and for this reason, he relinquished the episcopal office, with the consent of the Most Holy Pope Leo XII, who summoned him to Rome and assigned him a residence in the Apostolic Palace, where, however, a little later, in the year one thousand eight hundred and twenty-four, full of days and of good works, he laid down his mortal life. From this brief review of the events of his life, it is abundantly clear how numerous and varied were the virtues that the venerable Servant of God Vincent Maria Strambi possessed throughout his life, and how he attained to heroic perfection, which can serve as an example for others to imitate. But it is not to be passed over in silence a particular circumstance, which the

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venerable Servant of God illustrated marvelously at his death, and which, therefore, was deemed worthy of mention by the Most Holy Pope Leo XII, who, dismissing the entire assembly that had been convened to discuss the heroic virtues of the Servant of God, pronounced these august words: "The cause of the heroic virtues of the venerable Servant of God has been so thoroughly examined, and so many other things have been pleasing to us, that it is proven that, when his life was in danger, he devoted himself to God; and from that time on, his name Vincent Maria Strambi has been pleasing to us." It is also worth remembering that, according to some, the generous life of this man, and the prayers offered by Leo, the Pope, and by us, who were then young advisors, were heard by God, as you well know. We ourselves have often been accustomed to seek the intercession of his sanctity and to implore his help. All these things, which so strongly recommend and adorn this cause, were, in this final judgment, presented with such clarity that they could not be denied. Thus, in the general Congregation, which was held on the twenty-fourth day of this month of March, before the Most Holy Lord Pope Pius XI, through the Most Reverend Cardinal Antonio Vico, the Relator of the cause, the following question was put: "Can it be decreed that, with the solemn approval of the virtues of the venerable Servant of God and of the two miracles of Vincent Maria Strambi?"

[*Latin ed. p. 204*]

Acts of the Apostolic See - Official Commentary: Concerning the Beatification? Both the Most Reverend Cardinals and the Consultor Fathers, with a unanimous vote, gave an affirmative response. However, the Most Holy Lord our Supreme Pontiff reserved the final judgment to Himself, and exhorted all the electors to offer fervent prayers, so that light and grace might be obtained from the Father of Lights. Having decided to reveal His will, He appointed this Sunday, the Sunday of the Passion, as the day; therefore, having devoutly performed the sacred rites, He summoned to the Vatican Basilica the Most Reverend Cardinal Anthony Vico, Bishop of Portuense and of St. Rufina, Prefect of the Congregation for the Sacraments and Relator of the cause, together with the Reverend Father Angelo Mariani, General Promoter of the Faith, and myself, the undersigned Secretary, and in their presence, solemnly declared: "The cause of the venerable Servant of God, Vincent, may proceed to the solemn act of Beatification." This decree was to be made public, the acts of the Congregation for the Sacraments were to be referred, and the Apostolic Letters in the form of a Brief concerning the solemnity of the Beatification, to be issued as soon as possible, for celebration in the Vatican Basilica, were ordered to be prepared on the fourth day before the Kalends of April in the year 1925.

A. CARD. VICO, Bishop of Portuense and of St. Rufina, Prefect of the Sacred Congregation.

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SACRED CONGREGATION FOR THE ORIENTAL CHURCH: APPOINTMENTS. The Most Holy Lord our Pope Pius, with divine Providence, PP. XI, by decree of this Sacred Congregation, dated March 19, 1925, appointed the Reverend Father Angelo Joseph Roncalli, Apostolic Visitor, as Archbishop with the titular see of Arcapolis, of Bulgaria. By an Apostolic Brief dated March 24, 1925, the Reverend Father Hannibal Cattaneo, of the Order of Friars Minor Capuchin, Celestino a Desio, was appointed titular Bishop of Busiritis, as Apostolic Vicar of Erythrea.

[*Latin ed. p. 205*]

Diarium Romanae Curiae 205

DIARIUM ROMANAE CURIAE

SACRA CONGREGAZIONE DE I RELIGIOSI

AVVISO DI CONCOESO

Since it is necessary to fill two positions of Assistant in the offices of the Sacred Congregation of Religious, a competition by written examination is hereby announced on topics of Canon Law, with particular regard to the matters pertaining to the competence of said Congregation.

Those priests who wish to participate, provided they have not exceeded the age of 40 years and possess at least a degree in Theology and Canon Law, must present to the Secretariat of the Holy Congregation, within one month from the date of this notice, an application accompanied by a certificate of good standing from their Ordinary and from the Most Reverend Cardinal Vicar of His Holiness, as well as documents of the ecclesiastical studies completed, academic degrees obtained, and other qualifications.

Special consideration will be given to knowledge of foreign languages.

The condition of the maximum age limit is not required for those who, already serving in the offices of the Holy Congregation of Religious, wish to participate in the competition.

The written examination will take place in the Secretariat of the same Holy Congregation on Thursday, May 28th next, at 8:00 AM.

Rome, from the Secretariat of the Holy Congregation of Religious, April 17, 1925.

Vincenzo La Puma, Secretary.

SACRA CONGREGAZIONE DEI RITI

Tuesday, April 21, 1925, in the Apostolic Palace at the Vatican, before

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the august presence of the Holy Father, the General Congregation of Sacred Rites was held, in which the Most Reverend Cardinals, the Reverend Prelates, and the Theological Consultors, discussed and gave their vote first on the aforementioned doubt concerning the total number for the solemn beatification of the Venerable Servants of God, Sister Ifigenia from S. Matteo of the Congregation of the Sisters of Perpetual Adoration of the Most Holy Sacrament, Sister Elizabeth Teresa of the Most Sacred Heart of Jesus of the Order of the Ursulines, Sister Maria Rosa of the Order of St. Benedict, Sister Maria of St. Henry of the Cistercian Order, and their companions, martyrs, who were killed, as it is asserted, in the month of July of the year 1794 in Oranges; and then on two miracles that occurred.

[*Latin ed. p. 206*]

206 The Apostolic See's Official Commentary asserts that miracles were wrought by God through the intercession of the Venerable Servant of God Mary Michelina of the Most Holy Sacrament, foundress of the Congregation of the Handmaids of the Most Holy Sacrament and of Charity, and that these miracles are presented for her Beatification. On Tuesday, April 28, 1925, in the Vatican Apostolic Palace, before the august presence of the Holy Father, the General Congregation of the Sacred Offices was held, in which the Most Eminent Lords Cardinals, the Most Eminent Prelates, and the Theological Consultors who comprise it, discussed the matter and gave their vote on two miracles, which are asserted to have been wrought by God through the intercession of the Venerable Sister Mary Bernarda Soubirous of the Congregation of the Sisters of Charity and of the Christian Institution "of Nevers," and which miracles are presented for the Beatification of the aforementioned Venerable Servant of God.

SECRETARY OF STATE: By letters from the Secretary of State, the Holy Father Pius X, may he rest in peace, deigned to appoint:

April 4, 1925. The Most Eminent Lords Cardinals Francesco Eagonesi, Giovanni Bonzano, and Luigi Sincero, Members of the Supreme Tribunal of the Apostolic Signature.

By Apostolic Briefs, the Holy Father Pius X, may he rest in peace, deigned to appoint:

November 29, 1924.

March 30, 1925.

April 7, 1925.

The Most Eminent Cardinal Aidan Gasquet, Protector of the English Institute of the Cloistered Nuns of the Third Order of the Servants of Mary.

The Most Reverend Giuseppe Migone, Apostolic Delegate for the Cardinal's Hat to the Most Reverend Eustachio Ilundain y Esteban, Archbishop of Siviglia.

The Most Reverend Luigi Centoz, Apostolic Delegate for the Cardinal's

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Hat to the Most Reverend Vincenzo Casanova y Marzol, Archbishop of Granada.

1925.

The Most Reverend Vincenzo La Puma, Secretary of the Holy Congregation of Religious.

Assistant: April 4, March 30, 1925.

The Holy See: The Most Reverend Lorenzo Giuseppe A. Schrynen, Bishop of Buremonda.

Protonotary Apostolic ad instar participantium: 1925.

The Most Reverend Massimiliano Eottmann, of the diocese of Eottenburg.

[*Latin ed. p. 207*]

From the Diary of the Roman Curia, Domestic Prelate, of March 21st, April 21st, p. 207, No. 1925. Monsignor Michele E. Burns, of the diocese of Ogdensburg. Monsignor Rocco Beltrami, Prelate for Italian Emigration. HONORS. By Apostolic Briefs, the Most Holy Father Pius XI, may He reign happily, deigned to bestow: On April 15th, March 21st, April 24th, 27th of the Order of Saint Pius: Knighthood of the Order of Saint Pius: 1925. To Mr. Count Giorgio Saline!, Noble Guard of His Holiness. To Mr. Count Scipione Ambrose, Noble Guard of His Holiness. To Mr. Giovanni Byrider, of the diocese of Cleveland. Commander of the Order of Saint Gregory the Great, civil class: March 1925. To Mr. David Dell Kieff, of the same diocese. To Mr. Giovanni Guglielmo Hogan, of the same diocese. To Mr. Angelo Bertani, of the archdiocese of Milan. To Mr. Eugenio Alvarez Mellado (Mexico). On the 5th, 21st, 27th, 31st, 1st, 3rd, 4th, 15th, 16th, 18th, 23rd, 1925. To the Noble Mr. Carlo J. M. Rijs de Beerénbronck, President of the Council of Ministers in the Netherlands. On the 28th of March, April 1st, 1925. Knighthood of the Order of Saint Gregory the Great, civil class: 1925. To Mr. Elia Bardonel, of the diocese of Nantes. To Mr. Arsenio Chaumier, of the same diocese. To Mr. Francesco Bougouin, of the same diocese. To Mr. Gilberto Lourdille, of the same diocese. To Mr. Giuseppe Pauweis d'Acosta, of the same diocese. To Mr. Archdeacon Alberto Bosslet, of the diocese of Spira. To Mr. Emilio van dem Boom, of the archdiocese of Colonia. To Mr. Advocate Paolo Carlo Simone Montrochet. To Mr. Bernardo L. A. M. van Ogtrop, of the diocese of Harlem. To Mr. Pietro Giovanni van Kessel, of the same diocese. To Mr. Giacomo D. McCormack, of the diocese of Vancouver. To Mr. Patrick Henry Rahilly, of the diocese of Winona. To Mr. Gastone Teissier, of the archdiocese of Paris. To Mr. Pietro Cantini, of the archdiocese of Florence. To Mr. Carlo Schwendt (Bavaria). To Mr. Giuseppe Osterhuber (Bavaria). To Mr. Wilhelm Pilz, of the diocese of Münster. To Mr. Giovanni Parkanyj, of the archdiocese of Prague. To Mr. Dionysius Lezaire, of the diocese of Lille. To Mr. Giuseppe Deledalle, of the same

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diocese. To Mr. Luigi C. G. Meurillon, of the same diocese. To Mr. Louis de Lagausie, of the diocese of Montauban. To Mr. Giovanni Gazin, of the same diocese.

[*Latin ed. p. 208*]

208 Acts of the Apostolic See, March 24, March, April – Official Commentary of the Order of Saint Sylvester, Pope: 1925. To Mr. Giuseppe Ventura, of the archdiocese of Milan. On the 24th, the Knightly Order of the Order of Saint Sylvester, Pope: 1925. To Mr. Giuseppe Schmücket, of the diocese of Rottenburg. To Mr. Professor Costantino Loskyj, of the archdiocese of Prague.

BY THE GRACE OF HIS HOLINESS

With letters from His Excellency, Reverend Monsignor, the Most Holy Father, Pope Pius XI, may He reign happily, has deigned to appoint:

Secretaries: 3, 4, 8, 16, April.

Supernumerary Secretaries: April.

Chaplain, Supernumerary: April.

Of Saint Sylvester: 1925. Mr. Eugenio Delcourt Haillot, of the archdiocese of Paris.

Honorary Secretaries in purple vestments of Saint Sylvester: 3, 16, 1925.

Monsignor Guglielmo Oremers, of the diocese of Ratisbon.

Monsignor Giovanni Dieci (Rome).

Monsignor Carlo Rusticoni (Rome).

Monsignor Fiorenzo Castagnotti, of the diocese of Alba.

Monsignor Giovanni Noveril, of the archdiocese of Olmütz.

Monsignor Agostino Nozynula, of the same diocese.

Monsignor Adolfo Honig, of the same diocese.

Torquato Dini (Rome).

Secret Chamberlain of the Sword of Saint Sylvester: 20, August 8, 1925.

Monsignor Enrico von der Helm, of the archdiocese of Cologne.

Monsignor Eustachio Glabazña, of the archdiocese of Olmütz.

Monsignor Antonio Breitenbacher, of the same archdiocese.

NECROLOGY

March 18, April 2, April 12, April 13, April 27, 1925.

Monsignor Emmanuele Lago y Gonzales, Archbishop of Santiago de Compostela.

Reverend Father Mauro M. Serafini, O.S.B., Secretary of the Holy Congregation of Religious.

Monsignor Alessandro Christie, Bishop of Oregon-City.

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Monsignor Zenone Bustos, Bishop of Cordoba in Argentina.

Monsignor Giacomo Stammler, Bishop of Basle.

Monsignor Roberto Achille Razzoli, Bishop of Marsico Nuovo and Potenza.

[*Latin ed. p. 209*]

June 1, 1925, Year XVII - Vol. XVII, No. 7, *ACTA APOSTOLICAE SEDIS*, Official Commentary. The following pertains to the Acts of Pope Pius XI concerning the solemn canonization of Blessed Teresa of the Child Jesus, Virgin, which took place in the Vatican Basilica on May 17, 1925. In response to the petition of the Reverend Mother Virgin Lacoucci of Vinto, presented to the Most Eminent Anthony Vico, Prefect of the Congregation for Religious, by the Reverend Nicholas Sebastiani, Secretary for Briefs and Pontifical Acts, acting on behalf of His Eminence, the Cardinal Prefect of the Sacred Congregation, the following was written:

1. It may seem wondrous that the Carmelite of Lisieux, Teresa of the Child Jesus, should be enrolled among the saints a mere two years after being declared blessed by our Most Holy Lord. But to those who are moved by this, it is well known that during this very biennium, through the intercession of this most innocent and saintly woman, great graces and miracles have been obtained by those who invoke her. Truly, it can be said that Christ, the Lord, has listened to the confident pleas of His bride, as it were, in a childlike manner, and has granted and accomplished what she herself, when she was lying ill and her soul was already departing, had promised, namely, that when she reached the heavenly dwelling, she would already be showering down mystical roses upon the earth. It is also evident that the humble and hidden life, unknown to the world, which she led, has now made her name the most widely known. Furthermore, at the behest of her Superioress and her sister, who was also her spiritual guide, Teresa composed a book describing the path of spiritual childhood that she followed; this book, therefore, is not merely a work that is widely read, but rather a most important document.

[*Latin ed. p. 210*]

210 Acta Apostolicae Sedis - Official Commentary... it fills the souls of men with sweetness, alien to the Christian perfection; so that many, converted to the good through these pages, may remain in the charity of Christ. For how brightly does the benignity of God shine forth, who, so that mortals may be affected by greater glory the more humble they are in spirit, so highly exalts the most humble Virgin of Lisieux, that He seems to have permitted the riches of His goodness to flow through her. Therefore, the Most Blessed Father is persuaded that, when the beatitude of Teresa is declared, as Christ Jesus solemnly promised to the little ones, and to all who approached the solitude of the little ones, that not only will benefits

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common to all be poured forth into the Church, but also that, with Teresa as a model to be revered and imitated, many will entrust themselves to Him, as it were, as disciples, to follow that path which I have mentioned. However, at the beginning of this sacred rite, as he himself implores the protection of the heavenly powers, so he desires that all present, with a prayer interposed to the most holy Virgin Mother, and to the most chaste Spouse of Christ, Peter and Paul, the Princes of the Apostles, and the entire heavenly Court, implore the lights of divine wisdom. After the chanting, and the recitation of the same Saints' Litany, the Lord, at the repeated and urgent request, responded: 11. Indeed, there is no doubt that these supplications and prayers, with such great concentration, offered in this most solemn temple, will have been efficacious with God; but the Most Blessed Father desires that, with some obstacle still remaining, the Paraclete Spirit be invoked with the usual hymn. To these words, as the Spirit prompts, and with due reverence, the following prayer was offered to the Lord, and after the hymn was completed, the response: 111. Now that all those things have been duly performed, which, according to the ancient custom and of the Roman Church, are usually observed in this most important matter, our Most Holy Lord may pronounce the sentence that the blessed Teresa is to be numbered among the saints in heaven. Therefore, let all rise: Peter will speak through the Pope. Then the Most Blessed Father, seated on the Chair, in honor of the Holy and undivided Trinity, for the exaltation of the Catholic Faith and the increase of the Christian Religion, by the authority of our Lord Jesus Christ, of the Blessed Apostles,

[*Latin ed. p. 211*]

From the Acts of Pope Pius XI, 211: After mature deliberation and frequent prayers for divine assistance, and with the counsel of our Venerable Brothers, the Cardinals, Patriarchs, Archbishops, and Bishops of the Holy Roman Church residing in the City, We declare and define that Blessed Teresa of the Infant Jesus is a Saint, and We add her to the catalogue of the Saints; We decree that her memory should be devoutly observed each year on the anniversary of her birth, namely, September 30th, among the Saints who are Virgins but not Martyrs, by the entire Church. In the name of the Father, and the Son, and the Holy Spirit.

In the solemn Papal Mass, after the Gospel, this was the HOMILY of Our Most Holy Lord:

Venerable Brothers, beloved sons, Blessed be God, the Father of our Lord Jesus Christ, the God of all consolation, who, amidst the many concerns of the apostolic office, has granted us this comfort: that, just as We have raised a virgin to the honors of the blessed in heaven shortly after the beginning of Our pontificate, We may now, for the first time, enroll her among the Saints; namely, she who made herself a child in spirit, that very childhood which, though inseparable from the greatness of the soul, is entirely worthy

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of her, whose glory, according to the very promises of Jesus Christ, will be celebrated both in the heavenly Jerusalem and among the Church Militant.

We are also grateful to God that today We are permitted, in the place of His Only Begotten Son, from this Chair of Truth and through the august sacred ceremonies, to reiterate a certain warning of the Divine Master and to impress upon you all a most salutary lesson. For when the disciples inquired who would be greater in the Kingdom of Heaven, He called to Himself a little child, and placed him in the midst of them, and pronounced that memorable saying: "And said: amen I say to you, unless you be converted, and become as little children, you shall not enter into the kingdom of heaven."

[*Latin ed. p. 212*]

212 Acta Apostolicae Sedis - Commentarium Officiale. This most evangelical doctrine, having been thoroughly imbibed, was translated into the daily practice of life by the holy Teresa; indeed, this path of spiritual infancy, as she taught the novices of her monastery by word and example, so too she taught all others through her writings: these writings, having been spread throughout the entire world, are such that no one who reads them fails to love them, and reads them again and again, with the greatest pleasure and benefit. For she, who flourished in the enclosed garden of Carmel, this most innocent maiden, having added the name "Jesus" to her own name, vividly expressed His image within herself: so that whoever venerates Teresa, must also venerate and praise the divine example which she herself embodied. Therefore, we place our hope in her, that a certain eagerness may arise in the hearts of the faithful to pursue this spiritual infancy, which is founded on the principle that whatever a child has and does, we too should feel and do, according to the discipline of virtue. For, like little children, unblinded by any shadow of fault and free from the allurements of covetous desires, they rest securely in the possession of their innocence, and, being completely free from deceit and pretense, they reveal themselves as they truly are, through sincere thoughts and righteous actions; thus, Teresa was seen to be of an angelic rather than a human nature, and she clothed herself in the childlike simplicity, according to the laws of truth and justice. Moreover, in the memory of the virgin of Lisieux, those invitations and promises of the Divine Spouse remained: "If any man be little, let him come to me": "You shall be carried in My arms, and I will dandle you upon my knees." "How often would I have gathered your children together, as a hen gathers her chicks under her wings!" Conscious of her weakness, she entrusted herself confidently to Divine Providence, and allowed herself to be guided entirely by His unique protection, so that she might attain perfect sanctity of life, for which she had resolved to strive with complete and joyful abandonment of her own will. 1 2 Prov., i x , 4. Is.,

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LXVI, 12-13.

[*Latin ed. p. 213*]

Acta Pii PP. 213 XI. Non est mirabile quod in anima sanctae mulieris illud a Christo evenit: "Quicumque se humiliaverit, maior erit in regno caelorum." Placuit ei augere donum illud, sicut parvulo hoc: igitur benignitas divina hic est et locupletat sapientiae paene singularis. Quae enim germanam fidei doctrinam ex Catechismi institutione, asceticam ex aureo libro *De Imitatione Christi*, et mysticam ex voluminibus Patris sui Ioannis a Cruce, uberrime hausisset, praetereaque mentem et animum assidua Scripturarum sacrarum commentatione pasceret atque aleret, eidem Spiritus veritatis illa aperuit et patefecit, quae solet a sapientibus et prudentibus abscondere et revelare parvulis; siquidem haec – teste proximo nostro praedecessore – tanta valuit supernarum rerum scientia, ut certam salutis viam ceteris indicaret. Ex qua tam copiosa divini luminis divinaeque gratiae participatione, tam magnum in Teresia exarsit caritatis incendium, ut eam, quasi a corpore continenter abstractam, denique consumpserit: quo in genere licuit ipsi, paulo ante quam a vita discederet, candide fateri, « se nihil Deo aliud, nisi amorem, dedisse ». Constat pariter, ex hac ardentis caritatis vi in puella Lexoviensi exstitisse propositum illud atque studium « ob Iesu amorem laborandi, unice ut eidem placeret, Cor eius Sacratissimum consolaretur aeternamque proveheret salutem animarum, quae Christum perpetuo diligerent »: quod ipsum illam coepisse, ubi primum in caelestem patriam pervenit, patrare atque efficere, facile ex ea mystica rosarum pluvia intellegitur, quam, Deo dante, ut vivens ingenue spoponderat, in terras iam demisit et pergit demittere. Itaque, Venerabiles Fratres, dilecti Filii, vehementer cupimus, ut christifideles universi dignos se praestent, qui largissimam eiusmodi *gratiarum* effusionem, parvulae Teresiae patrocinio interposito, participent; at multo cupimus vehementius, ut, imitationis causa, in eam studiose intueantur, se veluti parvulos efficiendo, quales nisi fuerint, ex Christi sententia, a regno caelorum arcebuntur. Quodsi haec spiritualis infantiae via vulgo inea-

1 MATTH., XVIII, 4.

[*Latin ed. p. 214*]

214 "The Acts of the Apostolic See - Official Commentary, no one can fail to see how easily the improvement of human society will be established, which We proposed from the very beginnings of Our Pontificate, and especially through the convening of the Great Jubilee. Therefore, We make this prayer, which the holy Saint Teresa of the Child Jesus included in her precious book about her life: "We are Your suppliants, O good Jesus, that You may look upon the great number of little souls, and also that You may bind a great legion of victims on earth, who are worthy of Your charity." Amen.

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II IN THE SOLEMN CANONIZATION OF BLESSED PETER CANISIUS, PRIEST OF THE SOCIETY OF JESUS, ON THE FEAST OF THE ASCENSION OF OUR LORD JESUS CHRIST, MAY 21, 1925. The responses of the Milanese tribunal, to the triple petition presented through the Advocate, are as follows: I. That Blessed Peter Canisius may increase and consecrate the glory today, because of the incredible benefits that He conferred upon the Church, and because the conditions of the times in which we now live strongly suggest it. For this good soldier of Christ, who must be counted among the most outstanding disciples of the Father Loyola, still speaks; indeed, Catholics can learn from his very life how much they must be careful to avoid corruption and maintain the integrity of the faith, and non-Catholics must learn that in the constancy of their opinions and in the ruin of their hope, they have no refuge, and no guarantee of eternal salvation, except in the Roman Church. Did not the labors and efforts, the studies and writings of Canisius tend towards this very goal, so that, despite all the divisions of his time, those who, within the borders of Germany or elsewhere, had strayed from the Catholic faith, might return to the one fold of Christ, reconciled with the Apostolic See? And it seems divinely ordained that this valiant destroyer of the new heresies should be raised to the honors of the saints in these very times, when, everywhere on earth, and - which is far more deplorable - in this very city, where Christ Jesus established the infallible teaching of the truth, every kind of insidious attack on the faith is being perpetrated by non-Catholics; and under this pretext, it is hoped that solid defenses will be raised against the serpent-like heresy. But, by the order and in the name of the Most Blessed Father, to the petition..."

[*Latin ed. p. 215*]

From the Acts of Pope Pius XI, year 1925: "With utmost sincerity and honesty, I respond that, before the Holy Church can fulfill its desires and aspirations, the entire heavenly court, in order to obtain light for itself, must be invoked."

"II. It pleases the Most Holy Lord to postpone, for a time, the decree, while We earnestly implore the Paraclete Spirit, so that He may grant to all of you more abundant gifts of heavenly wisdom.

"III. At length, the hour arrived for the blessed Peter, when the unerring Master of faith, Canisius, will bestow the honors of the blessed among the saints, and will furthermore proclaim him as a Doctor of the Church. Therefore, let all who are present, and indeed the entire Catholic world, hear with due reverence and obedience the words of Peter, spoken in the living Pope. Then, Our Lord, as is customary, attributed to the Founder of the Church in the month of April, and the Mass mentioned above, the following formula for the universal Church, which the blessed Peter, having celebrated his birth with fitting ceremonies, decreed to be the day of commemoration of his holiness, namely, the twenty-seventh day of December.

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"MOST HOLY FATHER, VENERABLE BROTHERS, BELOVED SONS: Christ Our Lord never fails to provide assistance to the Holy Church, especially at opportune times, and it is also His custom, in the most calamitous times, to raise up men of outstanding sanctity, who, powerful in word and deed, bravely defend His kingdom on earth and widely proclaim it. Thus, in a time most necessary for the Christian cause, there arose that illustrious man, defender of the faith, and apostle, Peter Canisius; in whom, indeed, it is truly seen a new support, given by God to the Church militant through Ignatius of Loyolaeum. For he, an outstanding member of the nascent Ignatian society, proved beneficial to the Bride of Christ in many ways. He proved beneficial through the example of virtues, in which he made such remarkable progress, from childhood to old age, that he aroused the greatest admiration among his peers. He also proved beneficial through his exquisite knowledge of literature and his profound knowledge of divine things, which he derived from the sacred Scriptures and from..."

[*Latin ed. p. 216*]

216 Acta Apostolicae Sedis - Commentarium Officiale - He was accustomed to diligently studying the writings of the Fathers; and since he combined this with a thorough knowledge of positive theology – as they call it – it is not surprising that, equipped with such resources, he entered the field as a most formidable soldier to combat the monstrous errors of the heretics. Finally, his efforts, undertaken and endured with patience for nearly fifty years, during which time he was denied all rest, bore fruit; for, during that long period, he strove to restore the discipline of the clergy and the morals of the people – even the minds of those who presided over the Christian society – to a state of vigilance and diligence, and he never ceased to oppose heresy and the vices that paved the way for heresy. Therefore, this venerable man, who was born in Geldria in the very same year in which Ignatius entered Spain to perfect himself in a good life and to begin the work of bringing certain provinces of Germany under the authority of the Roman Church, possessed a bright and steadfast character, typical of the ancient Batavian people, and was not so much assigned to this task by the orders of Father Ignatius and his superiors, as he was divinely called to it, having understood, while praying near the tomb of Peter in this very temple, that he, like another Boniface, was destined for this mission. Moreover, knowing that the grace of the Holy Spirit does not come to those who are slow to act, he left his beloved and cherished home, as it were, a training ground for his religious life, and, like an athlete stepping into the dust and the sun, hastened without delay to take possession of the province assigned to him. Indeed, this man, with such a ready spirit, was not deterred by the difficulties of six hundred, nor by the dangers of life, nor by the plots of enemies, nor by the indignities and insults, nor by the inconveniences of travel, all of which were combined with fasts and vigils;

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for he reasoned with himself that the Apostles of Christ rejoiced when they departed from the sight of the council, because they were deemed worthy to suffer contempt for the name of Jesus, and that all who would live piously in Christ Jesus would suffer persecution. Therefore, he confirmed Catholics in the faith and persistently assisted heretics in their return to the Church, whether he taught his students, or preached in sacred buildings, or debated with innovators, either in academies or in public.

[*Latin ed. p. 217*]

From the Acts of Pope Pius XI, page 217, it is recorded that he, whether in private or in public, always defended, without fear, whenever the integrity of faith and morals was at stake. And that which some mockingly called him "Canisius," was, in truth, a commendation and an honor to him: for, like a faithful dog, he repelled all those who sought to harm the Lord's flock, not so much by shouting, but by resisting. And when it was not possible for him to be present and speak in person, his writings reached them, especially that marvelous Catechism, which, translated into almost all languages and spread throughout the entire world, and particularly in those regions where the danger of heresy was greatest, bore fruit in the joy of the victory of the Catholic faith. No less did the letters of Canisius, now collected into several volumes, or the writings published in the *Centuriators*, contribute to the defense of that same doctrine; and although, for urgent reasons, they were interrupted by the order of the moderators, they nevertheless served as an encouragement to the immortal memory of Cardinal Baronius, who, in composing his own *Annals*, sought to follow in his footsteps. After Boniface, the Apostle of Germany, the most excellent body of doctrine and the profoundness of his teachings, which our predecessor, Leo XIII, celebrated with such praises seventeen years ago, praises which scarcely seemed fitting for one to whom the title of Doctor had not yet been conferred, certainly persuaded us to include Canisius among the saints in heaven and among the Doctors of the Church, as we have already done, and as we will soon declare through Decretal Letters. Furthermore, we were also spurred to this decision by the petitions, which they call letters, sent to us by many bishops and theological faculties and universities not long ago. Moreover, the actions and the apostolate of this Saint, extending to many lands, such as Alsace and Switzerland, Bohemia and Poland, Austria and Hungary, and Italy, where he wonderfully benefited the instruction of youth, through the founding of seminaries and colleges, does it not seem that God himself, in order to encourage all nations to worship and imitate him, presented him as an example, as a sign of unity and peace, at a particular and opportune time?

[*Latin ed. p. 218*]

218 Acta Apostolicae Sedis - Commentarium Officiale. May it be granted

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to us all, as we commemorate today the triumphant return of our Redeemer to the Father, that, following in the footsteps of Saint Peter Canisius, and under his patronage, we may one day share in the eternal glory with Christ, to whom be praise, honor, and glory for the ages of ages. Amen.

III. IN THE SOLEMN CANONIZATION OF THE BLESSED VIRGINS MARY MAGDALENE POSTEL AND MARY SOPHIA BARAT, WHICH TOOK PLACE ON MAY 24, 1925. The triple hundredth anniversary, according to the custom of Sacconi, having been completed, the following responses were received by us, acting through the Advocate of the Most Holy Sacred Congregation:

I. His Most Holy Lordship is pleased to grant your request, and with greater willingness, because the Blessed Virgins Mary Magdalene Postel and Mary Sophia Barat appear to be most worthy to be honored with the highest honors of the Church. Furthermore, it seems not inappropriate, indeed entirely fitting with the actions of both, that their canonization should take place through the judgment of the Apostolic See, on the very same day as their consecration. For the Gallic nation, among whom, as is evident, two such saints, beloved by Christ Jesus, emerged and flourished almost at the same time, and the life of the Redeemer and of these women seems to have reached its ultimate culmination, so that, as witnesses testify, from the very beginning of the upheaval in their nation, when citizens were suffering great losses, and the salvation of souls was in danger, both founded societies for the perfection of all, and dedicated themselves entirely to the education of girls in piety and in sacred and profane disciplines. These societies, imbued with the spirit of their founders, have grown and flourished with the passage of time, and have provided and will continue to provide a religious education to countless young women, and have given and will give to Christian society mothers of families worthy of the title of "holy." It is scarcely necessary to mention that in both of these most innocent virgins, it is permissible to admire...

[*Latin ed. p. 219*]

Acta PP. XI, beseeching the Crucified One for life, and even more perfectly, for the contempt of self, joined with the greatness and fortitude of spirit and other virtues. Truly, before both are placed in the light of the Catholic world, for the imitation and veneration of the Christian faithful, it is the will of the Most Blessed Father that all present, through prayers offered to the entire heavenly Court, may obtain the clarity of the light from on high.

II. To you who earnestly implore the Most Blessed Father, that He may grant the glory of the blessed in heaven to those two virgins for whose cause you have undertaken this task, I am commanded to respond, and I desire that first, the more abundant grace of the Holy Spirit be implored.

III. Rejoice now, finally united with your desired ones, religious women,

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both with the Institute of Christian Schools of Mercy, and with the Society of the Sacred Heart of Jesus, may the entire Catholic world share in your joy and happiness. For at this very moment, the blessed virgins Mary Magdalene Postel and Magdalene Sophie Barat, Pope Pius, as the most splendid lights to be venerated and honored by the triumphant Church, will declare through his oracle. And as it happily happened to Mary Magdalene, the Most Blessed Father solemnly sang to the Virgin on the day of commemoration, not of the Martyr, Virgin, on the sixteenth of July, but of the Holy Virgin, on the twenty-fifth of May, the Mass of the Lord: "OUR VENERABLE BROTHERS, BELOVED SONS." For Christ the Lord, as we learn from the Gospel, promised His apostles, in order to strengthen them in faith, that He would be with them all days until the consummation of the age; and we know for certain that this has indeed happened, so that whenever the affairs of men appeared more troubled, and more evil and danger seemed to dwell in the very depths of human society, the divine Author has provided the Church with more effective remedies, and has raised up most holy men and women. And this, if ever, shone more clearly in that most turbulent conversion of France, when, among others, the holy maiden Mary Magdalene Postel,

[*Latin ed. p. 220*]

220 Acta Apostolicae Sedis - The official commentary reveals that her virtue shone forth magnificently. For she had sheltered those priests who, having been forbidden by the Pontiff to take an oath, were threatened with death, risking her own life continuously; at home, exercising the authority granted to her, she zealously preserved and protected the sacred vessels and the Augustum Sacrament, before which she burned with seraphic fervor day and night; she instructed Christian children in the doctrines necessary for receiving the divine food; she made every effort to ensure that no one would die without having been strengthened by the Sacraments; and when civil unrest had somewhat subsided, due to the greatly diminished number of priests, she, in a manner participating in the priestly office, proclaimed the eternal truths to the people. Finally, when affairs in the homeland were settled, and the grievous damages to religion needed to be repaired, both, whom we have added to the ranks of the saints, undertook this task, as virgins, with a divine inspiration, doing their part and using their abilities to the best of their ability. Indeed, it was necessary to repair the situation completely in Gallia, since many of the people had lost awareness of their duties, and the nobles, after enduring the hardships and inconveniences of a long exile, having been restored, at least in part, to their former wealth, and their minds freed from past troubles, were eager for the pleasures of life. Therefore, it seemed to both, Mary Magdalene Postel and Magdalene Sophie Barat, that they would achieve no lasting results unless they devoted themselves to the education of girls. One of them, therefore,

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founded the Society of Christian Schools of Mercy, overcoming incredible obstacles and sharp anxieties and difficulties, with the intention that, just as John Baptist de La Salle had provided protection through holy education for boys, her students, girls of humble birth, would receive the same. It is truly remarkable that this saintly woman, although already in her forty-sixth year, did not hesitate – so ardent was she in her desire to protect youth – to risk her reputation, so that she might legitimately obtain permission to teach. The other, who, even then, when still young, used to respond candidly and gracefully when asked about her origins, said that she had been born of fire – for it is known that on that very night...

[*Latin ed. p. 221*]

The acts of Pope Pius XI, recently published, reveal that the town of Oppido was almost entirely consumed by flames; indeed, a fire, which it is said originated from the Sacred Heart of Jesus, led to the founding of a society of Sisters under that title. And although each college or house was permitted to admit girls of any background, the Holy Father ordered that special care be given to noble and wealthy girls. For it often happens that those who are praised for their lineage and surrounded by every luxury are far more miserable in spirit than those who are in need of material goods; but noble mothers, accustomed to piety from their youth, will easily be able to influence not only their own children and husbands, but also those around them, not so much through words as through example, to serve God faithfully. Therefore, it is clear that these holy women, united in purpose, have sought to promote both private and public good, concealing their efforts and labors as much as possible; and, with God's help, who is accustomed to exalt the humble, it has come to pass that not only their virtues, but also their unique gifts, shine with a special brilliance. Therefore, we promise and pledge great benefits to us from the lives and patronage of these holy virgins, and we foresee no less from that apostolate of the education of young girls, which religious communities throughout the world carry out. Indeed, this apostolate must now be carried out with even greater zeal, as it is increasingly necessary to awaken the spirit of Christians and to enlist the help of women, endowed with the gifts of nature and grace, not to corrupt, but to improve and preserve men. Oh, may these holy virgins, through their prayers, obtain from Christ Jesus for our age and for posterity the most chaste and virtuous youth; may all those who follow the Lord walk in their footsteps, so that we may enjoy with them the fullness of heavenly blessedness for all eternity. Amen. Finally.

[*Latin ed. p. 222*]

In the solemn canonization of the Blessed confessors John Baptist Vianney and John Eudes, held in the Basilica of the Vatican, on the thirty-first of May, 1925, on the feast of Pentecost. To the triple petition of the Consistorial

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Advocate, Cardinal Vico, and the Canonization Postulator, most Reverend Father from Milan, who most urgently requested it, the Most Holy Father responded as follows:

1. You have requested that the blessed confessors John Baptist Vianney and John Eudes be reckoned among the saints in Heaven; you are not, indeed, ignorant of the great joy that the Most Blessed Father experienced, during the three preceding festive days, from the decrees issued in similar matters. You rightly understand that the cause now being undertaken cannot proceed without bringing the greatest joy and the best hope of salutary fruits to the Catholic faith and to the entire world; moreover, these solemnities are intended to present those two most brilliant lights of priestly office and of the apostolate for veneration and imitation, especially to the clergy. One of these men, known and called by a name less than paternal, derived from the humble village where he exercised his ministry, was so devoted to his flock, from whom he was almost entirely estranged by a life far removed from Christian practices, not through learned or eloquent words, but through burning charity, and especially through fervent prayers and tears offered to God, that he brought them to a closer union with God. And furthermore, for forty years, in the tribunal where he administered justice, he was a counselor, a comforter of the afflicted, a physician for souls burdened by guilt, and an impel to all perfection, such that, even those who spent sixteen hours a day with him in this ministry, would come from all directions, in a perpetual pilgrimage, and more than seventy thousand people each year would flock to him. The other blessed man, whom the Founder and Lawgiver, along with the religious Society of Jesus and Mary, and the Sisters of Our Lady of Charity, greatly praise, was a most eloquent and wondrous herald of eternal truths; and just as all of France gloried in him, as he never neglected to preach to the people, and sometimes, through wondrous events, converted hardened hearts to penance, so crowds of people, not deterred by the harshness of the weather, the length of the journey, or any difficulties, were accustomed to gather wherever he spoke of divine things, and would come to his feet to confess their sins and to return to the path of righteousness. Therefore, both of these blessed men...

[*Latin ed. p. 223*]

The Acts of Pope Pius XI record that the Holy Father, desiring to number himself among the saints in Heaven, a thing which no Pontiff can doubt, nevertheless, in order to obtain the gifts of wisdom, declared to all those present that they should offer prayers to the entire heavenly Court.

II. Before granting your repeated request, the Most Blessed Father desires that more fervent prayers for the light of the Holy Spirit be offered here in common.

III. Since the Most Blessed Father, having learned that it pleases God, and being certain of what is pleasing to Him, namely, that whatever honor

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is offered to holy men redounds to His glory, has immediately granted a decree that fulfills the long-awaited desire of all, let Peter, with attentive ears and mind, listen to the following:

Therefore, the decree, in which the commemoration of the birthday of the Blessed Virgin Mary, and the day of Saint John Vianney, August 4th, and the Feast of Saint John the Baptist, June 24th, and the Pentecosts, were added, is now promulgated.

MOST VENERABLE BROTHERS, BELOVED SONS:

A most joyous cause is presented to us and to the community of the faithful by the venerable solemnity of that day, when the Church, marvelously adorned with all the gifts of the Holy Spirit, first emerged from the silent Cenacle into the light and glory of mankind. From that very moment, the perennial life and virtue began to dwell in the immaculate Bride of Christ – for, as Augustine testifies, just as the soul is to our body, so the Holy Spirit is to the Body of Christ, which is the Church – and with the very presence of the Holy Spirit of Truth, not only has every error been avoided, but also the seeds of sacred doctrine and charity have flourished throughout all nations, since it was born for the common salvation of the people. Indeed, this divine power of the Paraclete Spirit, removing the contagion of error from the Church, clearly appeared to all when the Council of Nicaea was held sixteen centuries ago: may its commemoration, with minds and hearts illuminated and filled with grace, illuminate...

[*Latin ed. p. 224*]

224. The acts of those who dissent from the Apostolic See of the Church – concerning which we have, above all, the official record of the Apostolic See – hasten the restoration of unity. Those who, like the Apostles, from the very day of Pentecost, devoted themselves and sealed their dedication with their blood, in order to bring the entire world from ethnic corruption to the new religion, are followed by all those who, either by renouncing the comforts of home and life, bring the light of the Gospel, and also human and civil culture, to barbarians with great labor and even at the risk of their lives, or who, with no or very little respite, toil tirelessly in extracting souls from the mire of vices and in instructing them in the practice of virtues. These ministers of the sacred rites – for grace does not destroy nature, but perfects it, and the same Spirit works in all, distributing to each as He wills – do not possess similar gifts, nor in a similar measure; but in some souls, there is such an abundance of heavenly gifts and such effectiveness, that they combine the utmost sanctity of life with truly remarkable fruits of the apostolate. As you know, this is the case with the two priests whom we recently included among the blessed; hence, the joys of this feast are doubled for us and for the Catholic name. It does not pertain to this place

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to dwell further on this, especially since we are engaged in exploring the depths of the matter, and the examples of their virtues and their lives deserve to be recounted in more detail. But we seem almost to see, with our own eyes, the figure of Saint John Vianney, his neck adorned with a crown of white hair, a sign of the promise, and his thin face, marked by fasting, from which shone such innocence and such sanctity of the most humble and sweetest soul, that, at first glance, crowds of people were drawn to salutary thoughts. Who, however hardened in sin, could resist his words and his tears? Who was not moved by his evening prayers, though often spoken in a low voice, to repentance and to the return of Jesus? From this, it is clear how wonderfully the action of the Holy Spirit shines forth, who alone can transform a rude and uncultured person. 1 Corinthians, xii, 11.

[*Latin ed. p. 225*]

The Acts of Pope Pius XI demonstrate how expertly He made a fisherman of men. The wider field certainly suited the zealous intention of John Budes, and it was revealed. For throughout all of France, His voice resounded, as He, the most eloquent herald of eternal truths, rescued countless souls from the ancient enemy of the human race and restored them to the Divine Redeemer. And, to pass over other things, when He left behind a successor to His apostolate, a brotherhood of religious men founded by Jesus and Mary, and when He imbued the Sisters of Our Lady of Charity with the fervor of His holy zeal, binding them, besides the usual three, with a fourth vow, to receive the lost, to welcome them with hospitality, and to restore them to a virtuous way of life, mindful of that mercy which Christ Jesus showed to the Samaritan woman, and to the adulteress, and to the sinful woman. Therefore, We earnestly desire that both the new priests should look to him as an example. Let the pastors, especially those of parishes or humble villages, learn from the one, with what zeal for the glory of God, with what insistence in prayer, and with what safeguards of virtues, they should conduct the care of souls; and let the heralds of the divine word and missionaries learn from the other, that they must use that eloquence which does not merely tickle the ears of the listeners, but enriches them with Christ. Let all, following the example of both, remember that they must not rest from the labor of the apostolate until they have departed this life in the sweetest kiss of Jesus Christ, the Prince of Pastors. And now, let us return to where we began. Let not the Spirit of Truth, and the Author of all holiness, when We join our prayers with yours, Venerable Brothers, beloved Sons, cease to propitiate the cause of the Catholic faith. May He, who invisibly vivifies the Church and, in the first Council of Nicaea and in other ecumenical councils, has guided the deliberations of the Fathers throughout the ages, continue to be present to the Church, with an ever-increasing abundance of gifts, and may He, groaning with inexpressible lamentations, renew the face of the earth and mature the unity of all Chris-

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tians: who lives and reigns with the Father and the Son, world without end. Amen.

[*Latin ed. p. 226*]

Acta Apostolicae Sedis - Official Commentary 226. APOSTOLIC LETTERS. I. ERECTION OF THE APOSTOLIC PREFECTURE OF TSINGTAO IN CHINA, FROM THE TERRITORY DETACHED FROM THE APOSTOLIC VICARIATE OF YENCHOWFU.

PIUS PP. XI. For the sake of lasting memory.

That the affairs of the Church and the salvation of the faithful may proceed well, prosperously, and happily, We, mindful of the supreme office of our apostleship, which We exercise in the world, not through any merit of Ours, but by divine appointment, hasten to decree. Indeed, when the venerable brother Augustine Henninghaus, titular Bishop of Hypaepa and Apostolic Vicar of Yenchowfu, formerly in southern Scianton, in China, earnestly requested that the vast territory of his jurisdiction be divided into two parts, and that a new mission be established; We, after consulting with the Most Reverend Fathers, Cardinals, Prefects of the Congregation for the Propagation of the Faith, after hearing the Apostolic Delegate in China, the venerable brother Celso Costantini, Archbishop in title of Theodosia, and after carefully considering all relevant matters, deemed it right and were most eager to grant this request. Wherefore, by Our own authority and with due knowledge and mature deliberation, We detach from Our Apostolic Vicariate of Yenchowfu the territory which is bounded to the north by the Apostolic Vicariates of Chefoo and Tsinanfu, to the west by the Apostolic Vicariate of Yenchowfu, to the south by the Apostolic Vicariate of Nankin, and to the east by the China Sea, and which includes the civil prefectures of Feihsien, Tancheng, Ichowfu, Ghiicow, Kiaochow, Tsimo, Tsingtao, and also Jshni, Jihchao, the territory of Chueheng, Mengyin, and Kaomi; and, thus detached and separated, We establish, by Our apostolic authority, an Apostolic Prefecture, which We name the Apostolic Prefecture of Tsingtao, and We entrust this newly established Prefecture to the care of the students of the Society of the Divine Word of Steyl.

These things We decree, ordaining that these present Letters shall always remain valid and effective; that they shall produce and obtain their full and complete effects; and that those to whom they pertain, whether now or in the future, shall always observe them; and that, from this moment onward, they shall be considered to be rightly judged and defined, and any action taken to the contrary shall be declared null and void.

[*Latin ed. p. 227*]

Acta Pii PP. XI 227: Should it happen, through any means whatsoever, knowingly or unknowingly, that anything contrary to this is attempted, notwithstanding any contradictory provisions. Given in Rome, at Saint Pe-

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ter's, under the Fisherman's Ring, on the tenth day of the month of February, in the year 1925, in the fourth year of Our Pontificate. P. CARD. GASPARRI, Secretary of State.

II. THE APOSTOLIC PREFECTURE OF GIBUTI IN EASTERN AFRICA IS ENLARGED, WITH THE REGION OF SOMALIA ABYSSINA ADDED TO IT, AND SEPARATED FROM THE APOSTOLIC VICARIATE OF GALLAS.

PIUS PP. XI: From this most holy See, which We obtain divinely, as if from a lofty vantage point, We turn Our gaze to all regions of the Catholic world, joined to us as it were by the sea and the lands, and, with mature deliberation, We determine, through Our authority, what is best for the proper administration of sacred matters.

Indeed, since the Apostolic Prefecture of Gibuti in Eastern Africa, established eleven years ago, has made little progress in its work due to the difficulties of the inhabitants and the place, it has seemed opportune to extend the boundaries of its territory, which is now rather narrow, to a greater extent, so that a wider field may be open for the workers of the Gospel and for the labors of the Apostles. For this reason, after carefully considering all relevant matters and with diligent study, with Our Most Reverend and Eminent Cardinals, Prefects of the Congregation for the Propagation of the Faith, and with Our own certain knowledge and mature deliberation, and by the fullness of Our Apostolic authority, We hereby, by this present document, separate the entire region commonly called Somalia Abyssina, which now belongs to the Apostolic Vicariate of Gallas, and We join it to the aforementioned Apostolic Prefecture of Gibuti. We decree these present Letters to be firm, valid, and efficacious, and to remain in force forever; and to have and produce their full and complete effect; and to be and to be considered and judged as valid now and in the future; and that whatever is done to the contrary, through any means whatsoever, knowingly or unknowingly, shall be of no effect. Notwithstanding any contradictory provisions.

Given in Rome, at Saint Peter's, under the Fisherman's Ring, on the tenth day of the month of February, in the year 1925, in the fourth year of Our Pontificate. P. CARD. GASPARRI, Secretary of State.

[*Latin ed. p. 228*]

Acta Apostolicae Sedis - Commentary, Official. III. FROM THE DIVISION OF THE APOSTOLIC VICARIATE OF CHACO, A NEW APOSTOLIC PREFECTURE OF PILCOMAYO IS FORMED, IN THE REPUBLIC OF BOLIVIA. PIUS PP. XI. For the sake of posterity, We decree, and following the custom and practice of Our predecessors, the Roman Pontiffs, that in those regions where the Christian cause, with God's favor, is experiencing growth, new missions should arise, so that, with an increase in the number of pastors, the care of the Christian flock may

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be suitably provided for. Indeed, since the apostolic vicariate of Chaco, existing within the territory of the Republic of Bolivia, extends so widely that the missionary work of the Gospel cannot easily be carried out there, it has seemed opportune to divide and dismember the vicariate itself into two parts, so that a new mission may be established there. Therefore, after due deliberation with the Most Reverend and Most Eminent Cardinals, Prefects of the Congregation for the Propagation of the Faith, and after carefully considering all aspects of the matter, We, by Our own motion and with certain knowledge and mature deliberation, and by the fullness of Our apostolic power, by the tenor of the present document, divide the apostolic vicariate of Chaco in the Republic of Bolivia into two parts, so that that region, which lies south of the twenty-second parallel, may be canonically erected as an independent and self-governing mission, and be raised to the rank of an apostolic prefecture, to be called Pilcomayo. Furthermore, We establish the boundaries of this new apostolic prefecture of Pilcomayo, with Our authority, to the north by the aforementioned twenty-second parallel, while for the other parts, the same boundaries apply as those by which the apostolic vicariate of Chaco was contained. We declare that these present statutes are firm, valid, and effective, and shall always remain and endure; and that they shall have and obtain their full and complete effect; and that all who shall look to them, now or in the future, shall always be able to rely on them; and that it shall be duly judged and defined to be null and void from now on and forever, if anything whatsoever should be attempted against them, knowingly or unknowingly, by any authority whatsoever. Notwithstanding any contrary provisions. Given at Rome, near Saint Peter, under the Fisherman's ring, on the twenty-sixth day of the month of February, in the year 1925, in the fourth year of Our pontificate. P. CARD. GASPARRI, Secretary of State.

[*Latin ed. p. 229*]

229 Acts of Pope Pius XI. IV. TITLE GRANTING THE STATUS OF A MINOR BASILICA TO THE CATHEDRAL CHURCH OF THE METROPOLITAN DIOCESE OF PLATENSI IN BOLIVIA, AND GRANTING INSIGNIA TO THE CHAPTER OF CANONS. PIUS XI. For the perpetual memory of the matter. — In the Republic of Bolivia, there exists the Diocese of Platensi, which, established in the year 1551, was also elevated to the archiepiscopal rank in the year 1609. Its cathedral church boasts exceptional works of ancient art; and, being dedicated to the Immaculate Virgin Mary, it contains a sanctuary called "of Guadalupe," which is held in the highest veneration and devotion by the faithful, and in which the clergy and the cathedral chapter, to increase the celebration, offer religious ceremonies. The Chapter of Canons of this church diligently and assiduously perform the ministry of souls, and carry out the sacred functions and ceremonies; moreover, in this same church, the relics of the Saints are venerated, and the Apostolic

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See has granted indulgences and privileges to it, and the people have generously endowed it with abundant resources and gifts, in order to promote the splendor and beauty of divine worship. Therefore, since the venerable Brother Franciscus Pierini, of the Order of the Friars Minor, the present Archbishop of Platensi, and the Chapter of the cathedral church itself, expressing the sentiments of the entire clergy and people, have humbly made supplications to Us, that We might deign to elevate said cathedral church to the rank of a Minor Basilica, We have readily and willingly considered these requests, and, after consulting with the Most Reverend Cardinals of the Sacred Congregation, for the greater glory of God, and for the increase of worship and piety towards the Most Holy Virgin Immaculate, by Our Apostolic authority, and in a perpetual manner, by the force of the present letters, We hereby grant to the cathedral church of Platensi in the Republic of Bolivia, dedicated in honor of the Blessed Virgin Mary Immaculate, the title and dignity of a Minor Basilica, and We grant to it all the honors and privileges that rightfully belong to the Minor Basilicas of this Our City. Furthermore, in order to publicly demonstrate Our benevolence towards the Chapter and the Canons of the aforementioned cathedral church and Basilica, We hereby, by these Our letters, and in a perpetual manner, grant to the Canons already chosen for the Chapter of the same cathedral church of Platensi, and to those who may be chosen in the future.

[*Latin ed. p. 230*]

230 Acta Apostolicae Sedis - An official commentary for reading, while continuing in their office, and not outside the boundaries of the diocese, we grant and bestow that a violet zone be worn above the religious habit, and a medal, or a silk cord, or a gold chain, bearing the image of the Blessed Virgin Mary of Guadalupe, who is venerated in the Cathedral itself, may be worn above the choral habit, which may be done lawfully and appropriately. These things we decree, establishing these present Letters to be firm, valid, and efficacious forever, and to have and obtain their full and complete effect, and to those who look to them, to provide full support; and it shall be judged and defined correctly, and nothing shall be declared invalid from this time forward, if anything should happen contrary to these things, knowingly or unknowingly, by any authority whatsoever. Contrary to anything to the contrary. Given at Rome, near Saint Peter's, under the seal of the Fisherman, on the eighth day of April, in the year 1925, in the fourth year of Our Pontificate. P. CARD. GASPARRI, Secretary of State. VEN. DEI SERVUS IOSEPH CAFASSO, a secular priest and Moderator of the Ecclesiastical College of TAURINENSIS, is declared blessed. PIUS PP. For the perpetual memory of this matter. — The fifth month of June has returned, and one of those remarkable men, who, in the ninth century, with the greatest devotion, as indeed the Servant of God, in Castronovo Astensi, on the fifteenth day of the month, was born, and later, as a young

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man, joyfully lived in Torino, and adorned that century, and to whom, born of honest and virtuous parents, the Venerable Servant of God, Cafasso, devoted himself to the service of the Church for over sixty years, departed this life on the eleventh day of January of the year 1811, and on the following day, the name Joseph was given. From his Christian upbringing, he remarkably excelled. In catechesis, he was particularly skilled, and with his virtues, he led the souls of young people, from childhood to adulthood, as an example; he not only gave money, but also bread and food, which had been given to him by his parents for his support, to the poor, full of mercy; as a young man, he was sent to Cheri, in his paternal place, to the college of the same city, so that he might learn the humanities, and there, like a son in a garden, his life flourished with innocence, and his morals with purity. Later, at the age of sixteen, in the parish church of Castronovo, where he had been baptized, he was illuminated by the Lord.

[*Latin ed. p. 231*]

The Acts of Pope Pius XI, page 231, state that he had seen Jesus Christ, as it were, veiled in the sacred species of the Eucharist, and that, adorned with the sacred character of the priesthood, he had offered the Divine Sacrifice. He then put on the clerical habit, which the Venerable Servant of God wore from that time onward, a habit that perfectly suited him, leading him both inwardly and outwardly to a life that the Founder himself, Saint Francis de Sales, eloquently testified to in his writings. He entered the Seminary of Cher in the city of Turin in the year 1830, having received the tonsure and having been admitted to the minor orders, in order to hear lectures on theology; and although he had already demonstrated great intelligence and progress in theological studies, diligently and continuously applying himself to ecclesiastical matters and to all other subjects, his mind nevertheless shone with a constant light of reason and humility among his fellow students. Ordained a priest in September of the year 1833, and shortly thereafter, being as humble as he was, and apprehensive of the gravity and dignity of the priesthood, especially in those times of wickedness, when, after the unfortunate upheaval of public affairs, which, having begun in France, produced many evils in Italy against religion, not mediocrity but excellence in doctrine and virtue was required in priests, so that they might defend the faithful from the corruption and errors of the times, the Venerable Servant of God returned to the city of Turin, leaving his paternal home, in order to complete his theological studies in that same institution; but, by divine Providence, after a few days, he was admitted to the number of students in the College, which, through the efforts of Aloysius Guala, and with the granting of Royal Letters, had been established since the year 1815, near the church of Saint Francis of Assisi in Turin, for the purpose of properly instructing priests in the sacred disciplines in the Alpine regions; and it still exists today, flourishing greatly near the Shrine of the Blessed Virgin of

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Consolation. After three years, having successfully completed his studies in moral theology, and having been duly approved to hear confessions and to give sermons, he devoted himself wholeheartedly to the spiritual care of souls; and in the same year, 1836, he began his teaching of moral theology in the same ecclesiastical College of Turin, first as a coadjutor, and then, after seven weeks, as a public lecturer; and he carried out this task with such fruitfulness among the students, that, justly and deservedly, the labors and instruction of the Venerable Servant of God caused the priests of the Piedmont region to be fully renewed in the doctrines of Saint Francis de Sales and of Saint Aloysius de Liguori, and to receive due honor, which had been unjustly taken away from them by new and rigorist teachers, imbued with the errors of the Jansenists, to the detriment of religious life and of the faithful.

[*Latin ed. p. 232*]

232 Acta Apostolicae Sedis - Commentarium Officiale. A faithful servant of God, endowed with solid and sound theological principles, cultivated with the sweetness of Saint Francis of Sales, nurtured by Saint Alphonsus de Liguori, strengthened by the discernment, and inspired by the zeal for souls of Saint Ignatius of Loyola, he diligently, fruitfully, and skillfully devoted himself to the tribunal of penance in the church of Saint Francis, attached to the College, and in various charitable institutions of the city, and especially in prisons, where his industry wonderfully bore fruit for the salvation of souls. After succeeding the founder in the administration of the ecclesiastical College in 1748, he performed his duties as director with such firmness and gentleness that he aroused the admiration of all. Moreover, he truly loved the decorum of the church of Saint Francis in Assisi, attached to the College, and he took care to enhance its splendor by increasing its furnishings, by performing the sacred rites well, diligently, and continuously each day, and by maintaining the cleanliness of the walls and altar. Leading a life of poverty, humility, and hardship, concerned for the poor and afflicted, he made countless and generous donations to alleviate their needs, both in the sacristy of Saint Francis, in the College, in the streets of the city, and in prisons and private homes; and he often aided new institutions established for the benefit of the people, among which is the worthy Pia Societas S. Francisci Salesii, whose founder was the most beloved and venerable servant of God, his alumnus. Furthermore, he demonstrated his ardent charity and priestly vigilance towards the faithful by instructing them in the sacred teachings; for he was exceedingly well-suited to the ministry of preaching, and he diligently devoted himself to the spiritual well-being of each individual, both in the church of Saint Francis in Augusta Taurinorum, and in prisons, and in charitable institutions, and also in neighboring cities and dioceses; and he frequently performed spiritual exercises, both for the clergy and the people, with remarkable

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results, in various places, and he also went to the house of exercises of Saint Ignatius, which was also under his direction, as ordered by the Archbishop of Taurinensis. Moreover, he taught others not only with words, but also by the example of his own life. Indeed, this faithful servant of God led a penitential life; it is known that he treated his own body with great care, being content with the most frugal diet and with the strictest necessities of life. His piety shone forth in his devotion to God, and especially in his adoration of Jesus Christ, our Lord, hidden under the veils of the Eucharist; he always honored the Blessed Virgin Mary with filial devotion from his childhood, especially under the title of Consolatrix, under which she is venerated in the sanctuary of Taurinensis; and for this reason, he merited to depart from this mortal life on the feast day of the Blessed Virgin Mary. He fell asleep in the Lord on the twenty-second day of June, in the year 1760, at the age of ninety-four. Now, the body of the Venerable Servant of God, which was buried in the public cemetery, is most piously preserved.

[*Latin ed. p. 233*]

§ 33. The acts of Pope Pius XI, concerning the matter, are found in the archives of the sanctuary of the Blessed Virgin Mary of Consolation, near that ecclesiastical college which the aforementioned Servant of God governed most justly. From the very time of his death, the piety of the entire Piedmont region towards the remains of the Venerable Servant of God burned brightly, and it never diminished, but rather increased day by day; so that in the year 1835, a process was even initiated by the Ordinary in the archiepiscopal curia of Turin; and after a considerable delay, it was presented to the Congregation of Sacred Rites, and then, with not a little joy for the faithful of the archdiocese of Turin and neighboring regions, a cause for the beatification and canonization of this Servant of God was instituted, beginning in the year 1906. Therefore, after all that was necessary for such a judgment had been completed, discussion began concerning the virtues of the Venerable Servant of God; and Our Predecessor of blessed memory, Pope XV, solemnly decreed with a decree of the third of March in the year 1921 that these virtues had reached the heroic degree. Then, two miracles, which were said to have been miraculously granted through the intercession of the Servant of God, were examined: the first in the preparatory congregation, the second in the general congregation before Us, after a thorough investigation with the most careful judgment, and on July 30th of the year 1924, the miracles were declared to be proven, and We declared that the process could proceed further in the case. Therefore, since, according to the institutions of the sacred court, nothing remained except that the Cardinals entrusted with the Sacred Rites, and others who might be consulted, should be asked whether they believed that it was permissible to proceed to the solemn beatification of the Venerable Servant of God, at the general meetings of the Congregation, which were held be-

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fore Us on August 5th of the past year, both the Most Reverend Cardinals and the Prelates and Consultors present gave an affirmative opinion, with unanimous consent. We, however, waited for a time, until, with fervent prayers, We might seek heavenly light. And when We had done so, on November 1st of the same year, 1924, with the most solemn liturgical celebration of the Eucharist, in the presence of Our venerable brother, Antonio, Most Reverend Cardinal Vico, Bishop of Porto and Santa Rufina, Prefect of the Congregation of Sacred Rites, and also Our beloved son, Caietano, Most Reverend Deacon Cardinal Bisleti, the promoter of the cause, and the Reverend Fathers Alexander Verde, secretary of the same Congregation of Sacred Rites, and Angelo Mariani, the general promoter of the Faith, We solemnly declared that it was permissible to proceed to the solemn beatification of the Servant of God, Joseph Cafasso, a secular priest and administrator of the ecclesiastical college of Turin. Nevertheless, moved by the prayers of the Archbishop of Turin and other bishops in the subalpine regions, We, by Our apostolic authority, grant that the Venerable Joseph Cafasso, secular priest and administrator of the ecclesiastical college of Turin, be called Blessed.

[*Latin ed. p. 234*]

234 Acta Apostolicae Sedis – The aforementioned is now called by that name, and its body, or relics, are offered for public veneration, but not for solemn supplications; moreover, we permit that images of this same Servant of God be adorned with rays. Furthermore, by the same authority of Ours, we grant that each year the Office be recited by the Community of Confessors, not of Pontiffs, with proper readings approved by Us, and that a proper Mass, also approved by Us, be celebrated, observing the rubrics, but only in the archdiocese of Turin. Finally, we grant that the solemnities of the beatification of the Venerable Servant of God, Joseph Cafasso, observing what is to be observed, be celebrated in the aforementioned archdiocese, on the day designated by the Ordinary, within one year from the same solemnities being duly performed in the Most Holy Patriarchal Basilica of the Vatican. Notwithstanding constitutions and decrees already published, We decree, by Our Apostolic authority, and setting aside all other contrary provisions, that these present letters, even if printed, shall have the same force as if written by hand and signed by the Secretary of the Sacred Congregation, and sealed with the seal of the Cardinal Prefect, and shall be held to have the same validity in all discussions and judicial proceedings, as if these letters were presented, which shall be the sign of Our will. Given at Rome, near St. Peter, under the Fisherman's ring, on the third day of the month of May, in the year 1925, in the fourth year of Our pontificate. P. CARD. • VI GASPARRI, Secretary of State. VEN. SERVAE DEI IPHIGENIA A SANCTO MATTHAEO, of the Congregation of Sisters of Perpetual Adoration of the Most Holy Sacrament; ELISABETH TERESIA A SACRO

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CORDE IESU, of the Order of the Ursulines; MARIA ROSA, of the Order of Saint Benedict; MARIA A SANCTO HENRICO, of the Cistercian Order, and her companions, are announced. PIUS PP. XI. For the perpetual memory of this event. – The Church, adorned with the purple of martyrs, has added a testimony, but rather a series of the most valiant heroes, who have given themselves to Christ, and no tablet of their deeds will ever be lacking in these new and sorrowful times, in which the name of Christians has been so often defiled, and in which repentance is always necessary. This indeed happened in France, at the end of the eighteenth century, through the fault of public men who, with spilled blood, excited sedition, and through an impious persecution, in which many priests,

[*Latin ed. p. 235*]

The Acts of Pope Pius XI record the glorious martyrdom of 235 religious men and women, and of nuns who, driven from their convents and killed out of hatred for the faith. Among these sacred virgins, who, emulating the defenders of the ancient faith, were not hesitant to suffer the most atrocious torments for Christ, and even to shed their blood, were over thirty nuns, whose religious names are as follows: Sister Iphigenia of Saint Matthew, Elizabeth Theresa of the Sacred Heart of Jesus, Mary Rose, Mary of Saint Henry, and their companions, Sister of Saint Pelagia, Sister Theoctista Mary, Sister of Saint Martin, Sister Rose of Saint Xavier, Sister Martha of the Good Angel, Sister Magdalene of the Mother of God, Sister of the Annunciation, Sister of Saint Alexis, Sister Amata of Jesus, Sister Mary of Jesus, Sister of Saint Joachim, Sister of Saint Augustine, Sister Mary of the Angels, Sister Magdalene of the Most Holy Sacrament, Sister Catherine of Jesus, Sister of Saint Francis, Sister of Saint Sophia, Sister Agnes of Saint Louis, Sister of Saint Bernard, Sister of Saint Basil, Sister of Saint Melania, Sister of Saint Sophia, Sister of Saint Gervasius, Sister of Saint Francis, Sister of Saint Michael, Sister of Saint Andrew, Sister of Saint Rosalia, and Sister of the Sacred Heart of Mary. From this glorious group, Sister Mary Rose belongs to the Order of Saint Benedict; Sister Iphigenia of Saint Matthew, along with twelve companions in suffering, belongs to the Congregation that takes its name from adoration; Sister Elizabeth Theresa of the perpetual Sacred Heart of Jesus, and fifteen of her Ursuline companions, are nuns, and to these two sisters should be added, Mary of Saint Henry and Sister of the Sacred Heart of Mary, who, having been driven out of the monastery of Saint Catherine of the Cistercian Order in Avignon, were received into the Ursuline community, and shared with them the ultimate suffering. Since, when speaking of martyrs, only death holds the essence of heroism, it is not necessary to inquire into the details of their lives; however, it is fitting to add that all these handmaids of God, having renounced the pleasures of a flourishing youth, the delights and riches of the world, and even their own parents, preferred to choose Christ as their Spouse and to

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follow the Lamb of Heaven, who is fed among the lilies. Amidst civil unrest and imminent dangers, these virgins did not relax in their observance of the religious rule, nor did they neglect the duties proper to their institute; and they persevered in the constant practice of good works, until they were imprisoned. Transferred from the public prison to a monastery, they changed their guard, and, although captive, they never ceased from prayer and discussion of divine matters, nor did they abstain from the customary acts of piety, so that they might, through divine grace, prepare themselves for death. Then it became evident what the faith of Christ can accomplish; then these weak and gentle women exhibited examples of heroic fortitude, truly wondrous. Dragged before the tribunal, they were put to death by the impious.

[*Latin ed. p. 236*]

236 Acta Apostolicae Sedis - The official commentary responded to the judges with words worthy of the ancient martyrs; indeed, they spoke in that language which the defenders of the ancient faith used, according to the divine promise: "You will be given at that hour what to speak" (Matthew 10:19). All, with one voice, rejected the oath of liberty and equality, as forbidden by the Church; they feared not death, for they knew that each one, having refused the oath, would be condemned to death by the wicked judge, as if they were pharisees. The superiors and elder nuns encouraged their companions with faith and example; they accompanied them to the tribunal with prayers and vows; and, having received the sentence of condemnation in the supreme struggle, they commended themselves to God. It is reported that on the fourth day of July in the year 1794, several of this unwavering group were condemned and struck down with the axe; new tortures were inflicted upon them, and all, one after another, ascended to the lethal scaffold. Giving thanks to the judges and even to the executioners, for hastening their approach to the nuptials of heaven, they proceeded with joyful faces and singing praises to the Lord, and, kissing the altar, with the utmost courage and heavenly joy, they offered their innocent heads to be severed by the axe, astonishing and frightening those who were ministers of the execution. It was a spectacle worthy of admiration by heaven and earth! Sister Iphigenia, eager to be with Christ, quickly ascended the steps of the scaffold, as did her companions. Sister Mary Theoctista sang the Magnificat aloud as she approached the place of execution. Sister Saint Pelagia, having embraced her companions in the sight of the altar, addressed them with beautiful words, saying: "Receive, my sisters, the wedding gifts of my unworthy self." The executioner: "I am languishing for the love of my bride." Sister Martha was absolved by the good Angel. "You have done your duty," she replied. Thus, all the most valiant of the Herods completed their glorious martyrdom in the sight of the Lord, illuminated by heavenly signs; and it is not to be passed over in silence

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that many conversions occurred among the persecutors and accusers, as well as the many benefits that were obtained for the religious families of these virgins, benefits which seem to surpass all natural powers, obtained through their intercession. Therefore, since the fame of their martyrdom had grown among the people, and even the most learned writers of the events concerning these Handmaids of God called their deaths a true and formal martyrdom, and since they began to be considered as martyrs of Christ, in order to honor them with the honors due to the Blessed Martyrs, a cause was initiated with the Congregation of Sacred Rites, and in the diocese of Avignon, where this glorious company had received its crown, the proceedings were conducted by the Ordinary, with diligent study of all matters. Our Most Holy Pope Pius XV, on the eighteenth day of June in the year 1836, decreed this.

[*Latin ed. p. 237*]

The acts of Pope Pius XI, page 237, contain the signed decree regarding the introduction of the cause. Subsequently, the question proposed was concerning the martyrdom and the cause of the martyrdom, etc. After a most careful examination, it was determined that the death of these thirty-two virgins occurred due to theodium of the Christian name, and that their sole cause was their faith. Therefore, by a solemn decree, issued on the fourteenth day before the Kalends of April of the current year, we declared that the martyrdom and the cause of the martyrdom of these Handmaids of God are established. Regarding the signs or miracles, it was determined that they were sufficient. Therefore, since the matter of martyrdom was formally established, we requested that the Cardinals and Consultors of the Sacred Rites be asked whether, with the approval of the martyrdom and the cause of the martyrdom, and also with the dispensation regarding the signs or miracles, it would be safe to proceed to the solemn Beatification of these Servants of God. This was presented by our venerable brother, Vincent, Most Eminent Cardinal Vannutelli, Bishop of Ostia and Palestrina, Dean of the Sacred College, Relator of the Cause, at a general meeting held before us in the Vatican buildings on the twenty-first day of the month of April of this year, and all, both the Most Eminent Cardinals and the Fathers Consultors present, unanimously responded affirmatively. However, we did not hasten to open our minds, but waited until we received the help of heavenly wisdom from the Fathers. After having made these fervent prayers, finally, on the first day of May of the current year, after celebrating the Holy Eucharist with due solemnity, in the presence of the Most Reverend Fathers, Anthony, Most Eminent Cardinal Vico, Bishop of Porto and Santa Rufina, Prefect of the Congregation of Sacred Rites, and Vincent, Most Eminent Cardinal Vannutelli, Bishop of Ostia and Palestrina, Dean of the Sacred College, and Relator of the Cause, together with our beloved sons, Angelo Mariani, General Promoter of the Faith, and Alessan-

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dro Verde, Secretary of the same Congregation of Sacred Rites, we solemnly declared that it is safe to proceed to the Beatification of the aforementioned Handmaids of God: Iphigenia, of the Congregation of Sisters of Perpetual Adoration of the Most Holy Sacrament; Elizabeth Teresia, of the Sacred Heart of Jesus, of the Order of Ursulines; Maria Bosa, of the Order of Saint Benedict; Maria of Saint Henry, of the Order of Cîteaux; and also, of their companions in passion, Sister Pelagia; Sister Theoctista Maria; Sister of Saint Martin; Sister Rosa of Saint Xavier; Sister Martha of Angelobono; Sister Magdalena of the Mother of God; Sister of the Annunciation; Sister of Saint Alexis; Sister Amata of Jesus; Sister Maria of Jesus; Sister of Saint Joachim; Sister of Saint Augustine; Sister Maria of the Angels; Sister Magdalena of the Most Holy Sacrament; Sister Catherine of Jesus; Sister of Saint Francisca.

[*Latin ed. p. 238*]

238 Acta Apostolicae Sedis - Official Commentary. The Reverend Sisters of the Most Holy Sophia, the Reverend Sister Agnes of Saint Louis, the Reverend Sister of Saint Bernard, the Reverend Sister of Saint Basil, the Reverend Sister of Saint Melania, the Reverend Sister of Saint Sophia, the Reverend Sister of Saint Gervasius, the Reverend Sister of Saint Francis, the Reverend Sister of Saint Michael, the Reverend Sister of Saint Andrew, the Reverend Sister of Saint Rosalia, and the Reverend Sister of the Most Sacred Heart of Mary, shall henceforth be called Blessed, and their bodies and relics, although not to be carried in solemn processions, shall be publicly presented for the veneration of the faithful, and their images shall be adorned with rays. Furthermore, by Our authority, We grant that the Office shall be recited for them, and that Mass shall be celebrated for them according to the rubrics of the Roman Missal and Breviary. We grant that the recitation of this Office and the celebration of Mass shall be permitted in the diocese of Avenionensi, as well as in all temples and pious houses, wherever located, which belong to the Congregation for the Perpetual Adoration of the Most Holy Sacrament, and to the Orders of the Ursulines, Saint Benedict, and the Cistercians, by all the faithful, both secular and regular, who are bound to recite the canonical hours, and, as far as Masses are concerned, by all priests within the time in which the feast of these Blessed ones is celebrated. Finally, We grant that the solemn ceremonies of the Beatification of these Handmaids of God shall be performed with an Office and Mass of a double major rite, and We grant that this shall be done in the aforementioned diocese and in the churches and chapels which We have named, on a day designated by the Ordinary within the year, after the same ceremonies have been celebrated in the Patriarchal Basilica of the Vatican. Notwithstanding any apostolic constitutions and ordinances, as well as any decrees concerning worship, and all other contrary provisions whatsoever. We decree that these documents, even if printed, shall have the

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same full faith and validity in all matters, including judicial ones, as if they were handwritten, provided that they are signed by the Secretary of the Congregation for Sacred Rites and sealed with the seal of the Prefect. Given at Rome, near Saint Peter, under the Fisherman's Ring, on the tenth day of the month of May in the year 1925, in the fourth year of Our pontificate. P. CARD. GASPÀRRI, Secretary of State.

[*Latin ed. p. 239*]

239. Acts of Pope Pius XI. LETTER TO THE MOST REVEREND FATHER EUGENIO, TITULAR BISHOP OF THE HOLY APOSTLES SILVESTER AND MARTIN, SECRETARY OF STATE, CARDINAL TOSI, ARCHBISHOP OF MILAN, WHOM HE LOVES AS HIS LEGATE TO BESTOW THE CROWNS UPON THE INFANT JESUS AND THE BLESSED VIRGIN OF FONTANELLATO, IN THE DIOCESE OF PARMA.

Beloved Son, greetings and apostolic blessing.

It is not surprising that the Shrine of Fontanellato grows in renown, not only within the Diocese of Parma and throughout all of Emilia, but also among foreign nations, as the Society of Parma undertakes missionary work to bring ethnic groups to Christ – when, in the course of three centuries, the most blessed Virgin, whose image is venerated publicly there, has bestowed so many wonderful benefits upon the Christian people? For, as the records of the past have shown, and as more recent accounts attest, it has often happened that the Virgin of Fontanellato, as intercessor, has restored faith and good works to men, and has brought about health, and has averted damages and dangers that threatened them and their possessions.

Moreover, we have learned, and we ourselves believe, that the children of that region have, to this day, enjoyed the patronage of their most loving Mother: for it is said that some, having fallen into wells and pits, have emerged unharmed; others, crushed by the wheels of the heaviest carts, have escaped unscathed; and others, blind from birth or mute and deaf, or crippled in their limbs, have regained their sight, their voice, their hearing, and their movement. These are, indeed, clear testimonies of miracles, and the walls of the sacred edifice are adorned with votive tablets. Furthermore, a vast multitude of pilgrims, who each year, especially during the months of August and September, sometimes walking, and sometimes barefoot, come from all directions, with grateful hearts, to implore her favor.

And, beloved Son, you are not unaware that we had in the archdiocese a predecessor, the Most Reverend Father Cardinal Andrea Ferrari, who maintained the custom, which is so dear to the clergy of Parma, that, because as a sickly boy, he was restored to health after his mother, weeping and praying before the image, he first became a priest there, and afterwards, he was accustomed to celebrate Mass there at least once a year; and that, despite the arduous care of the flock, and despite the illness from which he

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was afflicted, he never neglected this duty.

If the Mother of God so abundantly and continuously bestows such benefits upon the faithful in that place, it is right that the mercy of the Virgin should be met with the expressions of popular piety that are fitting.

[*Latin ed. p. 240*]

240 Acta Apostolicae Sedis - 'Official Commentary on meanings. For this matter, it is permissible to call upon and invoke the Bishop of Etrun, to whom, through a common contribution, resources and faculties were provided, both to embellish the sanctuary with a new and magnificent facade, twenty-two years ago, and to prepare and create the crowns, with which the Blessed Virgin and the Infant Jesus are to be redeemed with a more solemn rite than was done in the years 1660 and 1771. When, therefore, we were to participate in this event in a manner more fitting, through our interposed authority, and were consulted by the venerable brother, the Archbishop-Bishop of Etrun, by the Superiors of the Dominican family, who promote the divine worship and the salvation of souls in the Basilica, and also by the leading clergy and people, it pleased Our beloved son to graciously grant their requests. Therefore, as we have ordered to be forewarned, we choose and appoint a Legate from Etrun, who will preside over the sacred ceremonies to be held in Etrun in Our name, and who will, before all, sanctify with holy prayer the crowns, which We ourselves will first sanctify, for the Virgin of Fontanellato and the Infant Jesus, whom She holds in Her arms, as if with Our own hands. Since we summon you to this most important mission, let your charity and piety in the Virgin be a testament to Our benevolence; but above all, it compelled Our thought that the bronze monument erected in the Basilica area in memory of the deceased Cardinal Perrari should be unveiled and dedicated by you. Therefore, in the diocese of Etrun, you will support Our intentions in all matters, and it will also be your task to encourage all those who will attend, with Our words, so that, with a burning piety for the Virgin of Fontanellato and a dedication to Christian virtues, they may daily strive to be worthy of her patronage and to demonstrate it. Meanwhile, as a testament to the auspicious gifts of heaven and Our paternal charity, we impart Our apostolic blessing with all our heart to you, Our beloved son, and to the Bishop, clergy, and people of the diocese of Etrun. Given at Rome, near Saint Peter, on the seventh day of the month of March, in the year 1925, in the fourth year of Our pontificate. PIUS PP. XI.

[*Latin ed. p. 241*]

SACRED CONGREGATION CONSISTORY

PROVISIONS REGARDING CHURCHES

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Our Most Holy Lord, Pope Pius, by divine Providence, P. X. I., by decrees of the Sacred Congregation of the Consistory, has provided the following Churches with their own pastors, namely:

May 30, 1925. — To the Cathedral Church of Majorca and Ibiza, the Reverend Father Gabriel Llomparty Jaume Santandreu, formerly Bishop of Gerona, has been appointed.

May 1st. — To the titular episcopal Church of Thoron, the Reverend Peter Patau, General Vicar of the diocese of Elne, has been appointed Auxiliary to the Reverend Father Julius Mary Lewis Carsalade du Pont, Bishop of Elne.

May 5th. — To the Metropolitan Church of Bari, the Reverend Father August Curi, formerly Bishop of Cagli and Perugia.

May 9th. — To the Cathedral Church of Castrum, the Reverend Father Paschal Bagosta, formerly Bishop of Iscla.

May 12th. — To the titular archiepiscopal Church of Nacolea, the Reverend Father Paschal Berardi, formerly Archbishop of Caieta.

May 12th. — To the Cathedral Church of Noli, Urban, Wayne-Castres, the parish priest of the Church of Saint Mary, in the town of Huntington, in the same diocese of Wayne-Castres.

May 15th. — To the titular episcopal Church of Alabanda, the Most Reverend Francis Chaize, of the Society of Paris for Missions to Foreign Lands, has been appointed Coadjutor with the right of succession to the Reverend Father Peter Mary Gendreau, Apostolic Vicar of Hanoi.

May 20th. — To the titular episcopal Church of Erythrea, the Reverend Francis Mary Picaud, General Vicar of the diocese of Vannes, has been appointed Auxiliary to the Reverend Father Alcime Armandi Gouraud, Bishop of Noto.

May 20th. — To the Cathedral Church of Palencia, Urban, the Reverend Father August Parradoy Garcia, archdeacon of the cathedral church of Salamanca.

ACTS, Vol. XVII, n. 7.

[*Latin ed. p. 242*]

Acts of the Apostolic See - Official Commentary II

DECREE OF THE ARCHBISHOP OF ANTEQUERA-VERACRUZ REGARDING A CHANGE OF BOUNDARIES.

Because of certain doubts concerning the boundaries of their Churches, the Most Reverend Doctor Joseph O. Nuñez and Zarate, Archbishop of Antequera, and the Most Reverend Doctor Raphael Guizar Valencia, Bishop of Veracruz, met together so that the parish of Acatlán, concerning which there was a question, might be permanently assigned to the Diocese of Veracruz.

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Since Acatlán, within its territory, includes certain villages which undoubtedly belong to the Archdiocese of Antequera, the aforementioned Reverend Ordinaries requested of the Holy See the faculty of permanently attaching the aforementioned parish of Acatlán, with its present boundaries and up to the river Tonto, to the Diocese of Veracruz, or Jalapa, and also to include the village of Amapa; this was especially considering the difficulty which the Archbishop of Antequera has in properly governing those villages.

Therefore, the Most Holy Pope Pius XI, recognizing the opportunity and necessity of this petition, and graciously accepting the prayers, by the present consistorial decree, has decreed that the aforementioned parish of Acatlán be separated from the territory of the Archdiocese of Antequera, with the boundaries mentioned above, and be united to the Diocese of Veracruz, both in spiritual and temporal matters.

Furthermore, the Most Holy Pope has deigned to entrust the execution of this to the Most Reverend Doctor Seraphim Cimino, Archbishop of Cyrrhus and Apostolic Delegate in the Mexican Republic, and has granted him all the necessary faculties, and even the power to delegate, to any person, constituted in ecclesiastical dignity, to carry out what is required, with the obligation of transmitting to this Sacred Congregation within six months, an authentic copy of the execution completed, notwithstanding any intervening months.

Given at Rome, from the offices of the Sacred Congregation Consistorial, on the 24th of April, 1925.

[Signature] C. CARD. DE LAI, Bishop of Sabina, Secretary.

[Signature] L. R. B. S. F. Fr. Raphael O., Archbishop of Thessalonica, Assessor.

[*Latin ed. p. 243*]

The Most Holy Congregation Consistorial III, concerning the alteration of the boundaries between the dioceses of Sorocaba, Botucatu, and Campinas, having received a petition from the Most Reverend Bishops of Sorocaba, Botucatu, and Campinas, requesting that the current boundaries of their dioceses, commonly known as Piraju, Fartura, Anhembi, Itahy (erroneously called Itobi), be modified for the greater convenience of the episcopal administration; that the parish of Itahy, which has been wrongly assigned to the diocese of Sorocaba, be separated from that diocese and united with the diocese of Botucatu, along with its territory, clergy, faithful, chapels, and other pious places; and that, since the civil territory of the municipalities of Tieté and Porto Felix belongs partly to the diocese of Sorocaba and partly to the diocese of Campinas, that territory, with the portion belonging to the diocese of Campinas being separated, be entirely united with the diocese of Sorocaba, along with its clergy, faithful, churches, and

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other pious places located there,

Moreover, Our Most Holy Lord, having considered the favorable opinion of the Metropolitan Archbishop and the Apostolic Nuncio in Brazil, and knowing that this will be for the good of the faithful, has decided to grant the petition. Therefore, with the consent of those involved, who may have an interest, or who are presumed to have an interest, by this present Consistorial decree, which shall have the same validity as if Apostolic Letters sealed with the papal seal had been issued, the aforementioned parishes, along with all their clergy, faithful, and churches, are separated from the diocese of Sorocaba and permanently united with the diocese of Botucatu; likewise, the aforementioned territory of the municipalities of Tieté and Porto Felix, with the portion belonging to the diocese of Campinas being separated, is united with the diocese of Sorocaba, along with its clergy, faithful, and chapels. All contrary decrees to the contrary notwithstanding.

Furthermore, to carry out the execution of this decree, the same Most Holy Lord appoints the Most Reverend Father Henry Gasparri, titular Archbishop of Sebastene, and Apostolic Nuncio in the Brazilian Republic, granting him the necessary and appropriate powers, including the power to delegate, to any person holding an ecclesiastical office, in order to carry out the aforementioned purpose, with the obligation of sending to this Sacred Congregation, within six months from the date of these present decrees, an authentic copy of the completed execution.

Given at Rome, from the offices of the Sacred Congregation Consistorial, on the 24th day of April, 1925.

[Signature]

CARD. DELAI, Bishop of Sabina, Secretary.

[Signature]

L. m S. f Fr. Raphael C., Archbishop of Thessalonica, Assessor.

[*Latin ed. p. 244*]

Acts of the Apostolic See - Official Commentary

DECREE CONCERNING THE DIVISION AND UNION OF THE TERRITORIES OF AUGSBURG, MUNICH, AND FREISING.

The inhabitants of the *pagus* Burgstall, within the Diocese of Augsburg, petitioned His Most Holy Father, Pope Pius XI, that said *pagus*, from which the parish of Mering is distant and where water is scarce, be separated from the parish of Mering and united to the parish of Egenburg, within the Archdiocese of Munich and Freising.

His Holiness, having carefully considered the agreement of the Ordinaries of both dioceses and the favorable opinion of the Most Reverend Father Eugenius Pacelli, titular Archbishop of Sardia, and Apostolic Nuncio in Bavaria, decided to accede to these requests and prayers; and therefore, by the present consistorial decree, He establishes that the *pagus* Burgstall

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be separated from the parish of Mering and from the Diocese of Augsburg, and be fully incorporated into the Archdiocese of Munich and Freising and the parish of Egenburg.

To ensure the execution of the foregoing, His Most Holy Lord appointed the aforementioned Most Reverend Father Eugenius Pacelli, to whom He granted all necessary faculties, including the power to delegate any person, duly constituted in ecclesiastical dignity, to carry out the aforementioned purpose; and, having accomplished this, to transmit within six months to the Sacred Congregation Consistorial an authentic copy of the completed execution.

Notwithstanding any contrary provisions.

Given at Rome, from the offices of the Sacred Congregation Consistorial, on the 25th of April, 1925.

† E. CARD. DE LAI, Bishop of Sabina, Secretary.

L. & S. Hamletus I. Ciognani, Substitute.

By the Priest Caietano Balestrieri.

V. NOTICE

Considering the most serious scandal that has arisen in the Diocese of Lacedonia, it is declared by decree of the Sacred Congregation Consistorial that the aforementioned priest is suspended from the administration of the sacraments.

[*Latin ed. p. 245*]

245 8. The SACRED CONGREGATION OF THE COUNCIL, assisting the Bishop, of the MONOPOLITANA Council, on February 9, 1924.

QUESTION. – To prevent difficulties that might arise in the application and practice of canon 412 of the Code of Canon Law, the Bishop of Monopoli reverently presented the following matter to this Sacred Congregation: it frequently happens that the Ordinary is called to parish churches, even outside the episcopal city and its suburbs, to celebrate more solemnly the general Holy Mass or certain distributions, using the pontifical rite (commonly called the "pontifical bassa"), and sometimes to administer Baptism or Confirmation with greater solemnity, or even to assist at a pontifical marriage, and it seems opportune for at least some of the Canons of the cathedral church to be present. Some have doubted whether the Canons who invite or order the Bishop to be present in these matters can, in this regard, be excused from obedience: therefore, the Bishop of Monopoli, after presenting the foregoing matter to the Fathers, submitted the following question for resolution: "Are the Canons obliged to assist the Bishop when he is celebrating the sacred rites?"

OBSERVATIONS. – Canon 412 § 1 of the Code fully restores the ancient

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law; therefore, it must be considered in light of the authority of the ancient law, and also in light of the interpretations accepted by approved authors. Furthermore, the canon clearly states: it defines assistance to the Bishop as being given "when he is celebrating Mass solemnly or performing another pontifical function." There is no doubt that the term "celebrating Mass solemnly" refers to the solemn celebration of Mass. Regarding pontifical functions, canon 337 § 2 explains: "To perform pontifical functions means to perform sacred functions that require pontifical insignia, that is, the crozier or the mitre," which, according to the Caeremoniale Episcoporum and the Pontificale Romanum, occur, besides the solemn celebration of Mass, at pontifical Vespers, at the pontifical assistance at Mass and the choral Office, at the conferring of Orders, at the consecration of a Bishop, at the blessing of an Abbot, and at the veiling of sacred Virgins, at the coronation of Kings, at the consecration of chalices, churches, and vessels; at the blessing of the first.

[*Latin ed. p. 246*]

246 Acta Apostolicae Sedis - Commentary, Official Stone, Cemetery; in the reconciliation of a church or cemetery, and in the solemn administration of Confirmation. In all of these cases: a) If they are performed in the cathedral or collegiate church, all the canons of that church must be present and serve, without prior invitation, as was the prescription of the ancient law, which is implicitly retained in canon 412 § 1, namely: "they must also be present and serve in other churches of the diocese," that is, besides the cathedral church, of which mention is made in the first words of the same canon. b) If they are performed in other churches of the diocese, or in a suburb, the canons of the cathedral church must likewise be present and serve, but upon prior invitation of the Bishop, and indeed, not all, but only a certain number, so that a sufficient number of canons remains in the church, according to the judgment of the Bishop; therefore, if there is absolutely no sufficient number, the Bishop must refrain from such an invitation. This is perfectly consistent with the ancient law: cf. Sacred Roman Congregation in Aquilana, December 19, 1665, "it is to be held that they must be present to assist the Bishop celebrating pontifically, even outside the cathedral, provided that a sufficient number of canons remains in the cathedral for the service of that church" (cited in Gardellini, 2:202; cf. Coli. auth., decree 14 ad 2; 138; 226). c) Finally, if they are performed outside the diocese, the canons of the cathedral church are not required to be present and serve, nor are they to be compelled to do so. This authority of the old law still holds, not only according to the intention of canon 6, n. 2, but also because it is sufficiently represented implicitly in canon 412 § 1, considering the saying: "the legislator has expressed what he wanted, and has been silent about what he did not want." Furthermore, if any necessity arises in the matter, it seems that the legislator has sufficiently provided for it with the

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prescription of canon 412 § 2. In this second paragraph of canon 412, it is generally stated: "The Bishop may take two from the Chapter, whether cathedral or collegiate, to assist him in ecclesiastical ministry and in the service of the diocese," without any distinction of place or task, but with the number restricted to only two, under the repeated, and rightly understood, natural condition "provided that a sufficient number of canons remains in the church." In this matter, there is only a difference in greater clarity between the old and the new law: for, where it used to be said "it is permitted for the Bishop to take and retain two from the cathedral Chapter, for his own service and the service of his Church," now it is more definitely said "to assist him in ecclesiastical ministry and in the service of the diocese": and thus any ambiguity is removed in understanding the service that these two capitulars render to the Bishop. Fagnanus, indeed, along with others, interpreted "service" as solely ecclesiastical, as the word and its copulative meaning suggest (De Episcopo, book III, chapter VI, n. 13); Barbosa, on the contrary, taking the same word disjunctively, understood "service" to mean that it also renders a personal service to the Bishop.

[*Latin ed. p. 247*]

The Holy Congregation of the Council, while considering the matter concerning the house of the prefect, private secretaries, etc. (regarding the office and power of Bishops, I, III, all, 53, n. 142 sq.; cf. Scarfi, *Ad Ceccop.*, I, III, n. 18). The Code clearly follows the first interpretation, since it only mentions the ecclesiastical ministry and the service of the diocese. Furthermore, this double mention of ministry and service somewhat recalls the distinction between ministry and authority, as taught by the Doctors: "Authority is ordered towards governing the Church, ministry towards administering sacred things"; the term "ministry" added to it, and the word "church," with the precision that it is with the diocese, only indicates "something pertaining to the church or to a place destined for divine worship, where sacred, or liturgical, functions are performed." Therefore, the ecclesiastical ministry of the Bishop directly includes, in the case in question, the sacred functions which the Bishop performs, namely, as pastor of the diocese, even if they are not strictly pontifical, provided that he does not perform them privately, as a simple priest. It had been stipulated by ancient law that "canons are not obliged to privately assist the Bishop celebrating Mass" (S. C. Conc., June 11, 1629; Sept. 13, 1646; July 18, 1750, etc.). It is clear that Andreucci (de pace tuenda, n. 39; cf. de Herdt, *Prax. capit.*, p. I, c. 14, § 1, n. V): "If the Bishop wishes, these canons can assist and serve him in all matters concerning his ministry and the benefit of the diocese. They can be led by the Bishop and kept with him, either for celebrating functions, or for conducting business, or for visiting the diocese, whenever and as he may deem it expedient." With these premises, the solution to the proposed doubt spontaneously arises: namely, whether it concerns pontifical

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functions outside the episcopal city and the *suburbium* (Spišské Vlachy), or whether it concerns non-pontifical functions, but which pertain to the ecclesiastical ministry of the Bishop, it is sufficient for the Bishop to have the right derived from canon 412, § 2. Wherefore, etc.

RESOLUTION. - In the plenary meetings held at Vatican on February 9, 1924, the Most Reverend Fathers of the Sacred Congregation of the Council, considering the matter, responded with a "Yes" to the proposed doubt, according to either § 1 or § 2 of canon 412, according to the nature of the "sacred functions." After a report on all matters was made to His Holiness Pope Pius XI in an audience on the 11th of the following month, His Holiness approved and confirmed the aforementioned resolution.

Julius, Bishop of Lampsacus, Secretary.

[*Latin ed. p. 248*]

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SACRED CONGREGATION FOR THE PROPAGATION OF THE FAITH

I. APPOINTMENTS

By decrees of the Sacred Council for Christian Propagation, the following renunciations were made:

March 31, 1925. – The Apostolic Prefect of Langson and Caobang (in China), Reverend Father Dominicus M. Maillet, O.P.

May 6. – The Apostolic Prefect of Pilcomayo (in Bolivia), Reverend Father Joseph Rose, of the Oblates of the Most Blessed Virgin Immaculate.

Furthermore, by a decree of the same Sacred Congregation for the Propagation of the Faith, dated March 13, 1925, Reverend Father Joseph Bastien, a priest of Saint Sulpice, rector of the Canadian College in the City, was appointed to the Council of the Pontifical Missionary Work for the Propagation of the Faith, for the Canadian jurisdiction.

II. DESIGNATION

The Archbishop of Port of Spain designated the canonical norm for the Ordinary of Roseau, according to canon 1594, § 2.

Our Holy Father approved this designation, by a decree of this Sacred Congregation, dated July 10, 1924.

III. APPROVALS

By successive decrees of this Sacred Congregation, Our Holy Father Pius

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PP. XI definitively approved:

March 17, 1925. – The reasons for maintaining, or the statutes, for the missions granted to the Missionaries of the Sacred Heart of Jesus.

March 21. – The Constitutions of the Sodalitas Piarum Matrum Nigritiae, revised according to the Code.

Likewise, the Constitutions of the Sororae Spiritu Sancto were revised.

[*Latin ed. p. 249*]

249 §. The SACRED CONGREGATION FOR RITES, in Avignon, concerning the BEATIFICATION or DECLARATION OF MARTYRDOM of the VENERABLE SERVANTS OF GOD: Iphigenia, of the Congregation of Sisters of the Perpetual Adoration of the Most Holy Sacrament; Elizabeth Theresia, of the Order of the Ursulines; Maria Rosa, of the Order of Saint Benedict; Maria of Saint Henry, of the Cistercian Order; and their companions.

Regarding the doubt: Can the process for the Beatification of these individuals proceed safely, given the signs or miracles of martyrdom, and in connection with the cause already underway, considering that the solemn canonization of Christians, especially martyrs, is rarely heard of, as stated in Canon 2116, and also considering § 2 of the Code of Canon Law concerning venerable Servants? Certain ideas, or rather, suggestions, spontaneously and immediately come to mind: on the one hand, the tyrant or persecutor; on the other hand, the victim or one who suffers persecution. Indeed, Saint Augustine reflected on this when he wrote, concerning the triumph of the martyr, with great appropriateness: "In whose glorious struggle, let us detest the torturer; for in the martyr's struggle, two things are to be considered above all: the torturer's cruelty, so that we may detest it; and the martyr's steadfast patience, so that we may imitate it" (Serm. 44 de Sanctis). To the same saintly Doctor is attributed and celebrated this ancient sentiment, faithfully transmitted through the ages: "A martyr is not made by punishment, but by cause; and from this, those who were beheaded by Donatus boasted: 'Rightly are these things said concerning the cause of martyrs.' For they are not punished by you, but for the Son of God. Therefore, let no one say: 'I suffer persecution for the sake of a man'; for the glory of the martyrs is this: that they suffer, not so that they may deserve punishment, but because Christ suffers...' but because they approve of the suffering of Christ" (cf. Benedict XIV, *De Servis Dei Beatif. et Beat. Canonizat.*, lib. III, cap. 19, n. 2).

Saint John Chrysostom, agreeing wholeheartedly with Saint Augustine, in a homily against the Jews, spoke words pertinent to this matter: "For just as thieves and tricksters are torn apart, so too are the martyrs torn apart,

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and their sufferings are monuments."

[*Latin ed. p. 250*]

250 s. Acta Apostolicae Sedis – While these are indeed official documents, the spirit and the underlying reason for their creation are not the same; and there is a significant difference between them. We expend our efforts to understand this difference, considering and examining the reasons, but the fact remains that, in the former, punishments are inflicted for the sake of Christ, while in the latter, they are inflicted for other reasons. Just as we love martyrs because they endure suffering for the sake of God and for their neighbor, so too we detest criminals because they suffer punishment for their misdeeds, not because they are innocent (Ibid.). Having established these premises, which further illuminate what constitutes the true and genuine nature of Christian martyrdom, and considering, in particular, the recent post-apostolic decree by which the venerable Handmaids of God, the Sisters of Iphigenia and her Companions, were recognized and their martyrdom affirmed, clearer and more compelling arguments emerge, which demonstrate the excellence and dignity of this cause. Indeed, anyone who, looking back at the twenty-three Handmaids of God, as they are listed in the aforementioned decree, and studying their individual stories, will surely suspect and believe that they were inflamed with love for God and their neighbor, and that they displayed such generous self-denial, faithful constancy, and zeal in pursuing and fulfilling the various and numerous duties of their profession. Therefore, it is not surprising that, at the very beginning of the eighteenth century, a storm arose against these venerable Handmaids of God, and that they remained steadfast in their purpose, refusing to relinquish their former fervor, or to diminish their sacred vocation, and that, when given the opportunity, they chose to contemplate their lives and their future. Moreover, they preferred to endure the most atrocious sufferings with a cheerful and unwavering spirit, until it was imposed upon them to do something that they could not, with a clear conscience, and while upholding the rights of religion, justice, and truth. When faced with the choice between preserving their lives or enduring the ultimate punishment, they, without hesitation or deliberation, readily chose the latter, and they were so filled with joy and sacred delight that they hastened to the place of execution, as if going to their wedding, with no less joy, dignity, and majesty. And as they ascended the scaffold, inflamed by the fire of the Holy Spirit and illuminated by its light, they seemed to have surpassed themselves, and they appeared to emulate the examples of the ancient martyrs. It was beautiful to hear them singing sacred hymns, encouraging each other to attain the crown of glory, kissing the cross, as did the Apostle Andrew, not sparing their executioners, but even thanking

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them, and for...

[*Latin ed. p. 251*]

251 The Holy Congregation of Rites implored that the most benign God might grant forgiveness to those who, unaware of what they were doing, uttered other things full of heavenly counsel, which they declared to be worthy; and it was given that the tongue of the martyrs would confirm to them in that hour the divine promise: "But when they persecute you in cities, then let your fear come upon them in that hour, for it shall be given you to answer" (Matthew, X, 19). Therefore, urged on by leaders of such authority, namely the Doctors of the Church, whose names are Augustine and Chrysostom, this particular place in the cause was to be thoroughly investigated, and the whole matter brought fully to light; and this was indeed accomplished, as the cause itself, with its abundant and enduring fruit for the faithful, demonstrates; and it is also a significant testimony to the fact that, namely, in the general assemblies of this Holy Order, which, on the twenty-first day of the past month of April, were held before the Most Holy Pope Pius XI, with the proposal presented by the Most Reverend Cardinal Anthony Vico, Prefect of the Sacred Congregation of Rites, in place of and on behalf of the Most Reverend Cardinal, the Relator of the cause, the question was: "Whether, with the signs of the cause of martyrdom standing securely and with the approval of miracles, it is possible to proceed to the Beatification of the Servants of God?" All those present, namely the Venerable Cardinals and the Consultor Fathers, who were convened for the solemn progress of the cause of martyrdom, according to canon 2116, and § 2 of the Code of Canon Law, answered that it was possible to proceed securely. However, the Most Holy Pope decided to postpone his supreme judgment, and in the meantime, he requested that the Lord be propitious in this most important decision. Today, on this day, which is the solemn feast of the holy Apostles Philip and James, having offered the Host of peace with fervent devotion, he ordered that the Most Reverend Cardinals Anthony Vico, Bishop of Porto and Santa Rufina, Prefect of the Sacred Congregation of Rites, and Vincent Vannutelli, Bishop of Ostia and Preneste, Dean of the Sacred College, and Relator of the cause, together with the Reverend Father Angelo Mariani, General Promoter of the Faith, and myself, the undersigned Secretary, and with others present, the Servants of God, the following was decreed: That the cause of the Servants of God Iphigenia and her companions may proceed securely and to their solemn Beatification. He ordered that this decree be made public, that it be referred to the Sacred Congregation of Rites, and that Apostolic Letters, in the form of a Brief concerning the solemn Beatification, be issued, to be celebrated in the Basilica of the Vatican as soon as it is permissible, on the first of May in the year 1925.

A. CARD. VICO, Bishop of Porto and Santa Rufina, Prefect of the S. C.

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L. S. Alexander Verde, Secretary.

[*Latin ed. p. 252*]

252 Acts of the Apostolic See - Official Commentary II VALENTINA, concerning the Beatification and Canonization of the Venerable Servant of God, Mary Michael of the Most Holy Sacrament, Foundress of the Congregation of the Most Holy Sacrament, and Servant of Charity. Regarding the miracles upon which the case rests, and their effect: Less than three years have passed since the Apostolic Decree, issued by the authority of our Most Holy Lord Pope Pius XI, by which the virtues of the Venerable Servant of God, Mary Michael of the Most Holy Sacrament, were proven and declared heroic, and now, on this day, the Apostolic Decree is promulgated, which, concerning two miracles, wrought by the intercession of the aforementioned Venerable Mary Michael of the Most Holy Sacrament, grants and bestows the certainty and firmness that the most illustrious Angelic Doctor promises and confirms with these words: "Truly, miracles cannot be wrought except by divine power: for God works them for the benefit of men, and this in two ways: in one way, for the confirmation of the truth that is preached; in another way, for the demonstration of the sanctity of someone whom God wishes to propose to men as an example of virtue..." (II-II, question 178, article 2, in body). Indeed, these two healings, which, in order to ascertain the desired outcome of this noble cause, were presented with careful consideration, bore the marks of a true miracle, as evidenced by the testimonies presented, which were found to be suitable and adequate for their purpose. In both cases, if anything beyond the necessities of the situation was observed, a sufficient number of witnesses testified; and among these, the religious sisters of both healings held a prominent place: namely, Sister Virginia of Jesus and Sister Angela of the Holy Family; furthermore, many more were found to be members of both sisters' communities, equally instructed with direct and excellent knowledge; and it is also noteworthy that many doctors of the healing arts were present, who devoted their efforts to the service of both ailing sisters. Therefore, with the firmest of legal proofs presented, as was easily foreseen, that which was obtained for this most excellent cause is this: that not one, but both, equally, were deemed to be miracles, which, of this most holy...

[*Latin ed. p. 253*]

253. The Holy Congregation of Rites, acting under the order of the Congregation, had summoned expert men, who, after diligently and carefully examining the documents entrusted to them, as their sense of duty and office demanded, were unable to find any explanation for these two alleged cures, as described in the official records, other than that they were effects of supernatural power, beyond the reach of natural forces, even with the aid of medicine. The officials, recognizing the opinion of the experts and

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understanding the manifestly supernatural character of both events, had preceded the medical examination, and the physician, duly summoned, testified in court that he held the same opinion that he had formed in his own mind. Therefore, considering the weight and importance of this remarkable agreement among all the learned men, it cannot be denied. Furthermore, the physician, and those who were brought in as witnesses and those who were appointed as official experts, having not found sufficient grounds to assert, or to offer, anything other than their sincere conviction, it became clear that, through the diligent and expert work of the most Reverend Patron, the members of this Holy Order, who had been called to offer their consultative opinion, with the necessary and appropriate assistance, having understood and considered the matter, were able to reach a certain and safe judgment. Therefore, after the preliminary and preparatory meetings of the Congregations, the general Congregation followed, which was held on the twenty-first day of the month of April, before the Most Holy Lord, our Pope. In this meeting, the Most Reverend Cardinal Anthony Vico, the Relator of the cause, proposed the following question for discussion: "Concerning the case, what miracles are alleged to have occurred, and to what effect?" The Most Reverend Cardinals and Fathers Consultors, each in turn, presented their votes, but after careful and thoughtful consideration, the Most Holy Lord our Pope decided to postpone his supreme judgment, so that time might pass for a more serious deliberation, in which divine wisdom might be invoked to obtain light and assistance. And since he had decided to make his opinion known on this day, he chose this day, which is consecrated to the solemn honors of the holy Apostles Philip and James; therefore, after devoutly attending the Eucharistic Sacrifice, he ordered the Most Reverend Cardinal Anthony Vico, Bishop of Porto and Santa Rufina, Prefect of the Sacred Congregation of Rites, and Relator of the cause, to be summoned to the Vatican, along with the Reverend Father Angelo Mariani, Promoter of the Faith.

[*Latin ed. p. 254*]

254 Acta Apostolicae Sedis - The official record, along with the undersigned Secretary, and those present, solemnly declared: That both miracles are established; (the first, of the instantaneous and perfect healing of the lungs, the healing of the sister, Angela, from Virginia, of a bilateral, ulcerous condition; and the second, of the family, namely, of the instantaneous and perfect healing of a lethal gastric ulcer). This decree was ordered to be published and inserted into the acts of the Sacred Congregation, on the first of May, in the year 1925. § 8 A. - CARD. VICO, Archbishop of Porto and Santa Rufina, Prefect. L. © S, Alexander Verde, Secretary. III OTVERNEN. ALSO AT TARBES AND LOURDES. REGARDING THE BEATIFICATION AND CANONIZATION OF THE VENERABLE SERVANT OF GOD, SISTER MARY BERNARDE SOUBIROUS, OF THE CONGRE-

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GATION OF SISTERS OF CHARITY AND THE CHRISTIAN INSTITUTION "OF NEVERS". CONCERNING: What is the doubt, and concerning which miracles is the matter in question, in order to determine the effect? Regarding the two healings, which, for the expeditious advancement of the cause of Beatification of the Venerable Servant of God, Sister Mary Bernarde Soubirous, were brought before the examination, the first of which was that concerning the young man, Henry Boisselet, in which, from the beginning, certain difficulties were observed, which arise from two sources; namely, either because not all the circumstances of his healing have been sufficiently ascertained and investigated, or because the notion of "instantaneousness" has not been sufficiently explained, since the meaning of "instantaneousness" must be understood differently for different classes of miracles. Indeed, Henry Boisselet, on the thirteenth day of the month of September, in the year one thousand nine hundred and thirty-three, began to fall ill, and on the following day, a doctor, Doctor Henry Martin, visited him, whom his mother, Infanta Malivert, had summoned to the house, in the absence of Henry's parents; and Henry began treatment. Meanwhile, as is customary...

[*Latin ed. p. 255*]

The Holy Congregation of Rites often finds, through experience, that a disease, sometimes improving, sometimes worsening, progresses until, on the eleventh day of October, noticing something new in the patient, the doctor requested and obtained a consultation with his colleague, Doctor Julius Gasztowtt. Both carefully examined the ailing Henry, and the result of this examination was that they discovered and recognized an infection originating in the intestines, which had spread throughout Henry's body and was affecting his vital functions. Therefore, in order to hinder the progress of this disease, which, if it were possible, they would have wished to stop, they administered remedies that seemed most appropriate, but these produced no effect; indeed, during the same month of October, the situation became so serious that Doctor Gasztowtt, again consulting, and the doctor himself, Doctor Martin, examined him personally and, seeing the severity of the case, were rightly summoned to appear before the judges of the Apostolic See and were bound by the sacred rites. After hearing the testimony of the doctors, which was not without weight at that moment, as is easily apparent, and the testimonies of Henry himself, of the patient before and after his return to his former health, of his parents, of his mother, and of others who had been present with him during his illness, it became clear and evident from all that was recorded in the judicial records that Henry Boisselet had suffered from a disease of such gravity that, in himself and especially in the matter of any natural healing, he had become completely incapable. Therefore, the question arises as to whether the healing occurred through a miracle, and this is the difficulty of which mention was made

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at the beginning, and which was taken from an uncertain and not entirely well-defined source at the time the healing occurred. For, whether the healing was sudden or more gradual, this does not alter the substance or truth of the miracle, as the two doctors judged in agreement, and they were fully supported by three judicial experts appointed by this Holy Congregation. Here are two passages from the aforementioned work, one of which concludes with these words: "We believe that the moral certainty in the judgment of the miracle is governed by the will of the indicator. Therefore, the judge, when, after having heard the testimonies and, according to the nature of the first and second types of miracles, having seen that a miracle has occurred, he pronounces his judgment, can, by his decision, sufficiently prove that the miracle has occurred; for a sudden healing, the time of the healing never suffices; the other requires instantaneousness, but this is not always necessary in a miracle."

[*Latin ed. p. 256*]

256 Acta Apostolicae Sedis - Official Commentary on the third type of process (De Servo Dei Beatif. et Canonizata, lib. I, p. I, cap. 8, n. 15 et 17). It must also be noted that Pope Benedict XIV, in his writings, granted authority and considered the doctrine of the Angelic Doctor concerning the three classes of miracles (Summa Theologica, p. I, quaest. 105, art. 8), which is the common doctrine of the Schools. It was necessary for many elements that were internal to the first healing to be brought to light, so that the true nature of the miracle could be understood. The same is true for the healing of Mary Melania Meyer, the sister. Indeed, as specifically noted in the symptoms, the description of which is found in the records, she suffered from an organic lesion of the stomach, or an ulcer. Furthermore, she was completely cured while present before the tomb of the venerable Handmaid of God, Sister Mary Bernard Soubirous, praying with devotion and asking for the intercession of the same venerable Sister Mary Bernard; therefore, given these circumstances, it is clear that such a healing can only be attributed to a miracle. And both healings were endowed with the same manifest divine power; and in order for this to be demonstrated, the experts called upon by their office, and especially the eminent promoter of the cause, diligently pursued their work. Therefore, the question, which had been raised and repeated in the preparatory and preparatory congregations, was concluded in the general congregation, which was held on the twenty-eighth day of the past month of April, before the Most Holy Pope Pius XI. In this congregation, the Most Reverend Cardinal Antonio Vico, the Relator of the cause, presented the following question for discussion: "Of what miracles do the cases consist, and to what effect do they pertain?" The Most Reverend Cardinals and Fathers Consultors present expressed their own opinions, which the Most Holy Pope listened to with a cheerful spirit; but He deferred opening His mind to a greater measure of heavenly

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counsel and assistance, and when He later decided to reveal it, He designated this day, which is the annual commemoration of the holy Apostles Philip and James. Therefore, after the Divine Eucharistic Sacrifice had been offered, He ordered the Most Reverend Cardinal Antonio Vico, Bishop of Porto and Santa Rufina, Prefect of the Congregation for Sacred Rites, and the Relator of the cause, along with the Reverend Father Angelo Mariani, the General Promoter of the Faith, and myself, the undersigned Secretary, to be summoned to the Vatican Palace, and He solemnly declared: "Regarding the two healings, it is established that the miracle consists of the following: in the case of Henry Boisselet, and in the other, of the complete and instantaneous cure of the sister from a severe and acute form of tuberculosis."

[*Latin ed. p. 257*]

S, The Congregation of Rites of Mary in Melania Meyer, from the Congregation of Divine Providence, due to a stomach ulcer. This Decree was ordered to be published and referred to the Sacred Congregation of Rites on the first of May, in the year 1925. $g A. CARD. VICO, Archbishop of Porto and St. Rufina, Prefect. " Alexander Verde, Secretary. IV VALENTINA CONCERNING THE BEATIFICATION AND CANONIZATION OF THE VENERABLE SERVANT OF GOD, MARY MICHAEL, OF THE MOST HOLY SACRAMENT, FOUNDRESS OF THE CONGREGATION OF HANDMAIDS OF THE MOST HOLY SACRAMENT AND OF CHARITY. REGARDING: Since the solemn approval of the virtues of the aforementioned Venerable Servant of God is pending, and two miracles are being examined, can the process for Beatification proceed? With a swift and opportune course of action, if the desired goal of the Beatification of this most venerable Servant of God, Mary Michael, of the Most Holy Sacrament, should occur, it would be pleasing and would allow us to contemplate for a short time this venerable Handmaid of God, and to recall briefly the things she did and accomplished while among men. To the most excellent matrona, who, holding a prominent position among the citizens, with her ancestral glory, her wealth, her authority, and her honors, rejected the highest condition, and, choosing what is most humble among men, descended with maternal charity to the lowest orders of women, whom the world despises and abandons, and offered them refuge through the establishment of a Sodality, where those in danger may safely find shelter, or those who have fallen may rise again, and, cleansed through penance, be restored to civil and religious communion. Truly a wondrous work of redemption, which, although requiring the efforts of many men, was accomplished by this one matrona, inspired by divine charity, amidst the pressures and contempt of men, and brought to a successful conclusion. ACTA, Vol. XVII,

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[*Latin ed. p. 258*]

Acts of the Apostolic See - Official Bulletin 258 E, in brief words, the venerable Servant of God, Mary Michael of the Most Holy Sacrament, presented herself; and just as the image of her venerable Mary Michael, both in body and soul, was so natural and sincere, so too, that image, however briefly outlined, is vividly portrayed. Those who, with great admiration, were granted the privilege of beholding her, and who, especially when recalling and considering the struggles that this venerable Handmaid of God endured, so that she might achieve that perfect transformation which was of such great importance, reflect upon them, they will recognize and ponder the extent and magnitude of those struggles. As it was easily seen from the heroic virtues which the venerable Servant of God exhibited, both internally and externally, and which she sustained and overcame with such constancy and zeal, so too, her victory was twofold. Firstly, she overcame the natural inclinations which she had from birth, and with a perpetual and acute struggle, she managed to draw them towards the good, so that those same natural inclinations, corrected and improved by diligent study and tireless labor, were wonderfully transformed into the principal qualities of her work or apostolate, and into suitable instruments. Secondly, she overcame all kinds of difficulties and obstacles, and established the most meritorious Congregation of the Handmaids of the Most Holy Sacrament and the Sodality of Charity, Handmaids who, imbued with the spirit of their most loving Mother and Founder, and inheriting her apostolic zeal, diligently observed and continue to observe the duties and offices proper to their vocation and profession. And thirdly, this victory was wonderfully increased and augmented by the manner of her death, in which the venerable Servant of God, Mary Michael of the Most Holy Sacrament, departed this life; for she died as a martyr of charity. Therefore, considering the merits of the venerable Servant of God, Mary Michael of the Most Holy Sacrament, and the subsequent signs or portents from heaven, as evidenced by the two apostolic decrees, which were properly published and promulgated, one concerning her heroic virtues, and the other concerning two miracles, which occurred through the intercession of the aforementioned venerable Mary Michael, and which were required by law, she also has at her disposal, for the formal, as it is called, process for obtaining Beatification. Therefore, in the general assemblies of this sacred Order, which were held on the fifth day of the month of May, before the Most Holy Lord Pope Pius XI, with the proposal of the Most Reverend Cardinal Anthony Vico, the Relator of the cause, the question was raised: Whether, considering the solemn approval of the virtues of the venerable Mary Michael of the Most Holy Sacrament, the process for Beatification may proceed? And two Servants of God, who

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had convened concerning the miracles of the Most Reverend Cardinal.

[*Latin ed. p. 259*]

259 The Fathers of the Holy Congregation of Rites, with a large majority, gave an affirmative response. However, Our Most Holy Lord, considering the matter carefully and indeed with great deliberation, postponed giving His final judgment, and urged all present to offer prayers, so that the Divine Spirit might graciously enlighten Him. Today, on the feast day of Saint Gregory of Nazianzus, Bishop, Confessor, and Doctor of the Church, having devoutly performed sacred rites, He commanded the Most Reverend Cardinal Anthony Vico, Bishop of Porto and Santa Rufina, Prefect of the Sacred Congregation of Rites, and Relator of the cause, to come to the Vatican, together with the Reverend Father Angelo Mariani, General Promoter of the Faith, and Myself, the undersigned Secretary, and in their presence, He rightly decreed: That Maria Michaela Tuto may proceed to the solemn and venerable Beatification before the Most Holy Sacrament. He ordered that this Decree be made public, that it be recorded in the acts of the Sacred Congregation, and that Apostolic Letters, in the form of a Brief concerning the solemnities of the Beatification, be issued, to be celebrated, as soon as it is possible, in the Vatican Basilica, on the seventh of the ides of May in the year 1925.

[Signature] A. CARD. VICO, Bishop of Porto and Santa Rufina, Prefect of the Sacred Congregation of Rites.

[Signature] L. ALEXANDER VERDE, Secretary.

V. GRATIANOPOLITANA, OR PARISIAN. CONCERNING THE BEATIFICATION AND CANONIZATION OF THE VENERABLE SERVANT OF GOD, PETER JULIAN EYMARD, PRIEST, FOUNDER OF THE CONGREGATION OF PRIESTS OF THE MOST HOLY SACRAMENT, AND ALSO OF THE INSTITUTE OF HANDMAIDS OF THE MOST HOLY SACRAMENT.

Regarding the question: And concerning which miracles are relevant in this case, and to what effect? It is stated that Lucinda Cifuentes, of whom mention is made first, did suffer from a disease. Indeed, the witnesses who were examined in the apostolic process concerning her healing, although numerous, do not entirely agree; however, three physicians or surgeons, who diligently attended to the sick woman, Lucinda, and who were heard and examined in the same apostolic investigation, confirm this. And furthermore, what is more important and more outstanding is this:

[*Latin ed. p. 260*]

The Acts of the Apostolic See – Official Commentary: It is clearly and demonstrably shown that three eminent and approved doctors, both in medicine and surgery, each of whom, having previously been restricted by religious vows, were nonetheless entrusted by the Sacred Congregation

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with the task of writing down, for the sake of truth, their opinions. Consequently, it so happens that the unanimous opinions of these witnesses, and, which is the very essence of the matter, of the doctors themselves, who applied all the ministrations of their art to the ailing Lucinda, and of experts, by order and mandate of this Sacred Congregation, acting as official advocates, provide a firm argument, and ought to provide, to a prudent, just, and discerning person, that the unanimous agreement, as the most excellent advocate rightly observed, finds its foundation in the objective truth of the matter. Indeed, it is certain that the disease from which Lucinda suffered was, in fact, cancer in the stomach; this was undoubtedly and certainly demonstrated by the signs; for a tumor, indeed, had taken root in that region of the stomach, which could be felt by the hand and which, when examined by the aforementioned doctors, after further experiments, which they diligently and carefully investigated, they found to have been completely explored and confirmed. Therefore, the practitioners of the healing arts, who, in number three, were entrusted by this Sacred Order with the task of healing her, if they have embraced the opinion of the doctors in the matter of her cure, were also led to this conclusion by the officials, who, having known and considered the case, and after thorough investigation, learned that the judgment they had formed regarding Lucinda's illness, based on medical treatment, was consistent with the objective, or phenomenological, criteria, and that it naturally followed from these. It is certain that Lucinda was afflicted with cancer in the stomach, and that, after the intercession of the Venerable Servant of God, Peter Julian Eymard, she recovered completely and became immune; and in these two cases, which are presented in the records, which contain all that has been stated above and the judicial proceedings, a demonstration of a miracle is appropriately and validly established, containing the necessary elements; for in the one case, she was suffering from an incurable disease, and in the other, the expulsion of that incurable disease clearly demonstrates a miracle. Furthermore, regarding the cessation of the phenomena, which, as necessary effects, stemmed from the organic lesion that afflicted Renata Foucher, the second case is discussed, and the manner in which these morbid phenomena ceased provides further evidence of the supernatural nature of this healing; and the inconveniences that she had experienced for a few days while walking are also healed; such that...

[*Latin ed. p. 261*]

The Holy Congregation of Rites did not grant the requested dispensation, which had been sought for three whole years. And it is permissible to speak truthfully about the danger of relapse, because the cause of the disease has not been completely removed; indeed, this remote cause is intertwined with the constitution of the body, which a person inherited at birth; therefore, the constitution of the body, as it was before, can persist,

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although perfection may be diminished, and the integrity of some extraordinary healing may be lessened.

And just as those involved had approached with eager and confident spirits, and, through the diligent intercession of their Patron Saint, and with the help of God, they were granted a happy and fortunate outcome; indeed, two preparatory meetings preceded the general meeting, which, on the fifth day of this month of May, was held before our Most Holy Pope Pius XI.

In which the Most Reverend Cardinal Antonio Vico, the Relator of the cause, proposed the following question for discussion: "Of what miracles does the case consist, and to what effect do they pertain?" The Most Reverend Cardinals and Consultors present expressed their own opinions, which our Most Holy Pope followed with a joyful spirit; nevertheless, he offered prayers, asking for greater assistance from the heavenly light.

After having made his will known, he designated today, the day on which the annual memory of Saint Gregory of Nazianzus, Bishop, Confessor, and Doctor of the Church, is celebrated; therefore, he ordered the Most Reverend Cardinal Antonio Vico, Bishop of Porto and Santa Rufina, Prefect of the Sacred Congregation of Rites, and the Relator of the cause, together with the Reverend Father Angelo Mariani, General Promoter of the Faith, and myself, the undersigned Secretary, to be summoned to the Vatican, and, in their presence, he solemnly declared: "It is established that the case consists of two miracles: the perfect and instantaneous healing of a girl's left leg, which had been afflicted with cancer; and the perfect healing of another, whose nature was tuberculous, from gonarthritis, either instantaneous or arthritic."

He ordered that this Decree be made public, and that it be reported to the Sacred Congregation of Rites, on the seventh day before the Ides of May, in the year 1925.

A. CARD. VICO, S. B.

MDCCCCXXV.

Ep. Portuensis et S. Rufinae, C. Praefectus.

Alexander Verde, Secretarius.

[*Latin ed. p. 262*]

Acts of the Apostolic See - Official Commentary VI, concerning the Beatification or Declaration of Martyrdom of the Venerable Servants of God, Lawrence Imbert, Bishop of Faith, and his Companions, who were put to death by idolaters in Capsus.

Regarding whether the martyrdom was indeed effected, concerning which the matter is debated, and concerning the causes of the martyrdom,

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and the signs or miracles involved in the case, which are necessary for establishing the martyrdom of each of the Venerable Servants of God, about whom we are now speaking, the following evidence is presented, although it may not possess the full force of testimony that belongs to witnesses, since, for just reasons and causes, it has been necessary to resort to subsidiary or indirect proofs; nevertheless, these subsidiary or indirect proofs, which are employed in the case, are certainly to be considered.

For, in order to support the oral tradition, it would be sufficient to have the testimony of those who have heard, and not only those who are present, but also those who, although not present in person, have been informed by reliable witnesses. And when these testimonies are joined by documents, and these documents, being equal in other respects, provide the prudent and discerning judge with confidence and authority, a subsidiary or indirect proof is established, which, according to the requirements of the cause, is suitable and beneficial for the Venerable Servants of God, whose names are as follows:

I. Lawrence Imbert, Bishop of Capsus.

II. Peter Maubant, priest.

III. James Chastan, priest.

IV. Augustine Ni, catechist.

V. Barbara Kouen.

VI. Agatha Ni.

VII. Damianus Nam, catechist.

VIII. Mary Ni.

IX. Peter Kouen.

X. Agatha Ni.

XI. Magdalena Kim.

XII. Barbara Han.

XIII. Anne Pak.

XIV. Agatha Kim.

XV. Lucy Pak.

XVI. John Baptist Ni.

XVII. Magdalena Ni.

XVIII. Magdalena He.

XIX. Theresa Ni.

XX. Barbara Ni, sister of Magdalena Ni.

XXI. Barbara Ni, niece of the aforementioned Magdalena Ni.

XXII. Martha Kim.

XXIII. Lucy Kim.

XXIV. Anne Kim.

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XXV. Rosa.

[*Latin ed. p. 263*]

263 Holy Congregation of Rites Kim. - XXYI. Mary Ouen. - XXVII. John Pak. - XXVIII. Mary Pak. XXIX. Paul Tyeng. - XXX. Augustine Nyou. - XXXI. Charles Tjyo. XXXII. Sebastian Nam. - XXXIII. Ignatius Kim. - XXXIV. Eulalia Kim. - XXXV. Agatha Tiyen. - XXXVI. Magdalena Pak. - XXXVII. Perpetua Hong. XXXVIII. Columba Kim. - XXXIX. Agnes Kim. - XL. Peter Tchoi. - XLI. Barbara Tjyo. - XLII. Magdalena Han. - XLIII. Agatha Kouen. - XLIV. Agatha Ni. - XLV. Benedicta Hyen. - XLVI. Elisabeth Tyeng. - XLVII. Caecilia Byou. - XLVIII. Barbara Ko. - XLIX. Magdalena Ni. - L. Mary Ni. - LI. Augustine Pak. - LII. Peter Hong. - LIII. Paul Hong - LIV. Magdalena Sou. - LV. John Ni. - LVI. Barbara Tchoi. - LVII. Paul He. - LVIII. Peter Ni. - LIX. Joseph Tjyang. - LX. Protasius Tjyeng. - LXI. Peter Nyou. - LXII. Agatha Tyeng. - LXIII. Barbara Kim. - LXIV. Lucy gibbosa. - LXV. Anne Han. - LXVI. Barbara Kim. - LXVII. Catherine Ni. - LXVIII. Magdalena Tjyo. - LXIX. Francis Tchoi, catechist. - LXX. Andrew - LXXI. Theresia Kim. - LXXII. Stephen Min, in catechism: ?- LXXIII, Anthony Kim. - LXXIV. Andrew Kim, priest. - LXXV. catechist. - LXXVI. Peter Tjyeng. Charles Hyen, Nam, catechist. - LXXVII. Lawrence Han, catechist. - LXXVIII. Joseph Bim. - LXXIX. Theresia Kim. - LXXX. Agatha Ni. - LXXXI. Susanna Ou. - LXXXII. Catherine Tjyeng.

Both, indeed, from the source of both witnesses and documents, mutually assisting, completing, and conspiring amicably from the beginning, it is accomplished and established, and in the daily judgment of the institute, it is the highest sum. Concerning the servants of God who have suffered, extreme punishments, concerning their death, and the torments that some of them have endured and borne, cruel tortures have been inflicted, long and intolerable imprisonment, it is clear that there is no room for doubt; and both from the part of these servants of God, and from the part of the persecutor or tyrant, the cause is revealed and manifest, by virtue of which the passion of each of these venerable servants of God, which is described in the judicial acts, is endowed with all the necessary conditions, by which they fully and rightly earn the name of Christian martyrs, and with dignity and preeminence. Although the actors of this noble cause have, for their part, striven to fulfill what was incumbent upon them, with the excellent example of their Patron, as much as they could, nevertheless, so that the deliberation of the judgment might be more complete and expeditious, by order of our most holy Lord Pope Pius XI, new studies have been completed, and prudent measures have been taken, even after the General Congregation was held, which succeeded the two previous ones, the preparatory and the preparatory, and which took place on the

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eighteenth day of the month of March.

[*Latin ed. p. 264*]

264 Acta Apostolicae Sedis - The official record of this year, before the Most Holy Lord, was convened. The Most Reverend Cardinal Ianuarius Granito Pignatelli di Belmonte, the relator of the cause, presented the following question for discussion: Does the case concerning Agatha, Anne, and Barbara constitute a martyrdom, and are there signs or miracles pertaining to this case and its effects? The Most Reverend Cardinals and Consultors, each in turn, expressed their opinions, which were considered with studious and thoughtful attention. However, the Most Holy Lord decided to postpone His supreme judgment, seeking greater heavenly illumination from the Fathers of light. Although He had decided to make His will manifest later, He chose this day, which is solemnly dedicated in honor of Saint Gregory of Nazianzus, Bishop Confessor and Doctor of the Church; therefore, the Holy Sacrifice was offered with fervor, and the Most Reverend Cardinals Antonio Vico, Bishop of Porto and Santa Rufina, Prefect of the Sacred Congregation of Rites, and Ianuarius Granito Pignatelli di Belmonte, the relator of the cause, together with the Reverend Father Angelo Mariani, General Promoter of the Faith, and myself, the undersigned Secretary, were summoned, and in their presence, He solemnly declared: It is established that the case concerning Agatha, Anne, and Barbara constitutes a martyrdom, and that there are signs and miracles pertaining to this case and its effects; therefore, seventy venerable individuals are to proceed to further investigation; concerning the case of the remaining three venerable handmaids of God, Agatha Tyeng, Anne Han, and Barbara, the investigation is postponed, and they will be assisted by further evidence. This decree was ordered to be published and inserted into the records of the Sacred Congregation of Rites on the seventh day before the Kalends of May in the year 1925.

£8 A. CARD. VICO, Bishop of Porto and Santa Rufina, Prefect of the S. R. C.

L. £8 S. ALEXANDER VERDE, Secretary.

[*Latin ed. p. 265*]

The Holy Congregation of Rites, having considered a doubtful matter concerning the kissing of the hand or ring of the Sacred Bishop, and for the purpose of providing a suitable solution, proposed the following question: "Whether, according to the Ceremonial of Bishops (lib. I, chap. XXIX, no. 5), the Bishop ought, while administering Holy Communion, to offer his hand or ring for a kiss?"

And the same Holy Congregation, after hearing the opinion of a special Commission, judged that the matter should be answered as follows: "The kissing of the hand or ring, in this case, should be left to the prudent judg-

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ment of the Bishop." And thus it was decreed and declared, on the 8th of May, 1925.

[Signed:]

His Eminence, Cardinal Vico, Archbishop of Borgonha and Bishop of Bufinae.

Reverend Father Alexander Verde, Secretary.

[*Latin ed. p. 266*]

266 Acta Apostolicae Sedis - Official Commentary

ACTS OF THE SACRED APOSTOLIC PENITENTIARY TRIBUNAL

CONCERNING INDULGENCES FOR THE DEAD

To the Sacred Apostolic Penitentiary Tribunal, prayers were presented, in which it was requested that for all the faithful, both those residing in Rome and those visiting, who have, in any legitimate manner, gained the Jubilee once in the City, the faculty be granted to acquire, as many times as they shall visit the four Basilicas, an indulgence for the suffrage of the dead; and that this same grace be granted to those visiting from afar, upon their return to their habitual place of residence, as often as they shall have fulfilled four visits to a parish church in a single day, all other prescribed conditions being observed.

Having considered the aforementioned, His Most Holy Eminence, Pope Pius XI, by Divine Providence, received an audience on March 20, 1925, with the undersigned Cardinal Penitentiary Major, and, with paternal benevolence, deigned to grant the grace requested, contrary to whatever may be.

Given in Rome, in the Sacred Apostolic Penitentiary, on March 21, 1925.

Fr. ANDREAS CARD. FRÜHWIRTH, Major Penitentiary.

L. R. B.

S. S. Fagiolo, Secretary of the Sacred Penitentiary.

[*Latin ed. p. 267*]

SACRED ROMAN ROTA 267

EDICTAL CITATION

BITURICEN.

CONCERNING THE NULLITY OF MARRIAGE.

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Since the place of the cause's convening is unknown, we summon the aforementioned (ABERRANT-BONNET) to appear, Raphael Bonnet, either in person or through a legitimately constituted procurator, before the Tribunal or the Sacred Roman Rota (Rome, via della Dataria, 94), on June 15, 1925, at 11 o'clock, to resolve the doubt in question, or to subscribe to it, and to determine the date for the hearing before the Rota.

The question to be determined is: Does the nullity of the marriage exist in this case?

The Ordinaries of the places, the parish priests, the priests, and all the faithful who have knowledge of the place of residence of the aforementioned Mr. Raphael Bonnet, must, insofar as possible, ensure that he is informed of this edictal citation.

I. L. Florczak, Secretary.

© From the Chancery of the Tribunal of the Sacred Roman Rota, May 17, 1925.

Johannes Ladelci, Notary.

Since the place of current residence of Mr. Raphael Bonnet, the defendant in this cause, is unknown, we summon him to appear, either in person or through a legitimately constituted procurator, at the seat of the Tribunal of the Sacred Rota (Rome, via della Dataria, n. 94), on June 15, 1925, at 11 o'clock, to resolve or subscribe to the doubt mentioned below, and to set the date for the cause before the Rota.

Does the nullity of the marriage exist in the present case?

The Ordinaries of the places, the parish priests, the priests, and the faithful who have knowledge of the place of residence of the aforementioned Mr. Raphael Bonnet must, insofar as possible, inform him of this citation.

[*Latin ed. p. 268*]

268 Acta Apostolicae Sedis - Official Commentary of the DIARY OF THE ROMAN CURIA, SACRED CONGREGATION OF RITES. Tuesday, May 5, 1925, in the Apostolic Palace at Vatican City, before the august presence of the Holy Father, the General Congregation of Sacred Rites was held, in which the Most Reverend Lords Cardinals, the Reverend Prelates, and the theological Consultors who comprise it, discussed and gave their vote on the matter concerning the solemn beatification of the Venerable Servant of God, Mary Michela del Ssmo Sacramento, Foundress of the Sisters Adoratrices Ancelle del Ssmo Sacramento and of Charity, and then on two miracles which are asserted to have been wrought by God through the intercession of the Venerable Servant of God, Peter Giuliano Eymard, Priest, Founder of the Congregation of Priests, as well as of the Ancelle del Ssmo Sacramento, which miracles are proposed for the beatification of the same Venerable Servant of God.

Tuesday, May 12, 1925, in the Apostolic Palace at Vatican City, before the

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august presence of the Holy Father, the General Congregation of Sacred Rites was held, in which the Most Reverend Lords Cardinals, the Reverend Prelates, and the Theological Consultors, discussed and gave their vote first on the matter concerning the martyrdom and the cause of the martyrdom, the signs or miracles, of the Servants of God, John de Brébeuf, Gabriel Lalemant, Anthony Daniel, Charles Garnier, Noël Chabanel, Isaac Jogues, René Goupil, and John de la Lande, of the Society of Jesus, who were killed, as it is asserted, out of hatred for the Faith, and then on the matter concerning the solemn beatification of the same Martyrs. Then on the matter concerning the solemn beatification of the Venerable Servant of God, Sister Mary Bernarda Soubirous, of the Congregation of the Sisters of Charity and of the Christian Institution "de Nevers." On the matter concerning the solemn beatification of the Venerable Servants of God, Lawrence Imbert, Bishop of Augusta, and his companions, martyrs, killed by idolaters out of hatred for the Faith, and finally, on the matter concerning the solemn beatification of the Venerable Servant of God, Peter Giuliano Eymard, Priest, Founder of the Congregation of Priests, as well as of the Ancelle del Ssmo Sacramento.

Tuesday, May 19, 1925, in the Apostolic Palace at Vatican City, the Ordinary Congregation of Sacred Rites was held, in which, according to the judgment of the Em.

[*Latin ed. p. 269*]

269 The Diary of the Roman Curia, presented to the Most Eminent Cardinals composing the same, contained the following matters: 1. The introduction of the cause for beatification and canonization of the Servant of God, Mary Domenica Mazzarello, the first Superior of the Institute of the Daughters of Mary Help of Christians. 2. The introduction of the cause for beatification and canonization of the Servant of God, Mary Emilia de Vialar, the Foundress of the Institute of the Sisters of St. Joseph of the Apparition. 3. Concerning the title of Doctor for the universal Church to be attributed to the Blessed Peter Canisius, a professed Priest of the Society of Jesus, who will be inscribed in the catalogue of the Saints. 4. The confirmation of the cult practiced for a long time by the Servant of God, Bogumilo, formerly Bishop of Gnesen, known as Blessed or Saint. 5. Concerning the revision of the writings of the Servant of God, Paulina Maria Jaricot, the Foundress of the Works of the Propagation of the Faith and of the Living Rosary. 6. Concerning the granting and approval of the proper Office with the Mass and the elogium to be inserted in the martyrology in honor of the Blessed Joseph Cafasso, a secular Priest. 7. Finally, concerning the revision of the writings of the Servant of God, Abba Ghebre Michael, a Priest aggregated to the Congregation of the Missionaries of St. Vincent de Paul, who was killed, as it is asserted, out of hatred for the Faith.

SECRETARY OF STATE

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BY APOSTOLIC BREVES

The Holy Father Pius X, may He reign happily, deigned to appoint:

January 13, 1925.

The Most Eminent Cardinal Luigi della Sincero, Protector of the Institute of Charity of the Venerable Magdalene of Canossa.

March 23.

The Most Eminent Cardinal Francesco Bagonesi, Protector of the Sisters of the Immaculate Conception of the Most Holy Mary (Palma of Majorca).

March 24.

The Most Eminent Cardinal Camillo Laurenti, Protector of the Institute of the Religious Franciscan Sisters of Charity (Barcelona).

March 30.

The Most Eminent Cardinal Giovanni Bonzano, Protector of the Tertiary Sisters of the Immaculate Conception (Paris).

[*Latin ed. p. 270*]

Acts of the Apostolic See - Official Commentary

Assistants to the Papal Throne: March 5, April 15, 1925.

Most Reverend Guglielmo Agostino Hickey, Bishop of Providence.

Most Reverend Tito Cucchi, Bishop of Senigallia.

Most Reverend Tommaso Paolo Enrico Lemonnier, Bishop of Bayeux, Lisieux.

May 4.

Most Reverend Tommaso Francesco Hickey, Bishop of Rochester (United States of America).

Apostolic Protonotaries, *ad instar participantium*: October 28, 1924.

Most Reverend Giovanni Francesco Prim, of the archdiocese of New Orleans.

April 20, 1925.

Most Reverend Camillo Panizzardi, Ordinary for the armed forces of Italy.

Most Reverend Augusto Desiderato Quirie, of the diocese of Bayeux.

Domestic Prelates of His Holiness:

April 16, 1925.

Most Reverend Massimiliano Rodríguez, of the diocese of La Paz.

April 18.

Most Reverend Giuseppe Mangan, of the diocese of Winona.

Most Reverend Giovanni H. Peschges, of the same diocese.

April 24.

Most Reverend Giovanni Heicl, of the archdiocese of Olmütz.

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April 29.

Most Reverend Enrico Ludovico Brière, of the diocese of Bayeux.

Most Reverend Ludovico Francesco Le Boucher, of the same diocese.

HONORS

By Apostolic Briefs, the Most Holy Father, Pope Pius XI, of blessed memory, deigned to bestow:

The Grand Cross of the Order of Saint Pius: December 6, 1924.

Upon Mr. Viscount Giuseppe du Parc, of the archdiocese of Malines.

The Grand Cross of the Order of Saint Gregory the Great, civil class: April 18, 1925.

Upon Mr. Count Guglielmo von Spee, of the archdiocese of Cologne.

The Insignia of the Order of Saint Gregory the Great, civil class: April 16, 1925.

Upon Mr. Commissioner Baron Edoardo Kervyn (Belgium).

The Commanderate of the Order of Saint Gregory the Great, civil class: April 23, 1925.

Upon Mr. Baron Enrico de Biderau Beraud, of the diocese of

Upon Mr. Giovanni del Bo, of the archdiocese of Milan.

April 28.

Upon Mr. Professor Doctor Francesco Gomes Teixeira, of the diocese of Oporto.

[*Latin ed. p. 271*]

Diarium Romanae Curiae 271 The Knighthood of the Order of Saint Gregory, October 14, 1922: Civil Class, 1924. To Mr. Hernand Behn (Havana). To Mr. Stefano Giacomo Caire, of the Archdiocese of New Orleans. October 28: To Mr. Carlo Isidoro Denechaud, of the same Archdiocese. To Mr. Francesco Leone Barker, of the same Archdiocese. To Mr. Giovanni Saverio Wegmann, of the same Archdiocese. To Mr. Tommaso G. Bapier, of the same Archdiocese. January 30, 1925: To Mr. Alfredo Tillette de Buigny, of the Diocese of Amiens. To Mr. Maurizio Cosserat, of the same Diocese. March 26: To Mr. Ansgario Winket, a lawyer, of the Diocese of Rottenburg. March 31: To Mr. Giulio Ortutay de Ortuta, of the Diocese of Szatmar. April 25: To Mr. Francesco Boubant, of the Diocese of Gap. To Mr. Antonio Pfeifer, a doctor, (Bavaria). April 29: To Mr. Francesco Dillies, of the Diocese of Lille. To Mr. Edmondo Duhamel, of the same Diocese. May 4: To Mr. Pietro van Vugt, of the Diocese of Harlem. To Mr. Vittorio Schramme, of the Diocese of Gand. The Commanderies of the Order of Saint Sylvester, Pope: 1925. April 24: To Mr. Atanasio Idalgi, of the Archdiocese of Turin. To Mr. Lorenzo Basso, an engineer, of the same Archdiocese. The Knighthood of the Order of Saint Sylvester, Pope: 1925. April 24: To Mr. Filino Turchetti, of the Archdiocese of Perugia. To Mr. Luigi Guglielmino, of the Archdiocese

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of Turin. To Mr. Anacleto Barbieri, of the same Archdiocese. May 1: To Mr. Domenico Caluso, of the same Archdiocese. May 4: To Mr. Ermanno Roppenecker, a doctor, of the Diocese of Spires.

MAGGIORDOMATO DI SUA SANTITÀ, BY ORDER OF HIS HOLINESS. With letters from His Excellency, the Reverend Monsignor, the Most Holy Father, Pope Pius XI, may He reign happily, has deigned to appoint: Secretaries, Supernumerary to His Holiness: March 5, 1925: Monsignor Giovanni G. Code, of the Archdiocese of Chicago. Monsignor Francesco O'Brien, of the same Archdiocese. Monsignor Vincenzo Blahunka, of the same Archdiocese. April 23: Monsignor J. M. J. Van Rooy, of the Diocese of Haarlem.

[*Latin ed. p. 272*]

Acta Apostolicae Sedis - Official Commentary, May 1, 1925. Monsignor Luigi De Piero, of the diocese of Concordia. 5. Monsignor Pietro Contini, of the archdiocese of Perugia. 7. Monsignor Sigismondo Kaczynski, of the archdiocese of Warsaw. Monsignor Giovanni Albrecht, of the same archdiocese. 9. Monsignor Giovanni Krisztik, of the diocese of Gran Varaclin. Monsignor Stefano Mellau, of the same diocese. Monsignor Ladislao Bánáss, of the same diocese. Monsignor Federico Colombo, of the archdiocese of Milan. 14. Monsignor Giovanni Butkovic, of the diocese of Veglia. 19. Monsignor Leopoldo Bianco, of the diocese of Ibagué (Colombia). Monsignor Antonio Missuth, of the diocese of Neosolio. Secret Chamberlains of Sword and Cape, Supernumerary, of His Holiness: April 4, 1925. The Honorable Count Filippo Cavallini, of the archdiocese of Bologna. 30. The Honorable Erdvino Riedemann (Hamburg). May 1. The Honorable Augusto Legrand, of the diocese of Arras. 7. The Honorable Count Elion de la Celle, of the archdiocese of Bourges. 22. The Honorable Carlo del Campo, of the archdiocese of Santiago del Cile. Honorary Chamberlains in Peacock Blue of His Holiness: April 24, 1925. Monsignor Enrico Hilehen, of the archdiocese of Warsaw. Monsignor Felice de Ville, of the same archdiocese. Monsignor Adamo Pyzowski, of the same archdiocese. Monsignor Casimiro Kobrsynski, of the archdiocese of Warsaw. May 1. Monsignor Ludovico Fájth, of the diocese of the Five Churches. Monsignor Antonio Beisz, of the same diocese. Monsignor Ottone Szönyi, of the same diocese. Monsignor Antonio Biberi (Boma). 22. Monsignor Giuseppe Tonello, of the archdiocese of Turin. Honorary Secret Chaplains of His Holiness: April 24, 1925. Monsignor Ludovico Kiss, of the diocese of Sabaria. Monsignor Giuseppe Pintef, of the same archdiocese. NECROLOGY: March 23, 1925. Monsignor Luigi Giovanni Martrou, titular Bishop of Corico. Monsignor Casimiro Ruszkiewicz, titular Archbishop of Nacolea. May 19, 1925. Monsignor Agostino Fischer-Colbrie, Bishop of Cassovia. May 22. Monsignor

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Placido Ferniani, Bishop of RuvoeBitonto.

[*Latin ed. p. 273*]

Year XVII - Vol. XVII, June 2, 1925, No. 8.

ACTA APOSTOLICAE SEDIS. OFFICIAL COMMENTARY.

SOLEMN AGREEMENT BETWEEN THE HOLY SEE AND THE REPUBLIC OF POLAND.

In the name of the Most Holy and Undivided Trinity.

His Holiness Pope Pius XI and the President of the Republic of Poland, Mr. Stanisław Wojciechowski,

Moved by the desire to determine the situation of the Catholic Church in Poland and to establish the rules that will govern, in a dignified and stable manner, ecclesiastical affairs on the territory of the Republic,

Have decided, for this purpose, to conclude a Concordat.

Consequently, His Holiness Pope Pius XI and the President of the Republic of Poland, Mr. Stanisław Wojciechowski, have appointed their respective Plenipotentiaries:

His Holiness:

His Eminence, the Most Reverend Cardinal Pietro Gasparri, His Secretary of State;

The President of the Republic:

His Excellency, Mr. Władysław Skrzynski, Ambassador of the Republic of Poland to the Holy See;

Mr. Professor Stanisław Grabski, Member of the Diet of Poland, former Minister of Religious Affairs and Public Instruction.

The aforementioned Plenipotentiaries, after exchanging their full powers, have agreed upon the following provisions, to which the aforementioned high Contracting Parties now pledge to conform.

ACTA, Vol. XVII, No. 8. – June 2, 1925.

* 19.

[*Latin ed. p. 274*]

Acta Apostolicae Sedis - Commentarium, Official.

ARTICLE I.

The Catholic Church, without distinction of rites, shall enjoy full liberty within the Republic of Poland. The State guarantees to the Church the free exercise of its spiritual power and of its ecclesiastical jurisdiction, as well

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as the free administration and management of its affairs and its property, in accordance with Divine Law and Canon Law.

ARTICLE II.

Bishops, the clergy, and the faithful shall communicate freely and directly with the Holy See. In the exercise of their functions, the Bishops shall communicate freely and directly with their clergy and their faithful, and shall likewise publish their instructions, their ordinances, and their pastoral letters.

ARTICLE III.

In order to maintain friendly relations between the Holy See and the Republic of Poland, an Apostolic Nuncio shall reside in Poland, and an Ambassador of the Republic shall reside at the Holy See. The powers of the Apostolic Nuncio in Poland shall extend over the territory of the Free City of Danzig.

ARTICLE IV.

Civil authorities shall render their support to the execution of ecclesiastical decisions and decrees:

a) in cases of the deposition of a cleric, or the deprivation of an ecclesiastical benefice, after the promulgation of a canonical decree relating to the deposition or deprivation aforesaid, or in cases of the defense of the wearing of the ecclesiastical habit;

b) in cases of the collection of taxes or contributions destined for ecclesiastical purposes and provided for by the laws of the State;

c) in all other cases provided for by the laws in force.

ARTICLE V.

Clerics shall enjoy special legal protection in the exercise of their ministry. Like the officials of the State, they shall benefit from the right of exemption from judicial seizure for a certain portion of their salaries. Clerics who have received orders, religious who have pronounced their vows, students of seminaries, and novices.

[*Latin ed. p. 275*]

Acta Pii PP. XI, 275 times, those who would have been presented to Seminaries and Novitiates before a declaration of war, shall be exempted from military service, except in cases of mass conscription. In these latter cases, ordained priests shall exercise their ministry within the army, without prejudice, however, to the interests of the parishes, while the other

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members of the Clergy shall be assigned to sanitary services. Clergy shall be relieved of civic duties, incompatible with the sacerdotal vocation, such as those of jurors, members of Tribunals, etc.

ARTICLE VI. The immunity of churches, chapels, and cemeteries is assured, without, however, the public safety suffering thereby.

ARTICLE VII. The armies of the Republic of Poland shall enjoy all the exemptions granted to armies by the Holy See, according to the prescriptions of Canon Law. In particular, chaplains shall have, with respect to the military and their families, the rights of a parish priest, and shall exercise the functions of their ministry under the jurisdiction of a Bishop of the Army, who shall have the right to choose them. The Holy See permits that this Clergy, with regard to military service, be subject to the authorities of the Army.

ARTICLE VIII. On Sundays and on the day of the national feast of the Third of May, officiating priests shall recite a liturgical prayer for the prosperity of the Republic of Poland and of its President.

ARTICLE IX. No part of the Republic of Poland shall depend on a Bishop whose seat is located outside the borders of the Polish State. The Catholic Hierarchy in the Republic of Poland shall be constituted as follows:

A) Rite Latin:

I. Province ecclesiastical of Gnesen and Poznan: Archdiocese of Gnesen and Poznan. Dioceses of Chelmno and Wloclawek.

[*Latin ed. p. 276*]

Acta Apostolicae Sedis - Official Commentary I. Province ecclesiastical of Warsaw: Archdiocese of Warsaw. Diocese of Płock. ”of Sandomierz.” ”of Dublin.” ”of Podlachia.” ”of Łódź.” III. Province ecclesiastical of Wilno: Archdiocese of Wilno. Diocese of Łomża. ”of Pinsk.” IV. Province ecclesiastical of Lwów: Archdiocese of Lwów. Diocese of Przemyśl. ”of Luck.” V. Province ecclesiastical of Cracow: Archdiocese of Cracow. Diocese of Tarnów. ”of Kielce.” ”of Częstochowa.” ”of Silesia.” B) - Rite Greco-Ruthenian Province ecclesiastical of Lwów: Archdiocese of Lwów. Diocese of Przemyśl. ”of Stanisławów.” C) - Rite Armenian Archdiocese of Lwów. The Holy See will proceed to no modification of the hierarchy above, or of the circumscription of the provinces and dioceses, save if in accord with the Polish Government, except for the small rectifications of limits required for the good of souls.

[*Latin ed. p. 277*]

ACTS OF POPE PIUS XI

ARTICLE 10. The creation and modification of ecclesiastical benefices, of religious congregations and orders, as well as of their houses and in-

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stitutions, shall depend on the competent ecclesiastical authority, which, whenever said measures would entail expenses for the State Treasury, shall proceed after consultation with the Government. Foreigners shall not be appointed to the office of superiors of religious provinces, unless they have obtained authorization from the Government for this purpose.

ARTICLE 11. The choice of archbishops and bishops belongs to the Holy See. His Holiness will address the President of the Republic before appointing archbishops and diocesan bishops, as well as coadjutors *cum iure successionis*, and the military bishop, in order to ascertain that the President has no political reasons to raise against these appointments.

ARTICLE 12. The aforementioned ordinaries, before assuming their functions, shall take an oath of fidelity before the President of the Republic, according to the following formula: "Before God and upon the Holy Gospels, I swear and I promise, as befits a bishop, fidelity to the Republic of Poland. I swear and I promise to respect in all loyalty and to have my clergy respect the government established by the Constitution. I swear and I promise furthermore that I will not participate in any agreement nor will I attend any council that could harm the Polish State or public order. I will not allow my clergy to participate in such actions. Concerned for the good and the interest of the State, I will strive to ward off any danger of which I am aware that it is threatening it."

ARTICLE 13. 1.° In all public schools, with the exception of higher schools, religious instruction is obligatory. This instruction will... *Nomine scholae superiores significantur in Polonia scholae universitariae: ideo per praesentem articulum providetur ut non solum scholae primariae, sed etiam secundariam, habeant instructionem religiosam (Nota Directionis).* (In Poland, the term "higher schools" signifies universities: therefore, by this article, provision is made that not only primary schools, but also secondary schools, shall have religious instruction (Note of the Directorate).)

[*Latin ed. p. 278*]

278 Acta Apostolicae Sedis - An Official Commentary given to Catholic youth by masters appointed by the school authorities, who shall select exclusively from among those persons authorized by the Ordinaries to teach Religion. The competent ecclesiastical authorities shall oversee the religious instruction, concerning both its content and the morality of the teachers. In no case shall the Ordinary withdraw from a teacher the authorization that he has granted him; the latter shall, therefore, be deprived of the right to teach Religion. The same principles, concerning the selection and revocation of teachers, shall be applied to professors, lecturers, and adjuncts in the faculties of Catholic Theology (Ecclesiastical Sciences) of the State Universities.

2.° In all dioceses, the Catholic Church shall possess ecclesiastical semi-

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naries in accordance with Canon Law, which She shall direct and of which She shall appoint the teachers. Diplomas of studies issued by the major seminaries shall be sufficient to teach Religion in all public schools, except for higher schools.

ARTICLE XIV. The goods belonging to the Church shall not be subjected to any legal act modifying their destination, without the consent of the ecclesiastical authorities, except in the cases provided for by the laws concerning expropriation for the purpose of systematizing transportation routes and rivers, national defense, and similar causes. In any case, the destination of buildings and movable property, consecrated exclusively to divine service, such as churches, objects of worship, etc., may not be altered without the competent ecclesiastical authority having previously deprived them of their sacred character. No construction, modification, or restoration of churches and chapels shall take place except in accordance with the technical and artistic prescriptions of the laws concerning the construction of buildings and the preservation of monuments. In each diocese, a commission shall be formed, appointed by the Bishop, in agreement with the competent Minister, for the preservation in churches and ecclesiastical premises of antiquities, works of art, archival documents, and manuscripts possessing historical or artistic value.

[*Latin ed. p. 279*]

Acta Pii PP. XI ARTICLE 279 XV Ecclesiastics, their property, and the property of ecclesiastical and religious legal entities, are subject to taxation in the same manner as the property and assets of citizens of the Republic and of secular legal entities, with the exception of buildings consecrated to divine service, ecclesiastical seminaries, houses of formation for religious men and women, as well as the residences of religious men and women who have made vows of poverty, and of assets and titles whose revenues are destined for the needs of religious worship and do not contribute to the personal income of the beneficiaries. The residences of Bishops and of the parish clergy, as well as their official premises, shall be treated by the tax authorities in the same manner as the official residences of civil servants and the premises of state institutions. ARTICLE XVI All Polish ecclesiastical and religious legal entities have, according to the rules of common law, the right to acquire, to sell, to possess, and to administer, in accordance with Canon Law, their movable and immovable property, as well as the right to appear before any court or authority of the State for the defense of their civil rights. Ecclesiastical and religious legal entities are recognized as Polish insofar as the purposes for which they were established concern ecclesiastical or religious affairs of Poland, and insofar as the persons authorized to represent them and to administer their property reside within the territory of the Republic of Poland. Ecclesiastical and religious legal entities which do not meet the above conditions shall enjoy the civil

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rights granted by the Republic to foreigners. ARTICLE XVII Ecclesiastical and religious legal entities have the right to establish, to possess, and to administer, according to Canon Law and in accordance with the laws of the State, cemeteries intended for the burial of Catholics. ARTICLE XVIII Ecclesiastics and the faithful of all rites, who are outside their own diocese, shall be subject to the local Ordinary according to the rules of Canon Law.

[*Latin ed. p. 280*]

Acta Apostolicae Sedis - Official Commentary 280

ARTICLE XIX. The Republic guarantees the right of the competent authorities to assign ecclesiastical functions, offices, and benefices, according to the prescriptions of Canon Law. The following rules shall be applied in the assignment of parish benefices: In the territories of the Republic of Poland, the following may not obtain parish benefices, unless they have received the consent of the Polish Government: 1°. Foreigners who are not naturalized, as well as those whose theological education was not received in theological institutions in Poland or in pontifical institutions; 2°. Those whose activity is contrary to the security of the State. Before proceeding with the appointments to these benefices, the ecclesiastical authority shall inquire with the competent Minister of the Republic to ensure that none of the reasons mentioned above in points 1° and 2° would oppose the appointment. In no case shall the aforementioned Minister present, within a period of 30 days, any such objections against the person whose appointment is being considered; the ecclesiastical authority shall then proceed with the appointment.

ARTICLE XX. In the event that the authorities of the Republic should raise objections against an ecclesiastic regarding his activity as being contrary to the security of the State, the competent Minister shall present said objections to the Ordinary, who, in agreement with said Minister, shall take the appropriate measures within three months. In the event of a disagreement between the Ordinary and the Minister, the Holy See shall entrust the resolution of the matter to two ecclesiastics of its choice, who, in agreement with two delegates of the President of the Republic, shall make a definitive decision.

ARTICLE XXI. The right of patronage, whether of the State or of private individuals, remains in effect until a new agreement. The presentation of a worthy ecclesiastic to a vacant position shall be made by the patron within a period of 30 days from a list of three names proposed by the Ordinary. If, within 30 days, the presentation has not been made, the provision of the benefice shall become free. In the case of a parish benefice, the Ordinary, before proceeding with the appointment, shall consult the competent Min-

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ister in accordance with Article XIX.

[*Latin ed. p. 281*]

§ 281. Acta Pii PP. XI, ARTICLE XXII. Si clerici vel religiosi accusati sunt apud Tribunalia laica de criminis praedictis a legibus penalibus Republicae, ea Tribunalia statim Ordinarium competentem de singulis causis huius generis informabunt, et, si oportet, actum accusationis et sententiam judicialem cum considerationibus suis transmittebunt. Ordinarius, seu delegatus eius, post finitam proceduram judicialem, habebunt ius cognoscendi res gestas pertinentes. In casu arrestationis vel incarcerationis personarum supra dictarum, auctoritates civiles agant cum reverentia debita ad statum et ordinem eorum. Clerici et religiosi detenebuntur et poenas reclusionis patiuntur in locis separatis ab locis destinatis laicis, nisi si a Ordinario competenti privati fuerint dignitatis ecclesiasticae. Quicumque condemnati fuerint sententia ad detentionem, eam patiuntur in conventu aut alio loco religioso, in locis ad id destinatis.

ARTICLE XXIII. Nulla mutatio in lingua adhibita in diocesibus Ritus Latini pro sermonibus, orationibus addititiis et lectionibus, praeter eas scientiarum sacrarum in Seminariis, fiet, nisi speciali licentia data a Congregatione Episcoporum Ritus Latini.

ARTICLE XXIV. 1. Res Publica Poloniae agnoscit iura possessionis personarum juridicarum ecclesiasticarum et religiosarum ad omnia bona movea et immoenia, capitalia, redditus et alia iura, quae hae personae juridicae nunc possedunt in terris civitatis Polonicae. 2. Res Publica Poloniae consentit ut iura possessionis supra dicta, in casibus ubi adhuc non scripta sunt in registris hypothecaris nomine personarum juridicarum quae ea possedunt (Episcopatus, Capitula, Congregationes, Ordines religiosi, Seminaria, beneficia parochiales, alia beneficia, etc.), ibi inscribantur, et hoc per declarationem Ordinarii competentis, certifactam a potestate civili competenti.

[*Latin ed. p. 282*]

282 Acta Apostolicae Sedis - Commentarium Officiale \ 3. Questio de rebus quae Ecclesia a ReuÃ, Austria et Prussia privata est, et quae nunc in possessione civitatis Polonicae sunt, per pactum posteriorem solvetur. Usque ad illam diem, civitas Polonica Ecclesiae annuas dotationes promittit, quae valore reali non inferiori sunt dotationibus quae gubernia Russica, Austriaca et Prussica Ecclesiae tribuebant in terris quae nunc ad Rem Publicam Poloniam pertinent. Dotationes praedictae computabuntur et distribuuntur sicut indicatur in Appendice A. Quoad ipsos res, mensae episcopales, seminaria et beneficia parochiales, quae aut nullam terram possedunt, aut terram in quantitate insufficienti possedunt, earum propriam possessionem obtinebunt, in quantum fieri poterit, usque ad concurrendum cum 180 hectares per mensam episcopalem et 180 hectares per sem-

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inarium, et, secundum qualitatem soli, ab 15 ad 30 hectares per beneficium parochiale. Summa totalis dotationum in pecunia, quae in Appendice A determinatae sunt, pro dicœcesibus, in quibus haec distributio terrarum fiet, de 50 zlotys annenter per singulum hectarem quae supra dictae sunt attribui, minuetur. 1. Destinatio rerum quae Rem Publica Polonica ab antiquis civitatibus coaequalis exigeret, ut successor iuribus quae ad illas civitates pertinuerunt in relatione sua legitima cum personis iuridicis ecclesiasticis et religiosis Poloniae, et quae vel emolumenta sunt quae hae civitates concesserunt personis iuridicis ecclesiasticis et religiosis, vel administrationem rerum mobilium et capitalium destinatarum ad Ecclesiam, servabitur. 5. Ad meliorem condicionem oeconomicam et socialem incolarum rusticorum, et ad pacem Christianam nationis magis promovendam, Sancta Sedes consentit ut Rem Publica Polonica ab mensis episcopalis, seminariis, beneficiis capitulorum, beneficiis parochialibus, et etiam ab ipsis beneficiis, quae terram possedunt, quantitates terrarum arabilium emeret, quae superant pro quaelibet harum entitatum, secundum qualitatem soli, ab 15 ad 30 hectares per parochiam et beneficium simplex, 180 hectares per capitulum, 180 hectares per mensam episcopalem et 180 hectares per seminarium. In dicœcesibus, in quibus seminaria terram arabilem distinctam ab illa Episcopatus non possedunt, eis concedetur, super terris quae Episcopatus possedit, 180 hectares liberas emptionis, praeter 180 hectares quae reservatae sunt pro mensa episcopali.

[*Latin ed. p. 283*]

283 Acta Pontificum Pontificum XI 6. Praedictae personae iuridicae ecclesiasticae habebunt ius, super bonis suis, terras quas, in quantitatibus supra dictis, in proprietate sua manere volent, eligendi. 7. Pretium emptionis terrarum supra dictarum solvetur post regulas quae ad emptionem bonorum propriis dominis pertinentium applicabuntur, et manebit ad dispositionem Ecclesiae. 8. Sedes Sancta etiam concedit ut terrae arabilis quae ad domus Congregationum et Ordinis religiosorum, et ad suas institutiones pietatis, pertinere videntur, consideratae singulae separatim ut unitates agrariae distinctae, a Re publica emantur, prout regulis quae ad emptionem bonorum personarum iuridicarum laicorum applicabuntur, cum iure ut singulae dictarum domorum, et singulae eorum institutiones pietatis, salvere possint saltem 180 hectares terrarum arabilium. 9. Personae iuridicae ecclesiasticae et religiosae habebunt ius, aequales personis iuridicis laicis, terras arabilis quae eis pertinent, directe fragmentari. ARTICULUS XXV Omnes leges, ordinationes, vel decreta, quae in contradictionem cum stipulationibus articuli praecedentis fuerint, ab hoc die, cum praesens Concordatus in vi introductus fuerit, abrogentur. ARTICULUS XXVI Sedes Sancta, intra triennium postquam praesens Concordatus in vi introductus fuerit, et cum Gubernio conveniens, provincias ecclesiasticas et dioceses enumeratas in Articulo IX constituet et definiet. Termini provinciarum ecclesiasticarum

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et diocesium conformabuntur terminis Regni Poloniae. Bona ecclesiastica quae in Polonia sita sunt, sed personis iuridicis ecclesiasticis et religiosis pertinere videntur quae sedem extra fines Regni Poloniae habent, et vice versa, erunt obiectum conventionis specialis.

[*Latin ed. p. 284*]

Acta Apostolicae Sedis - Commentarium Officiale ARTICLE XXVII. The present Concordat shall come into effect two months after the exchange of the acts of its ratification. Rome, the tenth day of February, one thousand nine hundred and twenty-five. PIERRE Card. GASPARRI LADISLAS SKRZYNSKI STANISLAS GRABSKI.

[*Latin ed. p. 285*]

285 Acta Pii PP. XI ANNEX, A. Les dotations attribuées à l'Église Catholique par l'État polonais, conformément à l'Article XXIV du présent Concordat, seront calculées comme suit :

I. Dotation du Clergé: Dotations mensuelles pour les fonctionnaires, selon le coefficient courant pour l'État.

1.° Cardinaux : 2.500 points, en plus 800 zlotys pour l'entretien des aumôniers, des équipages, etc.

2.° Archevêques : 2.000 points, en plus 600 zlotys pour l'entretien des aumôniers, des équipages, etc.

3.° Évêques diocésains : 1.700 points, en plus 600 zlotys pour l'entretien des aumôniers, des équipages, etc.

4.° Évêques auxiliaires : 1.250 points.

5.° Membres des Chapitres : 600 points.

6.° Curés : 270 points.

7.° Recteurs des églises filiales, vicaires et fonctionnaires des Consistoires : 200 points.

8. Religieux des Congrégations recevant des dotations de l'État : 125 points.

9.° Professeurs des Séminaires : 600 points.

10.° Élèves des Séminaires : 125 points.

11. 0 Auditeur du Tribunal de la Sainte Rote (Traitement égal à celui des professeurs ordinaires des Universités).

12.° Secrétaire de l'Auditeur : 600 points.

13.° Enseignants des Instituts Théologiques, ayant les droits de professeurs de gymnase (Traitement égal à celui des enseignants des écoles secondaires).

[*Latin ed. p. 286*]

286 II. Acta Apostolicae Sedis - Commentarium Officiale – Dotation annuelle pour les pensions de retraite: 383,413 zlotys, 1.° Pensions de retraite

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du Clergé: 254,117 zlotys. 2.° Pensions de retraite pour veuves et orphelins du Clergé gréco-catholique: 129,296 zlotys. III. – Dotation annuelle pour l'entretien des chœurs des cathédrales et pour les employés subalternes des églises: 63,298 zlotys. IV. – Frais annuels d'Administration ecclésiastique: 750,940 zlotys. 1.° Visites pastorales des Évêques: 340,000 zlotys. 2.° Consistoires épiscopaux: 66,000 zlotys. 3.° Tenue des registres paroissiaux: 197,940 zlotys. 4.° Frais de poste: 147,000 zlotys. V. – Subvention annuelle pour les Institutions ecclésiastiques: 20,900 zlotys. VI. – Fonds annuel de construction: 1,016,000 zlotys. VII. – Autres dépenses annuelles: 45,500 zlotys. Les dotations ci-dessus seront attribuées par le Ministre des Finances à chaque diocèse séparément, en sommes globales, établies d'après des budgets spécifiés, présentés par les Ordinaires compétents. Pour la répartition parmi les diocèses de la somme des dotations assurées aux curés par l'État, il sera tenu compte du revenu des terres possédées par les bénéfices paroissiaux. En cas de besoin et si la situation financière de l'État le permet, les dotations susdites seront augmentées suffisamment pour assurer une existence matérielle convenable aux curés et autres membres du Clergé, et cela sur la base d'un accord spécial ayant pour objet les *iura stolae*. La répartition des dotations énumérées ci-dessus sera confiée dans chaque diocèse à l'Ordinaire, lequel, après entrée en vigueur du présent Concordat, prêtera le serment de fidélité prévu dans l'article XII.

PIERRE Card. GASPARRI

LADISLAS SKRZYNSKI

STANISLAS GRABSKI

[*Latin ed. p. 287*]

287 Acta Pii PP. XI, die Martis, secundum diem Iunii, anno millesimo nono centesimo vigesimo quinto, congregati sunt in Palatio, Dom Laurent Laurienti, Archiepiscopo et membro Consilii Ministrorum Sacrosancti Sedis: ab ipsius Excellentiae, Nuntio Apostolico; ab parte Poloniae: Excellentissimus Vladyslaw Grabski, Praeses Consilii Ministrorum; Excellentissimus Alexander Skrzynski, Minister Reipublicae; Excellentissimus Stanislaw Grabski, Minister Cultuum et Instructionis Publicis, ad effectum mutuandi instrumenta ratificationis Sanctitatis PII XI et Excellentissimi Stanislai Wojciechowskiego, Praesidis Republicae Poloniae, concernentia Concordatum inter Sacram Sedem et Poloniam, die decimo Februarii, anno millesimo nono centesimo vigesimo quinto conclusum. Postquam instrumenta ratificationis supra dicta, quae in forma legitima et integra visa sunt, mutuata sunt, praesentis Acta subscripserunt et sigillis muniverunt. Factum est in Varsavia, in duplici exemplari, die secundo Iunii, anno millesimo nono centesimo vigesimo quinto. Pro Sacra Sede: L. E. S.

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Laurent Laurienti, Archiepiscopo Ephisi, Nuntio Apostolico. Pro Polonia: L. E. S. A. Skrzynski.

[*Latin ed. p. 289*]

Year XVII - No. XVII, July 1, 1925, No. 9

ACTA APOSOLICAE SEDIS

OFFICIAL COMMENTARY

ACTS OF POPE PIUS XI

APOSTOLIC CONSTITUTION CONCERNING THE ERECTION OF THE ECCLESIASTICAL PROVINCE OF SANCTI CHRISTOPHORI DE HABANA

PIUS SERVUS

TO THE BISHOP OF SANCTI CHRISTOPHORI DE HABANA, FOR THE PERPETUAL COMMEMORATION OF THE SAID EVENT.

Among the principal concerns of the Apostolic See, and constantly present, is this: that, in order that the spiritual welfare and proper administration of souls in the dioceses may be more easily promoted, ecclesiastical divisions may be suitably modified, as new circumstances of time and place seem to require and suggest.

Since it appeared from many arguments that it would greatly contribute to the progress of the Catholic cause, if the dioceses of Sancti Christophori de Habana, Pinetensis ad Flumen, and Matanzensa were separated from the jurisdiction of the Archbishop of Sancti Iacobi de Cuba, and a new ecclesiastical province were erected, consisting of these three dioceses; and if the episcopal see of Sancti Christophori de Habana were raised to the rank and dignity of a Metropolitan Church, and since also suppliant petitions were presented by the Chapter of Sancti Christophori de Habana, together with the favorable opinion of the present Delegate of the Holy See, We, after deliberation with Our most reverend Brothers, the Cardinals of the Holy Congregation of Cardinals, having heard the prayers offered, with the fullness of Our Apostolic authority, approve and decree as follows:

Therefore, with the consent of all those whose interests are involved, or who are presumed to have an interest, We hereby separate the diocese of Sancti Christophori de Habana from the jurisdiction of the Archbishop of Sancti Iacobi de Cuba, and We raise it to the rank and dignity of a Metropolitan Church, with all the rights, privileges, and prerogatives which other Metropolitan Churches enjoy and possess. The Prelate for the time being,

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the Archbishop, shall...

[*Latin ed. p. 290*]

290 The Acts of the Apostolic See are adorned with an official commentary, together with the faculty of bearing the Cross and the Pallium, as are other Archbishops, after this has been requested, examined, and granted by the Apostolic See in the Sacred Consistory. Furthermore, the Chapter of this cathedral church is immediately raised to the metropolitan rank and honor by Apostolic authority, together with all rights, privileges, preeminence, and honors, with which other metropolitan Chapters are endowed in those regions. Also, the dioceses of Pineto and Flumen, and Matanzas, together with their people and clergy, are likewise taken under the jurisdiction of the same Archbishop of Saint James in Cuba, and are constituted as suffragan dioceses of the metropolitan Church of Saint Christopher in Havana; therefore, for the time being, they will be subject to the metropolitan jurisdiction of the Archbishop of Saint Christopher in Havana. As for the constitution of a Major Seminary, for the entire Republic, about which action has already been taken and will again be undertaken, we intend to change nothing, although with these present letters, we divide the Cuban island into ecclesiastical provinces, distinct and separate from each other. These things, which have been decreed by Us with Apostolic authority, it is permitted to no human being, at any time, to infringe or to oppose, or in any way to contradict. If anyone, may God prevent it, should presume to attempt this, let him know that he will become subject to the penalties prescribed by the sacred canons against those who obstruct the exercise of ecclesiastical jurisdiction. For the execution of all these matters, we entrust this to our venerable brother Peter Benedetti, titular Archbishop of Tyre, Apostolic Delegate in the islands of Cuba and Puerto Rico, granting him the necessary and appropriate faculties, and also delegating to another man of ecclesiastical dignity, for the purpose of what is being done, the power to pronounce a definitive judgment on any difficulty or opposition that may arise, with the obligation of sending an authentic copy of the completed execution to the Sacred Congregation of the Consistory within six months, counted from the date of these present letters. Given at Rome, at Saint Peter's, in the year of Our Lord one thousand nine hundred and twenty-fifth, on the sixth day of January, in the third year of Our Pontificate.

O. CARD. rB C. CARD. DELAI, Bishop of Sabina, Secretary of the Sacred Consistory. CAGIANO, S. B. E., Chancellor. Raphael Virili, Alfonsus Carinci, *Loco Tenens*. Beg- in Cane. Ap., vol, XXX, n. 52. Apostolic Protonotary. Apostolic Protonotary.

[*Latin ed. p. 291*]

In the twenty-ninth year of the pontificate of Pope Pius XI, these APOSTOLIC LETTERS establish an Apostolic Delegation for Indochina, to en-

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sure the remembrance of this matter.

From the office of the supreme apostolate, divinely entrusted to Us, We diligently deliberate, in order that matters pertaining to the sacred ministry may be better managed, especially in regions far removed from this center of the Catholic world. With this aim in mind, desiring to promote the mission in the Indochina region, We have discussed the matter with the Most Reverend and Eminent Cardinals, Prefects of the Congregation for the Propagation of the Faith, and We deemed it necessary to undertake a recent Apostolic visitation in those parts, so that the particular spiritual needs of the missions might be ascertained, and to which it would be necessary to provide assistance.

Therefore, having learned of the needs from that very visitation, and in order that counsel might be continuously given to these difficult missions, and that the Christian name might take deeper root in those distant lands, and having considered all the relevant matters with the Most Reverend and Eminent Cardinals, Prefects of the Congregation for the Propagation of the Faith, We have deemed it opportune to establish: Wherefore, We have decided, with Our own motion and with certain Apostolic knowledge and mature deliberation, and by the fullness of Our Apostolic authority, to establish and constitute, for the greater glory of God and for the salvation of Christian peoples, an Apostolic Delegation in the aforementioned regions; and We give the name of Apostolic Delegation of Indochina to this new Delegation, which We hereby establish; and We command that the same be distinguished by the episcopal character of a Delegate.

These things We wish, decreeing these present Letters to be firm, valid, and efficacious, and to exist and remain forever, and to produce and obtain their full and complete effects, and to be of full force and effect for all to whom they pertain, now and in the future; and that they should be duly judged and defined as valid and not to be declared null and void from this time forward, if anything should, in any way, knowingly or unknowingly, be attempted against them, by any authority whatsoever. Notwithstanding the Apostolic constitutions and ordinances, and all other contrary things whatsoever.

Given at Rome, near Saint Peter, under the seal, in the month of May, in the twenty-fourth year of Our pontificate.

P. CARD. GASPARRI, Secretary of State.

[*Latin ed. p. 292*]

292 Acta Apostolicae Sedis - Official Commentary. VENERABLE GOD'S SERVANT, HANDMAIDEN MICHAELA OF THE MOST HOLY SACRAMENT, DEVOTED TO CHARITY, BLESSED, AND DECEASED. PIUS PP. XI. For the perpetual memory of this matter. – Flowers have appeared in our land, flowers of beauty and virtue, with which new crowns have been

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adorned, which have perpetually redeemed the Church of Christ; for just as the flower, Michaela of the Most Holy Sacrament, having rejected the vanities and riches of the world, has diffused the sweet fragrance of her life, full of chastity, humility, patience, and charity; just as a flower of the field, which by its seed quickly increases the surrounding earth with numerous flowers, so too she has left us, to the Church, all her beautiful and virtuous qualities. In the year 1709, on the first of January, in the city of Madrid, Maria Michaela Desmaisières was born to noble parents, who later named her Michaela of the Most Holy Sacrament. In her childhood, she shone with gentleness of character, purity of manners, piety of spirit, and, even before she was a young girl, she approached the Eucharist and daily attended the sacred Synaxis. She abhorred vanity, was averse to worldly pleasures, and showed great modesty in her dress and demeanor; and, after the death of her most beloved mother, she embarked on a more perfect life under the guidance of another virtuous woman, named Ignatia Ricde Gande, and she bound herself with a vow of chastity. When, on a certain day in the year 1845, while visiting the Hospital of St. John of God in Madrid with her companion, Ignatia, she learned of the most grievous condition of the women living there, the Venerable God's Servant, who had already exercised herself in works of charity from a young age, and who was especially concerned for the virtue of young girls, decided to establish a suitable house in which girls in danger or lost souls could be received and turned away from the company of vice. In the same year, she therefore established the first such institution, a branch of the Congregation of the Crusade, in a house, which later, in the year 1849, she also established in another house, and finally, in a permanent location on Atocha Street in the city of Madrid. She named the first college, or rather, hospice, after the Sorrowful Virgin, and dedicated it to the memory of the seven sorrows of the Blessed Mary, and there were seven noble women, among whom was the God's Servant. But the beginnings of the work were burdened by every kind of difficulty; even so, –

[*Latin ed. p. 293*]

293 The acts of Pope Pius XI record that, whether it was providing sustenance and other necessities of life to others, or supporting the poor in the hospice, Saint Michaela offered all her possessions; or whether it was the case that her companions abandoned her, after she had almost completely relinquished all worldly goods. Because of this lack of companions, the Venerable Servant of God could not progress in her work, nor could it be firmly established, unless it was entrusted to a regular congregation of women. First, to the Sisters of Loreto, a French congregation, and then to a group of women from the new congregation, which she herself founded, she entrusted this task. For, after enduring many hardships for the sake of these Loreto Sisters, she took over the administration of her work, hav-

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ing been forced by circumstances to dismiss those same Sisters; and then, having relinquished the worldly clothes which she still wore, she put on the habit of a religious, and chose the first members to found the Congregation, whom she immediately began to form for the regular life. The purpose of this new Congregation, which the Servant of God carefully conceived, was both to ensure that she would not lack companions who would assist her in managing and serving in her hospice, and also to prevent the pious work and the labors undertaken for its growth from falling into ruin after her death. From its very beginning, the goal was the sanctification of the nuns through perpetual adoration of the Blessed Sacrament, for the glory of God and for the salvation of souls, especially through the conversion of lost young women and the protection of those in danger. The new association, under the title of General Mother Superior of the Congregation of the Servants of the Most Holy Sacrament, was elected on January 7, 1859, and the vows of simplicity were called "of Charity." The Venerable Servant of God retained the name of Sister of the Most Holy Sacrament, which she had already held for almost ten years, since she wished to associate the congregation with the Christian instruction society. This Holy See previously approved the new institute for a period of five years, and then, in 1866, the Congregation of the Servants of the Most Holy Sacrament and of Charity. But, in order that the Founder might complete her work, what grave difficulties were raised! But, by the grace of God, the Venerable Servant of God possessed virtues that were not unequal. The Venerable Sister of the Most Holy Sacrament shone with the most profound faith, and she placed all her hope in God, even for those things that did not directly lead to eternal blessedness, but only to particular goods of this present life. Therefore, she was a woman who persevered in difficult and adverse circumstances, so that nothing could disturb the tranquility of her mind; but she sought only the divine glory in all things, directing all her words, desires, and thoughts to God; and, as she loved Jesus Christ, hidden under the veils of the Eucharist, she constantly drew strength from the Eucharistic Mystery, recovering her strength when she was exhausted. Indeed, her devotion to the Most Holy Eucharist...

[*Latin ed. p. 294*]

294 Acta Apostolicae Sedis - Commentarium Officiale. She herself named the devotion to the Sacrament of the Altar with great fervor, and she called her companions adorers and handmaids of the Sacrament; moreover, she wished that an emblem be carried in a display case against the breast; and finally, she fostered the Eucharistic devotion among them until her death with all diligence and zeal. In the founding and governing of the Institute, she displayed singular prudence and vigilance; yet, she was always a mother to her sisters, and, when the occasion arose, she showed herself full of humility. She used nothing but the common [clothing], and

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she was accustomed to take only as much food as was barely sufficient to sustain life; and, although born of a noble and wealthy family, she loved poverty so much that she made herself poor, in order to better assist the poor. And indeed, she helped the poor and needy of every kind with great care; but, since she labored throughout her entire life in caring for the good of her neighbor, she always placed the spiritual benefit above all else. And truly, she clearly demonstrated her zealous concern for the salvation of souls in the founding of hospices and in the establishment of her Congregation of Handmaids, through which countless women, rescued from the mire of vice, were restored not only to civil life, but especially to God. It is not surprising that the Venerable Servant of God's Institute, after many years, crossed the boundaries of the city of Matritensis, and was spread to other provinces of Spain, so that more colleges, whether in Caesaraugustana, or in Valentina, or in Barcinonensi, or in Burgensi, or in other cities, were founded in honor of the Most Holy Sacrament by the pious women. The most holy and zealous life of the Servant of God ended in the month of August, in the year 1865, at the age of fifty, in the house of the Handmaids in Valentina, where she had gone to care for her sisters who were afflicted with an Asian disease. The Venerable Servant of God had not once, but several times, rendered her loving service to the sick afflicted with cholera, in the year 1834, and in the years 1854 and 1855, at considerable risk to her own life; but nothing, neither the pleas of her sisters in Christ, nor the differences in their lives, could deter her from this same purpose of visiting and caring for the sick. But two days after she arrived in Valentina, she herself was so violently struck by the Asian disease that, after twelve hours, the Foundress of the Handmaids of the Most Holy Sacrament and of Charity, having received all the sacraments of the Church, exchanged her earthly life for eternal life. Because of the danger of the pestilential contagion, her body, enclosed in a wooden box, was immediately taken to the cemetery and buried in a secret place; but, solemnly, with the accompaniment of numerous citizens of all orders, it was transferred to the house of the Congregation, twenty-six years after her death, and placed in a marble sarcophagus; which, from that time, has been visited by the faithful, in the manner of pilgrims, who come to venerate the sanctity of the life of the Venerable Servant of God.

[*Latin ed. p. 295*]

295 The acts of Pope Pius XI, renowned for his piety and extraordinary virtues, which were made even more vivid by the supernatural gifts he possessed, caused great excitement. Therefore, it is not surprising that the Venerable Servant of God, Mary Michaela, of the Most Holy Sacrament, whose cause for beatification was introduced by Our Predecessor, Pope Leo XII, was examined by the Sacred Congregation of Rites; and that, after overcoming some initial difficulties, the process progressed so rapidly that even

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the virtues of the Venerable Servant were questioned; but, as we ourselves solemnly approved and declared in the year 1920, on the third of June, that she was endowed with heroic virtues and adorned with them. After considering the question of two miracles, which were attributed to the intercession of the Venerable Mary Michaela of the Most Holy Sacrament, and after two Congregations, namely the preparatory and the general Congregation, which was held before Us on the twentieth of April of this year, after all matters had been thoroughly investigated, We ourselves, on the first of May of the past year, solemnly declared that the proposed miracles were established, and that it was therefore possible to proceed further in the case. Since, according to the laws of the Holy Church, nothing remained to be done except to consult the Cardinals Prefects of the Sacred Congregation of Rites, and other consultors, to determine whether it was safe to proceed with the solemn beatification of the Venerable Servant of God, in a general meeting held before Us on the fifth of May of the past year, both the Most Reverend Cardinals and the Prelates and Consultors present unanimously responded that it was possible to proceed. We, for our part, did not hesitate to open our minds to all, so that, with fervent prayers, we might invoke heavenly assistance. And indeed, on that day, which is the feast of Saint Gregory Nazianzenus, Bishop, Confessor, and Doctor of the Church, after a most solemn Eucharistic Sacrifice, in the presence of our venerable brother, Anthony, Most Reverend Cardinal Vico, Bishop of Porto and Santa Rufina, Prefect of the Sacred Congregation of Rites, and the promoter of the cause, and our beloved sons, Alexander Verde, of the Congregation of Rites, and Angelo Mariani, General Promoter of the Faith, We solemnly decreed that it was possible to proceed with the solemn beatification of the Venerable Servant of God, Mary Michaela of the Most Holy Sacrament. Therefore, moved by the prayers of many Bishops of Spain, and also of the Sisters of the Most Holy Sacrament and the Congregation of Charity, which she herself founded and which flourishes in many places, by Our apostolic authority, We grant that the same Venerable Mary Michaela of the Most Holy Sacrament may henceforth be called Blessed, and that her body and relics may be exposed to public veneration, although not in the solemn celebrations of the Holy Mass; and We also permit that images of her be venerated.

[*Latin ed. p. 296*]

296 Acta Apostolicae Sedis - Official Commentary thereof. The Relics of the Saint are adorned with rays. Furthermore, by Our authority, We grant that the Office concerning the Most Holy Virgin be recited annually, together with the proper Lessons, approved by Us, and that the proper Mass, also approved by Us, be celebrated, observing the rubrics, but only in the dioceses of Matritensi and Valentia, as well as in the churches and public institutions of the Congregation of the Servants of the Most Holy

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Sacrament and of Charity. Finally, We grant that the solemnity of the beatification of the Venerable Handmaid of God, Mary Michael of the Most Holy Sacrament, be observed, with due reverence, in the aforementioned dioceses, as well as in the churches or public institutions of the aforementioned Congregation, within a year, after the solemnities have been duly performed in the Holy Patriarchal Basilica Vaticana. - Notwithstanding any constitutions and ordinances Apostolic, as well as any decrees not yet promulgated, and all other contrary things whatsoever. We decree that these present Letters, even those printed, shall have the same full faith in all discussions, even judicial ones, as would be given to the signification of Our will, as shown in these Letters. Given at Rome, at Saint Peter's, under the Fisherman's ring, on the seventh day of the month of June, in the year 1925, in the fourth year of Our Pontificate. P. CARD. GASPARRI, Secretary of State. III VENERABLE HANDMAID OF GOD, MARY BERNARDA SOUBIROUS, OF THE SISTERS OF CHARITY AND OF THE CHRISTIAN INSTITUTION OF NIVERNES, IS DECLARED BLESSED. PIUS PP. XI For the perpetual memory of this event. — O God, You who confound the mighty, who, even now, choose the simple and the weak of the world, who willed that a young girl of Galliae should be chosen, and who, herself poor, chose a shepherdess of Galliae, who would bring forth salvation for the entire world, it is truly a wondrous thing. And indeed, among the most important religious events that have stirred the Catholic world, there are undoubtedly miracles, which, in the nineteenth century, moved it greatly, and which, without a doubt, occurred around the year one thousand eight hundred and fifty-eighth, in the region of Lapurda, and which made the name of the Handmaid of God, Bernard of Soubirous, famous. In the town of Tarbiensis diocese, this Handmaid of God was born on the seventh day of the month of January, in the year 1844. Her parents were Franciscus Soubirous and Aloisia Carterot, who were indeed poor and uneducated, but were commended by their devotion to religion and their good morals.

[*Latin ed. p. 297*]

The acts of Pope Pius XI record that 297 infants were named Mary during the Lustral celebrations. Due to the poverty of her family, the girl, Mary Bernarda, was entrusted to a nurse, suffering from a delicate constitution, and lacking sufficient nourishment to sustain her life, she was a servant of God. Devoted to the care of the flock, and with little knowledge of letters, she barely learned the rudiments of religion, the Lord's Prayer, and the angelic salutation, so that, while watching the sheep graze in the fields, she would refresh her soul with the constant recitation of the Rosary. But this innocent, obedient, humble, and modest girl, worthy of being called the Immaculate Virgin, was visited. When she had reached the age of four years and eleven months, on the tenth day of February in the year 1856, which was four years after the dogmatic definition of the Immaculate Con-

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ception of the Virgin, while the servant of God was gathering wood near the cave of Massabielle, the Virgin appeared to her, appearing in the guise of a noble matron, dressed in white robes and holding a Rosary in her hand. On this first day of the apparitions (which numbered fifteen in total), the matron kindly taught the girl how to make the sign of the cross properly and encouraged her to recite the Rosary. On the second day, when the girl, fearing a diabolical trick, poured lustral water on the Virgin, she gently smiled, as if to reassure her, and kindly forbade her to do so. On the third day, for fifteen days, the Virgin invited the girl to the cave, and, speaking to her frequently, she urged her to pray for sinners, to kiss the ground, and to do penance. Furthermore, she commanded her to inform the priests that a chapel should be built in that place and that the place should be solemnly purified with lustral water. She also ordered her to drink from the spring, which was hidden beneath the sand but was about to burst forth, and to wash herself with that water. Finally, on the feast of the Annunciation of the Virgin Mary, which was the last day of the apparitions, the girl, urgently asking the Virgin to reveal her name, to whom she had so often been comforted by her appearance and her words, the Virgin, with her hands raised to heaven and her eyes turned towards the sky, replied: "I am the Immaculate Conception." Soon, the earth opened up and water flowed forth. First, the inhabitants of the surrounding area, having heard of the apparitions, flocked to the cave. Some of the sick, having drunk the water, regained their health. Soon, a large crowd of people gathered at the cave and the spring; and the fame of the miracles spread throughout all of France, Spain, Italy, and the entire Catholic world. However, despite these wonderful apparitions and the large crowds of people who came to see the girl, the humble servant of God suffered greatly, especially from the civil authorities, who sought to suppress the mission divinely entrusted to her. But, after being received in the Episcopal Curia of Tarbes, and after having answered the questions put to her candidly and bravely, the Servant of God removed any suspicion of illusion or fraud from herself.

[*Latin ed. p. 298*]

298 Acta Apostolicae Sedis - The official record wonderfully demonstrates and confirms the truth of the visions concerning the mission. In order to satisfy the curiosity of the people, the parish priest, with prudent counsel, arranged for the young woman to be received into an asylum, which the religious sisters of Nevers, called "of Charity and Christian Instruction," had opened, and there, among the students, she learned to write; and, completely devoted to exercises of piety, charity, and Christian service, on the morning of June 12th of that same year, 1637, she approached the Holy Mass with singular joy. Meanwhile, having been afflicted by a serious illness and declared by the doctors to be near death, after having received a few drops of water from a miraculous fountain,

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she was unexpectedly delivered from the brink of death, although she never fully regained her health; until the very end of her mortal life, the Handmaid of God labored with firm faith, despite her poor health. But desiring to lead a hidden life, unknown to the world, the humble Bernardine earnestly requested to be admitted among the religious sisters of Nevers; but, due to her illness, she remained for several more years in the inhospitable place of Lourdes, where she lived as a religious, and, attending to the sick, she exhibited singular examples of Christian charity; until, by the authority of the Bishop of Nevers, all difficulties being overcome, on July 18th of the year 1866, she made her perpetual vows as a Servant of God. Having therefore left behind the beloved place of Massabielle and the equally beloved hospice of Lourdes, in order to obey the divine call, she went to the city of Nevers, in order to begin her novitiate among the Sisters of Charity and Christian Instruction. From the very day of her admission, at the command of the Prelate and in the presence of the Sisters, she recounted all the apparitions that had delighted her, simply and clearly, referring especially to that in which the Virgin Mary revealed her name; then, hearing the Prelate himself, she no longer spoke of the apparitions, except in obedience. Having put on the religious habit, she lived her novitiate piously, under the name of Sister Mary Bernard, observing the regular discipline and obedience with the utmost care, and serving as a model for all other Christian virtues. She bravely subdued her lively nature, and always showed herself cheerful and affable to her companions; she bore with singular patience the rebukes, annoyances, and the long period of humiliation. Sometimes attending to the infirm, and at other times devoted to the sanctuary, she always diligently performed the duties entrusted to her, even though she was infirm. She was a strict guardian of silence, and she shone with innocence, modesty, and a blameless life, and she kept the white garment she had received at her baptism immaculate until her death. Desiring a hidden life, she had nothing old, so that she might be far from the eyes of men. Although she had attained great fame, I say, the name of Bernardine is so closely linked to the glorious history of the sanctuary of Lourdes that nothing could ever diminish her fame; nevertheless, she always preserved her humility and remained free from vanity.

[*Latin ed. p. 299*]

299 The Acts of Pope Pius XI record that, despite the constant influx of visitors and the clamor that accompanied it, which arose solely from obedience, he diligently sought to avoid such attention. Thus, through the exercise of all heroic virtues, he reached the year 1829, when, to his great comfort, he celebrated the perpetual vows; in the following year, tormented by other afflictions and pains, so that he might become even purer, on the fifteenth day of April, having been duly prepared with the Sacraments of

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the Church, and invoking the help of the most holy Virgin Mary, he passed away peacefully at the age of fifty-five, and was united in marriage to the celestial Lamb, who is among the M [martyrs]. The fame of the miracles, by which he had already shone during his life, increased greatly after his blessed death, with heavenly signs added, by which the omnipotent God seemed to confirm the sanctity of his handmaid. As soon as the news of his death was spread, the entire city of Nivernais was stirred; all citizens of every order proclaimed the deceased virgin to be a saint; a funeral procession, with a triumphant air, was held, and the pall, which remained flexible, preserved its natural color without any change whatsoever; for the first time, large crowds of the faithful began to gather, offering sacred relics and coins. The remarkable miracles and the frequent gatherings of the people made the tomb of the Handmaid of God, located in the chapel of Saint Joseph, within the monastery of Nivernais, very famous. Therefore, a cause was initiated before the Congregation of Sacred Rites to determine whether the heavenly honors should be bestowed upon Bernardine Soubirous, and, after obtaining the necessary approvals from the competent authority, Pope Pius X, our Predecessor, may he rest in peace, signed a decree on the tenth day of August of the year 1905, establishing the Commission for the Introduction of the Cause. After the proceedings were completed with Apostolic authority, We solemnly declared by a decree issued on the nineteenth of the Kalends of April of the year 1923 that the virtues of the Handmaid of God had reached the heroic level. Then, the miracles were considered, which were attributed to God through the intercession of the Handmaid of God; and We declared by a decree issued on the Kalends of May of the following year that these two miracles were established with the highest authority of Ours. Therefore, since the heroic nature of the virtues and the two miracles had been proven, it remained to be discussed, in order to complete the legitimate course of the proceedings, whether the Cardinals and Consultors of the Sacred Rites should be consulted, in order to determine whether they considered it possible to proceed with the solemn Beatification of the Handmaid of God. This was presented to us by our venerable brother Anthony, Cardinal Vico, Bishop of Porto and S. Rufina, Prefect of the Congregation of Sacred Rites and Relator of the Cause, in general assemblies held before Us in the Vatican, on the tenth day of the past month of January; and all the Most Reverend Cardinals, as well as the three Consultors present, unanimously responded affirmatively. But at that very moment, We hesitated to open Our mind, until the Father...

[*Latin ed. p. 300*]

300 Acta Apostolicae Sedis - Official Commentary. That we might obtain the help of heavenly wisdom, and having made these supplications, on this day of the month, during the Holy Eucharist, in the presence of our venerable brother, Antonio Vico, Bishop of Oporto, and Prefect of the Sacred

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Congregation [Rufinae], and Relator of the Cause, together with the esteemed sons, Alessandro, Secretary of the same Sacred Congregation, and Angelo Mariani, General Promoter of the Faith, we solemnly decreed that the Servant of God, Mary Bernarda Soubirous, a religious professed in the Congregation of the Sisters of Charity of Nevers, might be declared blessed. Nevertheless, although her body and relics are not to be exposed in solemn processions, we grant that they be presented for the public veneration of the faithful, and that images of her be adorned with rays. Furthermore, by the same authority, we grant that the Office be recited and Mass be celebrated for her, according to the rubrics of the Roman Missal and Breviary. We also grant that the recitation of this Office and the celebration of Mass be permitted in the diocese of Nevers, where she piously died, and in the dioceses of Tarbes and Lourdes, where the Servant of God was illuminated by heavenly apparitions, as well as in all temples and houses, wherever located, which belong to the Congregation of the Sisters of Nevers, and also in places where the Sisters of the aforementioned Congregation carry out their duties, by all the faithful, both secular and regular, who are obliged to recite the canonical hours; and with regard to Masses, by priests in the churches in which the feast of the aforementioned Blessed is celebrated. Finally, we grant that the solemnities of the beatification of the aforementioned Handmaid of God be celebrated in the aforementioned dioceses and in the time or chapels which we have named, on the day designated by the Ordinary, within one year, after the same solemnities have been celebrated in the Patriarchal Basilica of St. Peter's. - Notwithstanding the constitutions and ordinances of the Apostolic See concerning the non-cult, and all other contrary provisions whatsoever. We wish that copies of these letters, even printed ones, be held to be of the same force and validity as the originals, provided that they are signed by the hand of the Secretary of the Sacred Congregation and sealed with the seal of the Prefect, and that the same faith be given to them in judicial matters, and in discussions, as would be given to these letters, which express Our will. Given at Rome, at St. Peter's, under the Fisherman's ring, on the fourteenth day of the month of June, in the fourth year of Our pontificate. P. CARD. GASPARRI, Secretary of State.

[*Latin ed. p. 301*]

301 Acts of Pope Pius XI, Title IV, concerning Privileges Granted to the Church of the Minor Basilica of the Parish of Saints Gervasius and Protasius, in the City of Rapallo, Diocese of Chiavari. PIUS XI, for the perpetual memory of the matter. — In the city of Rapallo, there exists a parish dedicated to Saints Gervasius and Protasius, whose church has recently been rebuilt in place of the older building dedicated to the same Saints, which, although possessing historical significance, was crumbling with age and was entirely unsuitable for the needs of the clergy and the people. The Chapter and Canons of the aforementioned church, which in ancient times

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was archpriestal and collegiate, Our Predecessor, Pope Pius XI, with his letters dated the 20th of May in the year 1822, as a testimony and sign of his benevolence and gratitude towards the clergy and the people of Rapallo, adorned it with a magnificent silk cope, and Our Predecessor himself, received with applause and congratulations by the clergy and the people, had resided in that city for a few days in the year 1815. Furthermore, it cannot be overlooked that within the boundaries of the same parish there exists the celebrated Shrine of the Virgin Mary, known as Monte Allegro, to which devout Christians from distant regions flock in large numbers and as pilgrims, to implore the help of the Mother of God. Therefore, since the Archpriest and Canons of the aforementioned illustrious church of Saints Gervasius and Protasius, which, now renovated from its foundations, shines with its ample size, artistic decorations, paintings, and skillfully crafted altars, have petitioned Us with earnest prayers, and with the consent of all orders of citizens and inhabitants of the city, in order to promote the growth of Christian piety and to enhance the dignity of the ancient parish, We have decided to elevate the new church to the dignity of a Minor Basilica; and We have considered it Our desire to grant this with a generous will; and We do so with all the more pleasure, as the Most Reverend Bishop Amadeus of Chiavari has also shown Us; and the same new sacred building was erected, not only by the current Archpriest, but also by his predecessor, who now presides over the Episcopal See of Interamna and Narnia, having undertaken its construction. Therefore, after having consulted with the Most Eminent and Reverend Cardinals of the Sacred Congregation of Rites, by Our Apostolic authority, and by the tenor of these present letters, We hereby permanently elevate the aforementioned archpriestal and collegiate church of Saints Gervasius and Protasius, located in the city of Rapallo, within the boundaries of the Diocese of Chiavari, to the title and dignity of a Minor Basilica, and We grant to it all.

[*Latin ed. p. 302*]

302 Acta Apostolicae Sedis - Official Commentary: We grant, bestow, and attribute all rights, privileges, and prerogatives that rightfully belong to churches adorned with this title, as described in the decrees of the Congregation of Sacred Rites. We declare that these present letters shall always be firm, valid, and effective, and shall produce and obtain their full and complete effects, and that those who, in any way, attempt to alter or contravene them, whether knowingly or unknowingly, shall be considered to be acting against the fullest suffrage of the church of the Holy Gervasius and Protasus of Rapallo; and that all judgments and definitions made from now on shall be considered valid and effective, if anything should happen to the contrary, by anyone, with any authority. Notwithstanding any contrary provisions. "Given in Rome, at Saint Peter's, under the seal of the Fisherman, on the fifteenth day of the month of June, in the

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year 1925, in the fourth year of Our Pontificate. P. CARD. GASPARRI, Prefect of the Secretariat of State. VENERABLE SERVANTS OF GOD LALEMANT, CHABANEL, PRESBYTERS; COADJUTORS, ALL JOHN ANTHONY AND DANIEL, BRÉBEUF, ISAAC JOGUES, CHARLES GARNIER, NATALIS RENATUS GOUPIL AND MEMBERS OF THE SOCIETY OF JESUS, JOHN OF THE BLESSED LAND, ARE DECLARED. PIUS PP. XI For the perpetual memory of this event: From the very beginning, until our time, the Church of Christ has been adorned with the precious purple of martyrs' blood; for, since the blood of martyrs is the seed of Christians, many of those who, following in the footsteps of the Apostles of Christ, have striven to illuminate nations and even barbarian peoples with the light of the Gospel, have received the palm of martyrdom, thus irrigating the Faith with their blood, so that more abundant harvests might be gathered. Indeed, it happened in the middle of the fifteenth century in regions which are now the Canadian provinces and the states of the United States of North America; there, the bravest champions of Christ fell, who, all born in France, and worthy members of the Society of Jesus, were sent to those regions, which were then called "New France," by their superiors – and, although at a different time and place – after long and arduous labors for the cause of the Faith, they were cruelly slain. Those through whom such a multitude of heroes was formed, such as Isaac Jogues and John de Brébeuf, are rightly considered leaders and masters. The first of these, the Servant of God Isaac Jogues, born in Orleans, seventeen years of age, was especially devoted to sacred missions among the infidels, and in his year...

[*Latin ed. p. 303*]

303 Acts of Pope Pius XI, 1624. He gave the name "Society of Jesus." After completing a two-year novitiate in Rouen, he studied philosophy in Paris, and was ordained a priest. He then went to New France in 1636. He lived among the Hurons for six years, diligently instructing them in the truths of Christianity; but in 1642, when a war was raging between the Iroquois and the Hurons, he was called to Quebec. With René Goupil and others, he returned to the Hurons, but fell into the hands of Iroquois barbarians, who, according to their custom, killed René and captured Isaac and others, especially those who were considered teachers of the Christian religion. They repeatedly tore out their fingernails with clubs, beat them, and burned their fingers with hot coals, and they crushed their teeth. Isaac, whose right thumb was cut off, was suspended between two poles with ropes; finally, both were subjected to the most cruel slavery, where these servants of God suffered from cold and other harsh conditions. René Goupil, after making the salutary sign of the Cross on the forehead of a boy with his finger, was, at the command of a barbarian from the Iroquois, struck with an axe for his hatred of the Holy Cross, and, uttering the lamentable name

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of Jesus, became the first martyr in New France, dying on September 27, 1642. Born in Angers, this servant of God "was thirty-five years old, remarkable for his simplicity, his innocence, and his patience in adversity, and he had God constantly present in all things, and was most subject to His most holy will through love." Thus testified the servant of God, Isaac Jogues, who, before being solely bound by a promise called "donation," had dedicated himself to the service of the Fathers, and who, a few days before his death, had pronounced the religious vows of the Society. He had Isaac Jogues as his companion in his journey and servitude, and, after his death, venerated him as a martyr. For after a year of sad captivity, some Batavians, who lived in the neighboring region that is now the State of New York, moved by mercy, offered Isaac their help to escape from slavery; and, with God's help, he returned to his homeland, where he was received as a martyr, at the end of 1643; but, scarcely a year later, he went to Marienpol, or Mount Royal, in the Canadian region, and returned to the Iroquois, his former executioners, for the purpose of negotiating peace. This, however, was successfully accomplished, and in 1646, he wished to return to those same barbarian peoples to preach the Gospel; but those same superstitious Iroquois, fearing that the preaching of the Faith would bring harm to them, first treacherously attacked their apostle, and finally, on October 16th of that year, he was killed, his head being cut off; before this, however, his arm and back were torn from his still living body.

[*Latin ed. p. 304*]

304 Acta Apostolicae Sedis - Commentarium Officiale. Certain barbarians devoured some of them. These men were the most devoted and timid servants of God, but, through constant study, prayer, and self-denial, they had so strengthened their minds that they were always ready to undertake the most difficult tasks at the command of their superiors, and they gave remarkable examples of Christian fortitude in enduring dangers and torments. Among these, John de La Lande was the most devoted. He was born in Dieppe in the archdiocese of Rouen, and had vowed himself perpetually to the mission of New France. When he could have consulted his own safety, he preferred to follow the fate of his superior, and, in a similar manner, for the same cause, he was killed the following day. Almost two years after this notable death, he received the palm of martyrdom, along with the first group of heroes from the Society of Jesus, led by the Venerable Servant of God, John de Brébeuf, who received the crown of eternal glory. This was Anthony Daniel, born in Dieppe in 1605, who had entered the Society of Jesus twenty years earlier. Having already been initiated into the priesthood, in 1641, he offered himself for the missions to Canada; and, as one of the prestige companions of John de Brébeuf, he assisted him in the mission of Saint Joseph. Later, in the city of Quebec, he founded a seminary to instruct the indigenous youth, and then, returning to the Hurons, he diligently

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worked to found and promote several missions. While still wearing his priestly vestments, he was killed by the Iroquois, who murdered him and his congregation after he had barely finished Mass, exhorting them to constancy. This occurred when, in 1648, they made an incursion, captured the village of Saint Joseph, and burned it. A few months later, in another incursion into the Huron villages of Saint Ignatius and Saint Aloysius, the same Iroquois cruelly tortured and killed John de Brébeuf along with Gabriel Lalemant. The first of these Servants of God, Condé, was born on March 25, 1609, in the diocese of Bayeux, of a noble family, and entered the Society of Jesus in 1617, and in Rouen, where he later taught letters, he completed his studies and made his vows to God. After being ordained to the priesthood, he devoted his labor and efforts to the Canadian mission among the Hurons from the end of 1625, until civil unrest forced him to return to France in 1629; but, four years later, he returned to the beloved Hurons, and worked so diligently and fruitfully in the sacred ministry among them that he earned the merit of being the first apostle of that people. He lived a most virtuous life, and on March 16, 1649, he endured for many hours, with extraordinary fortitude, unspeakable torments, as the Iroquois beat him with clubs, and, after having placed burning keys in his flesh, tore him apart; they tore off his lips, tongue, nostrils, the skin of his head, and his hair; and then, as if mocking the Christian baptism, they sprinkled his head and body with boiling water. Finally, with the blood of this martyr inspiring them—

[*Latin ed. p. 305*]

305 The acts of Pope Pius XI show that, as the barbarians could no longer endure the constancy of the servants of God, one of them, in a manner that tore the heart out, as if a wild beast devoured, while the others drank his blood. On the following day, also, the companion of John de Brébeuf, Gabriel Lalemant, of Paris, to whom the Iroquois had inflicted many torments and other cruelties, completed his martyrdom; he, born in the year 1626, and having joined the Society of Jesus, spent almost three years in a laborious life in the mission of New France, and met a glorious death. In the same year, 1649, at the close of the year, two other soldiers of Christ attained the palm of martyrdom; one of these, named Charles Garnier, born in Paris in the year 1628, and having entered the Society of Jesus as a novice, having already received the beginnings of the priesthood, departed for Canada in the year 1636, and in that land, among the Hurons, he shone with sacred ministry, apostolic labors, and virtues, until death; for his genuine spirit and virginal innocence were dear to all. When the Iroquois, having invaded the village of Tournus, wounded him with a leaden bullet while he was consoling the soul of a dying man, he was finally struck down with an axe on the tenth of December, and thus exchanged this mortal life for immortality. On the following day, the other of the two martyrs, pursued by the Iroquois,

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while traveling in the forest, having been alone with a Huron apostate, was murdered by that defector from the faith, who hated the religion, and was thrown into the nearby river. His name was Natalis Chabanel, who was born in the diocese of Limoges, and was attached to the Province of the Society of Jesus of Toulouse, and in the year 1643, already adorned with the priestly character, at the age of thirty, had come to the region of Canada. Having vowed to God to endure all difficulties in the performance of his duties, ardently desiring martyrdom, he promised to remain until death in the Huron mission; and his death for the sake of the Christian faith was long delayed, and was only later discovered, according to the confession of the very one who struck him down. Of these eight heroes, the remains of almost all were either burned by the barbarians, or were lost in some other way through the course of time; but to the places where their blood was shed, the native peoples flock, and there they erect chapels dedicated to the memory of these men, both to God and the Martyrs, venerating them as true martyrs of Christ, even to this day. This has been felt and openly professed by many historians, even non-Catholics, and those endowed with considerable authority. Therefore, having considered these and other things, We ourselves, on the third day of Pentecost, that is, on the second day of June last past, solemnly decreed that the martyrdom and the cause of the martyrdom of these servants of God are to be declared. This judgment of Ours was prepared in accordance with the first proceedings of the Ordinary, which began in the year ACTA, Vol. XVII, H. 9 - 1 - 7 - 9 2 5. MDOLII from the Archbishop 21;

[*Latin ed. p. 306*]

Acts of the Apostolic See - Official Commentary 306. The process, begun in Rouen at the beginning of the twentieth century, was completed in the Quebec archdiocese and in other places; to which was added the decree concerning the introduction of this Cause, which Our Blessed Predecessor, Pope Benedict XV, signed with his own hand on the ninth day of August in the year 1916. After the Apostolic processes were completed, following two meetings of the Sacred Congregation of Rites, one preparatory and one pre-preparatory, on the twelfth day of this month, the General Congregation, convened before Us in the Vatican buildings, unanimously affirmed that the aforementioned Servants of God were martyrs and that their cause of martyrdom was established. Therefore, it was determined to grant a dispensation concerning the signs or miracles. Wherefore, We decreed that the Cardinals and Consultors of the Sacred Congregation be asked whether, with the approval of the martyrdom and the cause of martyrdom, and also the dispensation concerning the signs or miracles, it could be safely proceeded with to the solemn Beatification of these Servants of God. In the aforementioned General Congregation, held before Us on the tenth day of May last past, the Most Reverend Cardinals, as well as the Prelates

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and Consultors present, responded that it could be safely proceeded with. Nevertheless, We, in the meantime, kept our intention open, so that, with fervent prayers, We might seek heavenly assistance. And after We had done so, on the second day of this month, during the most solemn Eucharistic Sacrifice, in the presence of our venerable brother, Anthony, Most Reverend Cardinal Vico, Bishop of Portuense and Santa Rufina, Prefect of the Sacred Congregation of Rites, and the Relator of the cause, and our beloved sons, Alexander Verde, of the same Sacred Congregation, and the General Promoter of the Faith, and the secretaries, We solemnly decreed that it could be safely proceeded with to the solemn Beatification of the Venerable Servants of God, John de Brébeuf, Isaac Jogues, Gabriel Lalemant, Anthony Daniel, Charles Garnier, Natalis Chabanel, Renatus Goupil, and John de LaLande, all of the Society of Jesus. Wherefore, moved by the prayers of many, especially of the Canadian diocese and the ecclesiastical province of New York, and of the entire Society of Jesus, We, by Our Apostolic authority, grant that the first martyrs of North America, the Venerable Servants of God, John de Brébeuf, Isaac Jogues, Gabriel Lalemant, Anthony Daniel, Charles Garnier, Natalis Chabanel, priests, Renatus Goupil and John de LaLande, laymen, all of the Society of Jesus, be henceforth called Blessed, and that their veneration and their relics, if presented, may be publicly offered in solemn supplications of the faithful; and We also permit that the images of these Servants of God be adorned with rays. Furthermore, by the same Our authority, We grant that the Office of the Common of Many Martyrs, with the proper readings approved by Us, be recited for them each year, and that a Mass be likewise celebrated for them.

[*Latin ed. p. 307*]

307 The Acts of Pope Pius XI are to be celebrated with the same ceremonies, observing the rubrics, in the dioceses of the entire Canadian territory and the ecclesiastical province of Neo-Eboracensis, as well as in all temples and pious houses, wherever they may be located on earth, which belong to the Society of Jesus, by all the faithful, both secular and regular, who are obliged to recite the canonical hours, and, with regard to Masses, by all priests who attend the temples in which the feast of these Saints is celebrated. Finally, We decree that the solemnities of the Beatification of these Venerable Servants of God be celebrated, observing the proper rites, in the aforementioned dioceses, on a day designated by the Ordinary, and also in the churches or public chapels of the aforementioned Society of Jesus, within one year from the same solemnities being duly performed in the Sacred Patriarchal Basilica of the Vatican. Notwithstanding any constitutions and Apostolic ordinances, nor any decrees or regulations issued on the matter, nor any other contrary provisions whatsoever. We wish that these present Letters, even printed copies, be held to have the same validity in all discussions, even judicial ones, as the originals, provided that they are

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signed by the Secretary of the Sacred Congregation and sealed with the seal of the Cardinal Prefect. Given at Rome, near Saint Peter's, under the Fisherman's Ring, on the twenty-first day of the month of June, in the year 1925, in the fourth year of Our Pontificate. P. Card. GASPARRI, Secretary of State. LETTER TO THE MOST REVEREND FATHER CARDINAL D. RAPHAEL, MERRY DEL VAL, HOLDING THE TITLE OF SAINT PRAXEDIS, SECRETARY OF THE SUPREME SACRED CONGREGATION OF THE HOLY OFFICE, PRESBYTER OF THE PATRIARCHAL VATICAN BASILICA, WHO WILL COMPLETE HIS TWENTY-FIFTH YEAR IN THE PRIESTHOOD. Beloved Son, greetings and the Apostolic Blessing.

Since you are about to complete your twenty-fifth year from the beginning of your priesthood, We urge you to remember and give thanks with a grateful heart for the benefit of God, who has granted you the fullness of the priesthood and, in the prime of your youth, has allowed you to enjoy the strength of good health for so long. Therefore, We encourage you, and because We desire it, to share in the joy of this occasion by offering congratulations and blessings. We have learned that Our Predecessor, the immortal Pope Leo XIII, was himself a most faithful servant.

[*Latin ed. p. 308*]

308 Acta Apostolicae Sedis – Whether you have diligently performed the duties assigned to you, or whether it has happened that you were present in the very chambers [of the Pope], or whether, by extraordinary mission, bearing his name and authority, you have fulfilled some task, or whether you have diligently labored for a long time in the instruction and guidance of the students of the Noble Ecclesiastical Academy. In all these duties, you have shown such industry and diligence, and such a prudent use of affairs, that Pope Pius X, scarcely having arrived at the Chair of Peter, recognizing you among the Cardinal Fathers, entrusted you with the handling of important affairs of the Church. The praises of this Pontiff – besides the fact that his sanctity grows daily in the esteem of the people – will be judged by history, the teacher and witness of truth, and will especially extol and commend that outstanding zeal with which he strenuously defended the integrity of the faith, the ingenuity of the truth, and the spirit against the adversaries of the Church, and with which he offered every kind of benefit to Christian society; nevertheless, it is not to be doubted that you have devoted your industrious efforts to this same Pontiff, and therefore the Divine Founder of the Church will certainly place you in his praise. Moreover, this very great love is approved by us, when we see that, while the Supreme Congregation for the Doctrine of the Faith is concerned with its affairs and the safety of the faithful, you also maintain the dignity and honor of the Basilica of the Vatican and the office of Archpriest. Therefore, with confidence, look back upon this past five-year period; and may the grace which you received through the laying on of hands, on the day you

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were ordained a Bishop, be increased and multiplied by the benevolence of God, so that you may more fully reflect the sanctity of the Episcopal Order, to which you have now ascended for twenty-five years, and that you may daily spread your wings more abundantly. Meanwhile, take advantage of this opportunity for joy and rejoicing, which has happily befallen you, and receive our paternal congratulations. May whatever blessings this happy occasion and the birthdays of you and your devoted students bring, be fulfilled and increased by this apostolic blessing, which, as a witness to the heavenly Conciliator of gifts and of our special charity towards you, we impart to you, our beloved son, in the Lord. Given in Rome, at Saint Peter's, on the twentieth day of the month of April, in the year 1925, in the fourth year of Our Pontificate. PIUS PP. XI.

[*Latin ed. p. 309*]

Most Holy Father Pius, by divine Providence, Pope XI, by the decrees of the Sacred Consistorial Congregation, has provided pastors for the following churches, namely:

May 13, 1925.

To the titular bishopric of Campling, Reverend Father Joseph de Mill-Hill, Prefect of the Piarist Society, appointed Apostolic Vicar of Nili Superior.

To the titular bishopric of Phesseita, Reverend Father David O'Leary, of the Institute of the Oblates of the Immaculate Virgin Mary, appointed Apostolic Vicar of Transvallia.

May 15.

To the cathedral church of Blois, the Reverend George Audollent, General Vicar of the archdiocese of Paris.

To the cathedral church of Le Puy, the Reverend Norbert Bousseau, General Vicar of the diocese of Le Mans.

To the cathedral church of Ruthenia, the Reverend Charles Ohalliol, Archpriest of the metropolitan church of Toulouse.

May 25.

To the titular bishopric of Laranda, the Reverend Vladislaum Szczesniak, appointed Auxiliary to the Most Reverend Alexander, Servant of God, Cardinal Kakowski, Archbishop of Warsaw.

May 28.

To the titular archbishopric of Phasita, the Reverend Constantine Aiuti, appointed Apostolic Delegate to Indochina.

May 29.

To the cathedral church of Portland, the Reverend Father John Gregory Murray, hitherto titular bishop of Elavium.

June 1.

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To the titular bishopric of Philippopolis, the Reverend Father Ignatius Dubowski, hitherto bishop of Luck and Zhytomyr.

June 20.

To the cathedral church of Cáceres, in the Philippine Islands, the Reverend Father Franciscus Reyes, Administrator of the same diocese.

June 23.

To the cathedral church of Porturica, and Jarensis, the Reverend Edwin V. Byrne, General Vicar of the diocese.

[*Latin ed. p. 310*]

310 Acta Apostolicae Sedis - Commentarium Officiale. SACRA CONGREGATIO DE RELIGIOSIS. APPROBATIONES.

SS. D. N. Noster Pius, Divina Providentia, PP. XI, per decreta Sacrae Congregationis de Religiosis:

1 Martii 1925. — Congregationi religiosae de l'Immaculée Conception, cuius sedes sita est in ipsa civitate Marianopolitana, approbavit Constitutiones, experimenti gratia, ad septennium. Sororum, cuius laudes vulgo "Sœurs," domus principis eiusque Constitutiones approbavit;

— Instituti Sororum Sancti Ioseph, Torontinensium, cuius domus principis sita est in ipsa civitate Torontinensi, gratia, super Instituti ad septennium, approbavit, expediri mandavit;

— Apostolicum et Constitutiones, experimenti approbatione Breve.

— Instituti Sororum Ancillarum Sacratissimi Cordis Iesu et pauperum nuncupatum, cuius domus principis sita est Angelopoli, Constitutiones definitive approbavit;

5 Aprilis 1925. — Congregationis Sororum Divina Providentia nuncupatarum, cuius domus principis sita est Leopoli, Constitutiones, experi- approbavit;

— Institutum Sororum Tertii Ordinis S. Francisci, a Sancta Familia Iesu, Mariae et Ioseph nuncupatum, cuius domus principis sita est in civitate Dubuquensi, in Statibus Foederatis Americae Septentrionalis, approbavit, itemque definitive eius Constitutiones;

— Institutum Sororum vulgo Suore Salesiane dei Sacri Cuori di Lecce, cuius domus principis sita est in dioecesi Lyciensi, approbavit, itemque definitive eius Constitutiones;

26 Maii 1925. — Institutum Sororum Tertii Ordinis S. Dominici, a Sanctissimo Nomine Iesu nuncupatum, cuius domus principis sita est in loco vulgo San Rafael, in archidioecesi S. Francisci in California, laudavit, eiusque Constitutiones, experimenti gratia, ad septennium, approbavit.

[*Latin ed. p. 311*]

311 The Holy Congregation for the Propagation of the Faith.

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SACRA CONGREGATIO DE PROPAGANDA FIDE.

CONCERNING A CHANGE OF NAME.

By Decree of the 1st of May, 1925, approved by His Most Holy Lord Pope Pius XI, the apostolic vicariate formerly called Unyanyembé in Central Africa, has received the subsequent name of the apostolic vicariate of Taborensis.

II. APPOINTMENTS.

By Apostolic Briefs dated:

May 12, 1925.

— In the vicariate of Hanoi: Tunquino, as coadjutor, with the right of succession, the Reverend Father Francis Chaize, of the Society of the Missions of Foreign Parts.

— In the vicariate of Kanchow in Binis: Bishop Dumond, with the titular see of Curubis.

May 13, 1925.

— In the apostolic vicariate of Niti Superior in Central Africa: Bishop John Campling, of the Society of Saint Joseph of Mill-Hill.

— In the apostolic vicariate of Transvallensis in Southern Africa: The Reverend Father David O' Leary, of the Institute of the Oblates of the Most Blessed Virgin Mary Immaculate.

The Holy Congregation for the Rites.

NIVERNEN. OR TARBIEN. AND LOURDES.

CONCERNING THE BEATIFICATION OF BERNARDA INSTITUTION AND THE CANONIZATION OF SOTJIROUS, AND THE VENERABLE SISTERS MARIA CARITATIS AND NEVERS.

Regarding the two venerable miracles, can the process for the Beatification of the Servant of God proceed?

With auspicious beginnings and a swift course, this most venerable Servant of God, Sister Mary Bernarda, has attained her desired outcome.

[*Latin ed. p. 312*]

Acts of the Apostolic See - Official Commentary 312 from Lourdes, commonly known as Bernadette, for the cause of Beatification. Having been introduced into this process at the age of twelve, she diligently and zealously pursued the course of actions required, so that, three years ago, the principal question concerning her virtues was raised. Indeed, the venerable Handmaid of God, who lived for more than thirty years, diligently and

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constantly demonstrated a fervent desire to act perfectly; moreover, she manifested a remarkable victory, which, with the help of God, she achieved, namely, that, having attained, as I say, a great reputation, she carefully guarded and preserved her modesty, and vigilantly watched over her innocence; and that, although she had contracted a certain illness, she subdued and softened her own natural disposition with a firm and upright spirit. But soon she embraced and professed the religious life, and made such daily progress in it, that she may rightly be said to have acquired the merit and the praise of heroic virtue. And although she had already attained, as it were, the path of perfection, yet, as some imperfections or defects may sometimes appear, this does not, however, necessarily mean that she has suffered any detriment, as is well known and widely accepted, the saying of Saint Gregory the Great: "When we turn away the corruptible love of the world from the mind, we hasten, as it were, to the interior, like certain steps of the heart. But no one, having abandoned the lowest, suddenly becomes the highest; for to obtain the merit of perfection, as the mind is daily raised higher, it is undoubtedly attained, as it were, by certain ascents, by degrees." (Moral., Book XXII, Chapter 19, n. 45). With the heroic virtues declared, as established by the apostolic constitution, and with the decree promulgated from above, the question concerning miracles followed without delay. Of the various portents that occurred in the presence of the venerable Handmaid of God, Sister Mary Bernard Soubirous, two were selected: healings from illnesses. These two healings, after a thorough examination, were both legally proven, and, with the agreement of experts, were found to be of such a nature that they deserve the name of miracles, as also taught by the other recently promulgated decree of the Apostolic See. Therefore, with both decrees in existence and widely known, one concerning heroic virtues and the other concerning miracles, it is clear that everything that is required for the formal and complete process of Beatification, as demanded by the law and the nature of the matter, is already present, and this, which is the last act of the judicial order, clearly demonstrates and signifies it.

[*Latin ed. p. 313*]

313 The Holy Congregation of Bishops rejoices, with just merit and reason, in the first dioceses, namely Nivernensis, where Sister Maria Bernard has completed the last years of her life and where the sacred relics of herself are kept; and Tarbiensis et Lourdensis, where her birth, infancy, early childhood, and the first year of adolescence took place. However, these limits are too narrow; the cause does not permit it, but, surpassing these, it extends itself throughout the entire Catholic world; for all the faithful, wherever the cult and devotion to the Immaculate Virgin Mary of Lourdes flourish, will be filled with joy when they have received, as a welcome and pleasing announcement, the decree of this present apostolic act, by which the most desired and eagerly awaited cause is advanced. Therefore, in the

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general assemblies of this Holy Order, which, on the twelfth day of the past month of May, were celebrated before the Most Holy Pope Pius XI, Cardinal Antonium Vico, advocate of the cause, and the two Cardinals, Bernardae and Soubirous, asked the following question: Can the process proceed, with the approval of the virtues of the venerable Servant of God, Sister Maria Bernard, to the solemn act of Beatification? The Fathers of the Congregation, after deliberation, gave their affirmative vote. The Most Blessed Father, after earnestly imploring the protection of divine Wisdom, declared that he would open his mind, and although he had intended to make it known later, he has designated the present day, which is the third day after the solemn feast of the Descent of the Holy Spirit; therefore, he ordered the Most Reverend Cardinal Antonium Vico, Bishop of Portuense and S. Bufinae, Prefect of the Congregation of Sacred Rites, and advocate of the cause, together with the Most Reverend Angelo Mariani, Promoter of the Faith, and myself, Secretary, and with those assisting, to solemnly declare that the process can proceed to the solemn act of Beatification of the venerable Servant of God, Sister Maria Bernard Soubirous. This decree is to be made public, to be inserted in the acts of the Congregation of Sacred Rites, and the Apostolic Letters, in the form of a Brief concerning the solemn act of Beatification, are to be prepared, to be read in the Basilica of the Vatican, as soon as it is permissible, on the fourth day before the Ides of June in the year 1925.

A. CARD. VICO, Bishop of Portuense and S. Bufinae, Prefect of the S. L. B. G.

S. ALEXANDER VERDE, Secretary.

[*Latin ed. p. 314*]

Acta Apostolicae Sedis - Official Commentary 314 II QUEBEC. CONCERNING THE BEATIFICATION OR DECLARATION OF MARTYRDOM OF THE VENERABLE SERVANTS OF GOD, JOHN CAROL DE BRÉBEUF, GABRIEL GARNIER, NATALIS CHABANEL, LALEMANT, ISAAC ANTHONY JOGUES, RENÉ GOUPIL, AND JOHN DE LA LANDE, LAY BROTHERS OF THE SOCIETY OF JESUS. WHETHER, IN FACT, THE CAUSE CONCERNS MARTYRDOM, AND WHETHER IT IS PROPER TO EXAMINE THE HISTORY OF THE CANADIAN REGION TO ASCERTAIN IF THE NOBLE CANADIAN NATION HAS, THROUGH ITS CHRISTIAN LIFE, ACTIONS, AND DIGNITY, DESERVED SUCH A DISTINCTION, AND WHETHER, CONSEQUENTLY, IT MAY JUSTLY TAKE PRIDE IN THE FACT THAT THESE THINGS HAVE BEEN ATTRIBUTED TO THE FIRST PROCLAIMERS OF THE GOSPEL, WHO, THREE CENTURIES AGO, CULTIVATED AND MADE FERTILE THAT LAND, WHICH WAS THEN OCCUPIED BY BARBARIANS, THROUGH THEIR LABOR, THEIR ARDUOUS AND CONTINUOUS SACRED MINISTRY, AND, INDEED, THROUGH THEIR OWN SHED BLOOD.

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THESE APOSTOLIC MEN, TO WHOM WE HAVE Hitherto Referred, Belong to the Illustrious and Most Venerable Society of Jesus, a fertile parent and nurturer of Saints; and among them are eight individuals, six of whom are priests, namely: John de Brébeuf, Gabriel Lalemant, Anthony Daniel, Charles Garnier, Natalis Chabanel, and Isaac Jogues; and two are Lay Brothers, namely: René Goupil and John de la Lande. THEREFORE, REGARDING THE CAUSE FOR THE BEATIFICATION OR DECLARATION OF MARTYRDOM OF EACH OF THESE VENERABLE SERVANTS OF GOD, WHICH, AFTER THE APOSTOLIC SEE HAD DEEMED IT APPROPRIATE TO EXAMINE THE SACRED CONGREGATION, HAVING OVERCOME CERTAIN OBJECTIONS, AS THEY ARE CALLED, PROCEEDED WITH SOME BREVITY, SO THAT THE PRINCIPAL QUESTION, NAMELY, WHETHER THE CAUSE CONCERNS MARTYRDOM, MIGHT BE ESTABLISHED. INDEED, THOSE WHO HAVE EXAMINED THE RECORDS OF THE JUDICIAL PROCEEDINGS HAVE FOUND THAT IT IS NOT A DIFFICULT MATTER TO DISCERN, AND HAVE TAKEN UP THE TASK, BOTH FROM THE PERSPECTIVE OF THE TYRANT, OR PERSECUTOR, AND FROM THE PERSPECTIVE OF THE VICTIMS, PRESENTING THE FACTS, AND WITH ALL THE NECESSARY CONDITIONS AND REQUIREMENTS OF LAW, SO THAT THE EVIDENCE IS AVAILABLE AND READY TO BE PRESENTED.

[*Latin ed. p. 315*]

The Holy Congregation of Rites, in its deliberations, sought primarily to establish the foundation upon which the cause is governed and sustained. It found that, in accordance with the law, the evidence presented was such that it had been, and is usually, accepted in similar causes, which have achieved their desired outcome. Moreover, it subsequently considered the merits of the cause itself, and perceived that a brilliant and splendid triumph of our Catholic Religion was clearly visible before its eyes. And all those elements, through which the truth of Christian martyrdom is recognized and demonstrated, were so clearly presented, and, especially through the venerable servants of God, so completely included all that preceded and accompanied their passion, that they seemed to hold and radiate such light that it was evident that divine grace had preceded these venerable servants of God, and had instilled in them, as it were, a certain instinct to suffer martyrdom for Christ. Therefore, as was fitting, the Promoter of the Cause diligently and industriously sought to illuminate this matter, and he achieved this with the same counsel, so that that particular difficulty, which had arisen concerning the necessary proof of final perseverance, especially with regard to some of the venerable servants of God, could be more easily and effectively removed. In this regard, the opinion of Pope Benedict XIV, which is most appropriate and, as far as is permissible,

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can be cited, is found in the preceding books of the acts of canonization, specifically in book III, chapter 18, paragraph 16 (De argumentum Serv. Dei ad Beatificationem). The judicial action, which had its beginning in the previous year, was brought to its conclusion; after two preparatory congregations had been held, a general congregation followed, which, on the twelfth day of the past month of May, was held before the Most Holy Pope Pius XI. In this congregation, the Most Reverend Cardinal Antonio Vico, the Advocate of the cause, presented the following proposition for discussion: Whether there exists evidence of martyrdom and the cause of martyrdom, in the form of signs or miracles, in the case under consideration, and to what extent. The Most Reverend Cardinals and Fathers Consultors, in due order, presented their opinions, which the Most Holy Pope listened to with studious interest; however, he decided to postpone his final judgment, as is customary, and in the meantime, he requested the Lord to be favorably present in this grave matter. On that very day, which was the third day after the most solemn day of Pentecost, he ordered the Most Reverend Cardinal Antonio Vico, Bishop of Porto and Santa Rufina, Prefect of the Sacred Congregation of Rites and Relator of the cause, to be summoned to the Vatican, along with the Reverend Father Angelo Mariani, General Promoter of the Faith, and myself, as follows:

[*Latin ed. p. 316*]

316 Acta Apostolicae Sedis - Commentarium Officiale eisque adstantibus, solemnly pronounced: Thus it is established concerning the martyrdom and the cause of the martyrdom of the venerable Servants of God, Lalemant, Anthony, Daniel, Charles, priests, Benat Goupil and Jesus, as well as Garnier, John de John, Natalis Chabanel, Isaac Jogues, Gabriel de Jogues, and de La Lande, and that proceedings may be initiated in the case of Brébeuf. This Decree is to be promulgated and referred to the acts of the Sacred Congregation. Quarten, the ninth day of June, in the year 1925. B. C. Rufinae, S. Praefectus. S. Alexander Verde, Secretarius. III QUEBECEN. CONCERNING THE BEATIFICATION OR DECLARATION OF MARTYRDOM OF THE VENERABLE SERVANTS OF GOD, JOHN CAROL DE BRÉBEUF, GABRIEL LALEMANT, GARNIER, NATALIS CHABANEL, ISAAC JOGUES, RENAT GOUPIL, AND JOHN JESUS, DE LA LANDE, WITH THE APPROVAL OF THE MARTYRDOM, AND BY SIGNS OR MIRACLES, OF THE PRIESTS, COADJUTORS, AND MEMBERS OF THE SOCIETY. Regarding the cause of the martyrdom of the Venerable Servants of God, John de Brébeuf and his companions, concerning which proceedings may be initiated according to canon 2116, it is not necessary to proceed with a canonical trial, nor to present the aforementioned venerable ones. The cause of their martyrdom has already been recognized by the solemn judgment of the Church, and the truth, namely that the renowned Society of Jesus, with its maternal embrace,

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has spread religious fervor throughout the world, and that, imbued with the spirit of the holy founder, Saint Ignatius, and illuminated by the shining example of their missionary companions, especially the most heroic Saint Francis Xavier, they were able to ascend to the highest peak of heroic charity, and for their glorious martyrdom, their name is celebrated throughout the Canadian people, so that their memory, far from languishing with the ravages of time, remains fresh and vivid, and flourishes and prospers from day to day. And rightly so. For as they approached the extreme northern part of America, which is called Canada, if of the Catholic faith...

[*Latin ed. p. 317*]

317 8. The Congregation of Rites may indeed rejoice greatly in its prosperity, and the venerable servants of God, whose names are described in the apostolic document, spontaneously turn their minds to those same matters, which it encompasses with great thoroughness and follows closely, filled with grateful sentiments. Therefore, it is not surprising that the citizens of Canada, ever mindful and constantly proving the immense value of the benefits they have received, have always demonstrated their gratitude; and that those venerable servants of God, through their virtuous actions, their unquenchable zeal for the apostolate, and the glorious martyrdom they suffered, have been remembered by their ancestors, who were eyewitnesses and fortunate witnesses of these events, and who have taken care to preserve the same holy religion and to transmit it faithfully and incorruptly to posterity. Consequently, it happened that those who undertook to write the history of that Gallic colony, from which the Canadian people originated, and which was, as it were, entirely devoted to justice and truth, could not fail to mention the great benefits that flowed from those same venerable servants of God from the very beginning, and which continue to flow throughout the entire region. Moreover, it is not unimportant to note that even non-Catholic writers have openly acknowledged this, and those who, though not endowed with great authority, have been struck by the light of truth and have rendered due homage to their integrity and obedience. And when the illustrious Caesar Cantu wrote in his Universal History about the Canadian people, he could not help but touch upon this very subject, as he indeed did, when he wrote: "These Iroquois and Huron, who had no advantage over the animals except a more fertile invention of cruelty, were approached by the Missionaries: Father Jogues, who arrived first, fell as a martyr, and his successors learned to sweeten their lot... These men of prayer were revered; they believed them to be in correspondence with the Supreme Being or to possess skills in magic; above all, their strict celibacy led them to believe that they were superior to mortals" (Lib. XIV, cap. XI, vol. IV, p. 548). In addition to these things, which have been discussed thus far and which illustrate and commend the cause in every way, and

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which give it a particular mark, it is abundantly clear how opportune and fruitful this cause is at this time. Therefore, in the general assemblies of this sacred Order, which were held on the twelfth day of the past month of May, before our Most Holy Pope Pius XI, two matters were discussed together, as has happened in the past with similar circumstances: First, whether it is established that there was martyrdom and the cause of the martyrdom, and also whether there were signs or miracles, and the approval of the martyrdom in the case in question, and to what effect; and second, whether, assuming the cause of the martyrdom, and also the dispensation from the signs...

[*Latin ed. p. 318*]

318 Acts, or miracles, safely proceeding from the Apostolic See, can they be brought to a formal Official Commentary for the solemn Beatification? And since a certain doubt had also been proposed by the Most Reverend Cardinal Anthony Vico, the Relator of the cause, to those present, namely the Most Reverend Cardinals, and the Consultors, they responded that they could safely proceed. Although the Most Holy Lord was greatly pleased with this unanimous support, He did not wish to immediately absolve the cause with His supreme decree, but rather, He decided to postpone this matter, in order to meanwhile implore the grace of greater heavenly light. Today, however, on the third day after Pentecost, after the sacred Mysteries had been devoutly celebrated, the Most Reverend Cardinal Anthony Vico, Bishop of Portus and of St. Rufinus, Prefect of the Congregation for Sacred Rites, and Relator of the cause, was summoned to the Vatican Palace, "together with the Reverend Father Angelo Mariani, the Royal Promoter of Justice, and myself, the undersigned Secretary, and in their presence, He solemnly declared: that the cause of the Servants, Brébeuf and his companions, can safely proceed towards the solemn Beatification of the Venerable Servants of God. He ordered that this Decree be made public, that letters be referred to the Congregation for Sacred Rites, and that Apostolic Letters, in the form of a Brief concerning the solemn Beatification, be issued as soon as possible, to be celebrated in the Basilica of St. Peter's, on the ninth day of June in the year 1925.

A. CARD. VICO, Bishop of Portus and of St. Rufinus, Prefect of the Sacred Congregation.

L. R. B. S. Alexander Verde, Secretary.

IV. CONCERNING THE BEATIFICATION, OR DECLARATION OF MARTYRDOM, OF THE VENERABLE SERVANTS OF GOD, LAURENTIUS IMBERT, BISHOP OF CAPSUS, AND HIS COMPANIONS, KILLED BY IDOLATERS IN HATRED OF THE FAITH.

CONCERNING THE DOUBT: Can the cause of the Servants, with the signs or canonical proofs of their martyrdom and miracles, safely proceed to the formal declaration of their martyrdom, according to canon 2116 and

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§ 2 of the aforementioned Code of Canon Law, for the solemn Beatification of the Venerable Servants of God?

After the aforementioned Decree was promulgated, by which the aforementioned cause of Beatification or Declaration of Martyrdom was sanctioned.

[*Latin ed. p. 319*]

319 The Holy Congregation of Bishops has declared – and it is established regarding the martyrdom of seventy venerable servants of God – that, so that the cause of their martyrdom may proceed to nine and further stages, and to the intended effect, we joyfully examine and admire, filled with holy joy, each of the venerable servants of God, to whom such a glorious band of martyrs is joined, as they are listed in the preceding Decree, in order, with the description and name of each. Foremost among them, by the dignity of his episcopal office and the office of Apostolic Vicar, stands Lawrence Imbert, with his two assistants, the priests Peter Maurant and James Chastan, who, as they were associated with him in his apostolic labors, to bring the light of the Gospel and of humanity to the afflicted and desolate regions of Korea, and who, through the same passion, were faithful and devoted companions, and who also deserved to share in the same reward; for they, together, received the palm of martyrdom on the twenty-first day of the month of September, in the year one thousand eight hundred and thirty-nine. What appeared to be a certain contention among them, was, in truth, a testament to their virtue, as each demonstrated generosity. For, when the venerable prelate desired to have one and another priest to attend to the duties of a good pastor for his flock, and, putting his soul into it, he humbly requested and prayed that the honor be given to the two aforementioned priests, God, in His goodness, granted the desires of these three noble men; for they were cast into the same bonds, afflicted by the same torments, and brought before the civil magistrate. When they were questioned as to the reason for their coming to Korea, they bravely replied that they had been sent by the Roman Pontiff to save souls and to spread the Christian religion; and, when the magistrate, in accordance with the laws of his country, forbade them, they, with the courage of the Apostles, gave the fitting reply: "It is necessary to obey God rather than men," and thus they suffered the extreme penalty, a spectacle made for God, for angels, and for men, and to which a large multitude of people were admitted to witness. The merits of these three most valiant men are so evident, and their martyrdom shines so brightly, that it is pleasing to behold them surrounded by the purple robes of the other seventy martyrs, whom they, through their tireless labors, their unwearied study, and their utmost care, preceded in virtue, and who, by their example, had brought to Christ, and who had so firmly confirmed the Catholic faith, that they proved themselves worthy of such a glorious end. First in order of dignity

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is the native priest, Andrew Kim, and with him are ten others, devoted to the task of teaching catechism; and following these men are other men and women, married, unmarried, virgins, and widows.

[*Latin ed. p. 320*]

320 ^ Acta Apostolicae Sedis - Official Commentary: Neither the condition of one nor the other was considered, but the learned and the unlearned, the nobles and the common people, the rich and the poor; neither were all men of confirmed age taken into account, but the elderly, the adults, the young, the adolescents, and among these were those who had lived fifteen or sixteen years. But the head of this entire undertaking was the constancy of all in professing the faith, so that the fury of the executioners could not overcome it. Indeed, neither the long and terrible imprisonments, nor the most grievous tortures, nor thirst and starvation, by which they were afflicted, nor the horrible torments of others, nor the terror of the unjust judges, nor the flattery, nor youth nor old age, nor maternal love, nor filial piety, nor the sweet bond of marriage, were able to overcome the strength and firmness of the martyrs. Truly, the ardent love of these men for God prevailed; therefore, they are rightly said to have wonderfully confirmed the celebrated saying of Saint Leo the Great; when speaking of the martyrs, he writes, knowingly and truthfully: "They are so closely united to our Lord Jesus Christ in the offering of charity that they are like Him in the very likeness of His passion" (Sermo 85, in S. Lau- Natal.). Concerning these noble causes, no one needs to be urged to consider them, but rather, let each one quickly consider how much weight the cause itself has at this moment. Therefore, the Parisian Society for Missions to Foreign Lands, which has deservedly earned great merit for the Catholic religion and for the cultivation of humanity, is rightly raised to the hope of greater and greater things, and its collection of increasing harvests grows day by day; and this is all the more important and outstanding, as the sacred Missions receive such great increases. This is of the utmost importance, as the divine command urges and incites: "Go into the world and preach the Gospel to every creature" (Mark, XVI, 14). Therefore, in general, on the twelfth day of the month of May, before the Most Holy Pope Pius XI, a Congregation was held, with the proposal presented by the Most Reverend Cardinal Januarius Granito Pignatelli di Belmonte, the Relator of the cause, with the question: Whether, with the approval of the martyrdom and the cause of martyrdom, it is possible to proceed to the solemn investigation required by Canon 2116, paragraph 1, and § 2, of the Code of Canon Law, concerning the virtues and miracles, for the cause of the Beatification of the Servants of God, the members of the Blessed... As many Most Reverend Cardinals and Consultors were present, they unanimously answered in the affirmative. However, the Most Holy Pope, with His supreme judgment, decided to postpone the matter, and, carefully considering how weighty the matter

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was, He took time to implore divine assistance. Today, on this Wednesday after Pentecost, He ordered the Most Reverend Cardinals Antonio Vico, Bishop of Porto and Santa Rufina, Prefect of the Sacred Congregation for Rites, to be summoned to the Vatican Palace, along with...

[*Latin ed. p. 321*]

"321 The Holy Congregation of Rites, with the Relator, the Reverend Father Angelo Mariani, Promoter of the Faith General, and myself, the undersigned Secretary, and with those present, after due deliberation, decreed as follows: The cause of the Servant of God, Lawrence Tuto, and his companions, may proceed to the solemn beatification. This decree is to be made public, the acts of the Sacred Congregation are to be recorded, and Apostolic Letters, in the form of a Brief concerning the solemn beatification, are to be issued, to be celebrated, as soon as it is permissible, in the Basilica of the Vatican. Quarten, the ninth day before the Kalends of July, in the year 1837. CARD. L. Eg 9 E p. Portuen. and S. Rufinae, VICO, S. MDCCCCXXV. B. C. Braefectus. 8 Alexander Verde, Secretary. V GRATIAN OPOLITAN A SEU PARISIEN. CONCERNING THE BEATIFICATION AND CANONIZATION OF THE VENERABLE SERVANT OF GOD, PETER JULIAN EYMARD, PRIEST, FOUNDER OF THE CONGREGATION OF PRIESTS DEVOTED TO THE MOST HOLY SACRAMENT AND OF THE INSTITUTE OF HANDMAIDS, CONSIDERED WITH REGARD TO THE SOLEMN VIRTUES OF THE AFORESAID AND THE MOST HOLY SACRAMENT. IS THERE DOUBT THAT THE TWO MIRACLES OF THE VENERABLE SERVANT OF GOD ARE SUFFICIENT TO PROCEED TO BEATIFICATION? IT HAS BECOME CLEAR THAT THERE IS NO REASON, OTHER THAN THAT WHICH IS OBVIOUS, WHY THE NAME OF THE VENERABLE SERVANT OF GOD, PETER JULIAN EYMARD, SHOULD NOT BE PROCLAIMED BLESSED, AND WHY NO OTHER REASON SHOULD BE SOUGHT, OTHER THAN THAT HE ERECTED AND FOUNDED THE MOST BENEFICIAL CONGREGATION OF BOTH SEXES, WHOSE MEMBERS ARE OBLIGATED TO PROMOTE AND INCREASE THE CULT OF THE MOST HOLY EUCHARIST. FURTHERMORE, HAS NOT THE NUMBER OF THOSE WHO ARE DEVOTED TO THE MOST HOLY SACRAMENT INCREASED WONDERFULLY AND DAILY? THIS HAS BEEN EXTREMELY BENEFICIAL FOR THE SWEET AND DELIGHTFUL PROPAGATION OF DEVOTION, AND, AS MUCH AS POSSIBLE, FOR MAKING IT POPULAR. HOW COULD ONE FAIL TO MENTION THE EUCHARISTIC GATHERINGS, WHICH HAVE BEGUN TO BE HELD WITH SUCH FREQUENCY AND WITH SUCH A DISPLAY OF PRAYER AND SOLEMNITY? AND HOW COULD ONE FAIL TO MENTION THOSE WHO, THREE YEARS AGO, CELEBRATED IN ROME, WITH SUCH ABUNDANT FRUIT OF PIETY AND CHRISTIAN PROFESSION?

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ACTA, Vol. XVII, n. 9. - 1-7-925. -22″

[*Latin ed. p. 322*]

322 Acta Apostolicae Sedis - Official Commentary concerning the venerable Servant of God, who, through his devotion to the most holy Eucharist, was so filled with charity that he established, as it were, a testament of sanctity; and the fruit of this is evident. For, as the judicial records relate, when he was about to enter eternal life, he had made a promise to his spouse, Eymard, namely, that they would soon have a child who would not only bring singular glory to his family, but, and this is even more important, would establish a religious family dedicated to the adoration and service of the Eucharist. This prophecy, indeed, was wonderfully confirmed by events. It is also noteworthy that the venerable Peter Julian was joined by the Reverend Peter Julian Vianney, the parish priest of Ars, John Baptist? Vianney, who was still alive at that time, on the very solemn feast of Pentecost, received a divine oracle from our most holy Pope Pius XI, concerning the difficulties in establishing the new foundation. Therefore, when the venerable Peter Julian was preparing to undertake the work, and was surrounded by men of great sanctity who were eager to hear his words and to follow his instructions, he faithfully and obediently led them in the ways of religion. As soon as the venerable Peter Julian was certain that he would be able to carry out the long-considered plan, he immediately informed his faithful friend, who, upon receiving the news, was greatly delighted, and immediately praised the new work, which was destined for the most holy Sacrament and its worship, and which was very opportune for the time; and, looking to the future, he foretold the wonderful spread of the work and its conspicuous benefit to the entire Christian people. And all of these things, it is clear, are in accordance with the laws and requirements of the Order, and are worthy of praise. In the meeting of the entire Order, which was held on the twelfth day of the month of May, before our most holy Pope, with the proposal presented by the Most Reverend Cardinal Anthony Vico, the Relator of the cause, concerning the miracles and the virtues of the Servant of God, Peter Julian Eymard, the following question was raised: Should the process for beatification proceed? The Most Reverend Cardinals and Consultors, who were present, after deliberation, unanimously answered that it was safe to proceed. However, our most holy Pope, in order to seek the light of the Holy Spirit, ordered that prayers be offered by all those present. And, having decided to manifest his intentions afterwards, he set this day, when, two days before, the solemn feast of Pentecost was celebrated; therefore, after the offering of the Eucharist to the divine Majesty,

[*Latin ed. p. 323*]

The Most Holy Congregation of Rites, having summoned to the Vatican

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Basilica the Most Reverend Cardinal Anthony Vico, Bishop of Porto and Santa Rufina, Prefect of the Congregation of Sacred Rites, and Relator of the cause, together with R. P. Angelo Mariani, General Promoter of the Faith, and myself, as Secretary, and with these present, the venerable Servant of God Peter solemnly decreed: That Julianna Tutoli Eymard may proceed to solemn Beatification. It was commanded that this Decree be made public, that it be entered into the records of the Congregation of Sacred Rites, and that Apostolic Letters be prepared in the form of a Brief concerning the solemnities of Beatification, to be issued as soon as possible, to be celebrated in the Vatican Basilica, on the ninth of June in the year 1925.

[Signature] A. CARD. VICO, Bishop of Porto and Santa Rufina, Prefect of the Sacred Congregation of Rites.

Alexander Verde, Secretary.

DECREE OF BEATIFICATION AND CANONIZATION OF SERVANT OF GOD MARIA DOMINICA MAZZARELLO, FOUNDRESS OF THE INSTITUTE OF THE DAUGHTERS OF MARY HELP OF CHRISTIANS.

In the town of Mornese, in the diocese of Acqui, on May 9th of the year 1837, Maria Dominica Mazzarello was born, and was baptized in the parish church. She was the first of seven children of Joseph and Magdalene Calcagno, who devoted themselves greatly to the Christian education of their children. The young girl, of lively intelligence, docile and inclined to virtue, showed a particular devotion to prayer.

About eleven years of age, she was duly prepared and admitted to the holy Eucharist, and a few months later, she was confirmed with the sacred chrism. On feast days, especially those of the Blessed Virgin Mary, she received the Sacraments with singular devotion; and then, encouraged by her parents and her confessor, she was daily nourished by the Holy Eucharist. At the age of seventeen, because of her devotion to the heavenly Mother, she was enrolled in the Pious Union of the Daughters of Mary Immaculate. Having been afflicted by a serious illness, she barely recovered, and was still obliged to abstain from the hardships of farm work, and she devoted herself to tasks and domestic crafts, first as a student and then as a teacher. Thus, God prepared His handmaid for a more perfect state of life, and for the benefit of many young women. She herself began to gather in a house she rented, young girls whom she instructed in the principles of religion, discipline, and art, keeping them occupied on weekdays with suitable exercises. And then, for...

[*Latin ed. p. 324*]

3M Acta Apostolicae Sedis - The official commentary resolved a matter each month, but she herself devoted time to prayer and rest. As the number of these increased, some orphaned girls of both parents lived in the school itself. On festive days, they would gather in the courtyard of the building

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to enjoy entertainment and solace, interspersed with acts of piety, reading, or storytelling, often about the lives of the saints, and especially of Saint Aloysius Gonzaga. They attended the sacred functions and received the Sacraments, showing modesty and devotion, whether in the parish church or in the rural chapel of Saint Sylvester. To guide and oversee this undertaking, she appointed a priest, a virtuous and respected priest, the parish priest or coadjutor of Pestarino, who used the wise counsel of Father Joseph Frassinetti, and later, of Father John Bosco, whose Institute she would later embrace. It is not fitting here to extol the Most Reverend John Bosco and his society, founded for religious education and the care of young men under the name and patronage of Saint Francis de Sales, a most beneficial institution for religion and human society, and extended to almost all regions of the world. As this institution flourished and grew steadily, it opened the way for another institution of the same kind for girls and young women, under the invocation and protection of the most sweet Mother, Mary, Help of Christians. Just as Saint Vincent de Paul had, for a similar foundation, received the help and support of the Blessed Louise de Marillac, so too did the Most Reverend John Bosco have a most valuable collaborator, Mary Mazzarello, in establishing and promoting this new family of the Daughters of Mary Help of Christians. Fifteen young women, disposed to embrace the religious life, began the work, who, following the words and example of Mary Mazzarello, considered her as their mother and teacher, and even as their vicar; later, with unanimous consent, confirmed by competent authority, they chose her as their superior. The difficulties raised by the parents due to the prolonged absence of Mary were easily overcome, as she listened to the voice of God rather than the voice of blood. Meanwhile, John Bosco provided this other institution with written rules, and arranged for a house to be built in the town of Maranese, intended for receiving boys, so that the young women could live there together with their superior. After a period of training and testing according to the rules, eleven were deemed suitable and prepared to receive the holy habit and to make their religious vows, while three only received the ordinary habit, before the Most Reverend Antistite Sciandra, the Bishop of Aquila, with the Most Reverend John Bosco present at the sacred ceremonies. With regard to this pious woman and her institute, which she so wisely led, it is fitting to mention the most noble letters from our Holy Father Pius XI, on the occasion of the fiftieth anniversary of the founding of the institute, addressed to the Most Reverend Philip Rinaldi, the supreme director of the Pious Salesian Society and of this aforementioned Family of the Daughters of Mary Help of Christians.

[*Latin ed. p. 325*]

325 The Holy Congregation of Religious of Mary Help of Christians sent a papal delegate. In these letters, along with the outstanding virtues of the

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esteemed Foundress, the principal exercises of religion, mercy, and apostolate are enumerated and praised, which are carried out by the Sisters of Mary Help of Christians in schools, colleges, nurseries, hospitals, orphanages, missions, etc., throughout various regions of Europe and America, in dioceses and even in this very Alma Urbe, for the good of the Church and society, for the salvation of souls, and especially for the education of young girls, urged on by the charity of Christ, and assisted and rewarded by Him. Finally, the Handmaid of God, having faithfully fulfilled her duties as Superior General, a humble, patient, strong woman, and a beloved mother to her daughters, an admirable example of religious observance and good works, united all the members of the Institute of the Daughters of Mary Help of Christians in one heart and soul, and, looking around with a joyful spirit, she bestowed a final and sweet blessing, and the wise and prudent virgin, a faithful and most beloved servant and daughter of God, the Church, and Mary, after ten years of fulfilling her vows, peacefully passed away to the heavenly homeland on Saturday, May 14, 1881. Meanwhile, the family that Mary Mazzarello had invited into existence, after her death, grew even more clearly, widely, and perseveringly, and a process for its canonical recognition was completed in the ecclesiastical court of Aquila, and was sent to the Sacred Congregation of Rites in Rome. Observing the proper order, after the revision and approval of the writings of the Servant of God, and since nothing hindered the proceeding further, at the urgent request of the Reverend Father Francisco Tomasetti, promoter of the Salesian Society and of this Cause, and considering the letters of petition from several Eminences and Reverend Cardinals, numerous Archbishops and Bishops, and other men of ecclesiastical and civil distinction, noble women, religious congregations, and pious societies, the Eminence and Reverend Monsignor Giovanni Caghero, Bishop of Tusculum, and Promoter of this Cause, in a meeting of the Congregation for Sacred Rites, convened under the seal for signing, proposed the following question for discussion in the case: Has the effect occurred of which we are speaking? And the Eminences and Reverend Fathers, entrusted with the safeguarding of sacred rites, after hearing the report of the aforementioned Prelate, and after hearing, both orally and in writing, the Reverend Father Angelo Mariani, General Promoter of the Faith, after all had been discussed and considered, decided to write: Affirmative, if it has pleased the Most Holy [Father], and to form a commission for the introduction of the Cause on May 19, 1925. Subsequently, on these matters, a report was presented to our Most Holy Lord Pope Pius XI by the undersigned Cardinal Prefect of the Sacred Congregation of Rites, and His Holiness ratified the rescript of the same Sacred Congregation.

[*Latin ed. p. 326*]

The Acts of the Apostolic See – the official commentary – were examined and approved; and, furthermore, with her own hand, she deigned to sign

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the document concerning the introduction of the cause of the Servant of God, Mary Dominica Mazzarello, the first superior of the Institute of the Daughters of Mary, Help of Christians. On the 27th day of the same month and year.

His Eminence, Cardinal Vico, Secretary of the Sacred Congregation of Rites.

VII. DECREE APPROVING A NEW EDITION OF THE ROMAN RITUAL.

This Vatican edition of the Roman Ritual, diligently revised, amended, and augmented in accordance with the norms of the Code of Canon Law, the Rubrics of the Roman Missal, and the Decrees of the Apostolic See, has been ratified and approved by the Most Holy Pope Pius XI, after being presented to him by the undersigned Cardinal, Prefect of the Sacred Congregation of Rites, and it is decreed that it shall be considered the standard edition, to which future editions of the Roman Ritual shall conform. Notwithstanding any contrary provisions.

On the 10th day of June, 1925.

His Eminence, Cardinal Vico, Bishop of Porto and Santa Rufina, Secretary of the Sacred Congregation of Rites.

L. S. Alexander Verde, Secretary.

[*Latin ed. p. 327*]

Sacred Apostolic Penitentiary.

ACTS OF THE TRIBUNALS.

SACRED APOSTOLIC PENITENTIARY.

Doubts concerning impediments to approaching the city to gain the Jubilee Indulgence.

To the Sacred Apostolic Penitentiary, the following doubts have been presented:

I. In n. VIII of the Apostolic Constitution, entitled "De munere Apostolicorum," dated July 30, 1924, which exempts from the Roman pilgrimage and the visitation of the basilicas those laborers who, obtaining their daily sustenance through labor, are unable to abstain from food for so many days and hours; it is asked whether by the term "laborers" only those engaged in manual labor are to be understood; or whether also those who, not addicted to servile arts, contribute a modest amount through their labor and are therefore deprived of the means of traveling to the city.

II. Can the Jubilee Indulgence be obtained this year outside of Rome

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also by those who, although not lacking the means of traveling to the city, are nevertheless detained by other reasons, such as, for example, a wife forbidden by her husband to leave.

III. In the same Constitution, to all those who are detained by established impediments, even if they reside outside the city, it is granted that they may obtain the Jubilee Indulgence within the course of the Holy Year; it is therefore asked whether these faithful can obtain this Indulgence for themselves twice; or whether once for themselves, and again for the deceased.

After mature deliberation, the Sacred Apostolic Penitentiary judged that the following answers should be given:

To I: Affirmative, to the first part; negative, to the other.

To II: Negative, to the first part; affirmative, to the other.

To III: Negative.

Given from the Sacred Apostolic Penitentiary, on March 9, 1925.

Salvator Luzio,

A. Anelli,

Substitute,

S. P. S. P.

Regent.

[*Latin ed. p. 328*]

Acts of the Apostolic See, Volume 328. Official Commentary. SACRED ROMAN ROTA. Citations by edict. I. BAIOCEN. NULLITY OF MARRIAGE (DANIEL-BINOT). Since the actual place of residence of Andrea Binot is unknown, we cite him to appear, either in person or through a legitimately constituted procurator, before the Tribunal of the Sacred Roman Rota (Rome, via della Dataria, 94), on August 1, 1925, at 12 o'clock, to resolve any doubts and to subscribe to what is written below, and to set the date for the hearing before the Rota. The question to be decided is: Should the sentence of the Rota of March 17, 1923, declaring the marriage null, be confirmed or annulled? The local Ordinaries, parish priests, priests, and all faithful who have knowledge of the place of residence of the aforementioned Mr. Andrea Binot, must take care to inform him of this edictal citation.

* P. Parrillo, Secretary.

L. R. B. S. E. From the Chancery of the Tribunal of the Sacred Roman Rota, June 17, 1925.

Johannes Ladelci, Notary.

[*Latin ed. p. 329*]

In the Most Holy Roman Rota, Second Section, BALTIMOREN. Regard-

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ing the Nullity of Marriage (SCHUMM-MAC SMITH). Since the actual place of residence of Mr. Calvin MacSmith is unknown, and for the reason that he cannot be found, we summon him to appear, either in person or through a legitimately constituted procurator, at the seat of the Tribunal of the Most Holy Rota (Rome, via della Dataria, 94), on the 17th of October, 1925, at 11 o'clock, to resolve any doubts and to sign, or to have signed, the following: Does a nullity of marriage exist in this case? The Ordinary of the place, the parish priests, the clergy, and all the faithful who have knowledge of the aforementioned Mr. Calvin MacSmith's place of residence, are to take care that he be informed of this edictal citation.

U. L. Mannucci, Secretary.

From the Most Reverend Chancery of the Tribunal of the Most Holy Rota, June 20, 1925.

Johannes Ladelci, Notary.

And because the current residence of Mr. Calvin Mac Smith, the defendant in this cause, is unknown, we summon him to appear, either in person or through a legitimately constituted procurator, at the seat of the Tribunal of the Most Holy Roman Church (Rome, via della Dataria, n. 94), on the 17th of October, 1925, at 11 o'clock, to resolve any doubts and to sign, or to have signed, the following: Does a nullity of marriage exist in the present case? The Ordinaries of the place, the parish priests, the clergy, and the faithful who have knowledge of the residence of the aforementioned Mr. Calvin Mac Smith, must, insofar as possible, inform him of this present citation.

[*Latin ed. p. 330*]

330 Acta Apostolicae Sedis - Official Commentary, DIARY OF THE ROMAN CURIA, SACRED CONGREGATION OF THE SACRAMENTS, NOTICE OF COMPETITION. In the Secretariat of the Sacred Congregation of the Sacraments, on July 13th of the present year, at 8 o'clock in the morning, a competition will be held for certain positions of Minor Officials. Those who wish to participate must, no later than July 5th of the aforementioned year, submit their application to the Most Reverend Cardinal Prefect, accompanied by the relevant documents. The competition will consist of a written examination on canonical matters pertaining to the specific competence of this Sacred Congregation. From the Secretariat of the Sacred Congregation of the Sacraments, June 16, 1925. Fr. CAPOTOSTI, Bishop of Terme, Secretary. SACRED CONGREGATION OF RITES. On Tuesday, June 23, 1925, in the Apostolic Palace at the Vatican, the Particular Congregation of Sacred Rites was held, in which the Most Reverend Cardinals, as well as the Reverend Prelates, Officials who are members of the same, discussed and gave their vote on the following matters: 1. Concerning the validity of the Apostolic Processes regarding miracles, presented for the Canonization of the Blessed Ludovica de Marillac, Widow Le Gras, Co-

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foundress of the Society of the Daughters of Charity. 2. Concerning the validity of the Ordinary and Apostolic Processes, compiled in the Episcopal Curia of Viviers, regarding the martyrdom, and regarding the signs and miracles in the cause of the Servants of God, James Salesio, Priest, and William Saltamochio, Coadjutor, of the Society of Jesus, who were killed, as it is asserted, out of hatred of the Faith. 3. Concerning the validity of the Apostolic Processes compiled in the ecclesiastical curia of Saint Boniface regarding a miracle for the Cause of the Venerable Servant of God, Andrew Hubert Fournet, Founder of the Congregation of the Daughters of the Cross, called the Sisters of Saint Andrew. 4. Concerning the validity of the Apostolic and Ordinary Processes for the Cause of the Servant of God, Dominic Savio, a layperson, a student of the Salesian Oratory.

[*Latin ed. p. 331*]

331. *Diarium Romanae Curiae* 5. Concerning the cult, in obedience to the Decrees of Urban VIII, no cult has ever been rendered to the Servant of God, Paul Ginhac, a professed Priest of the Society of Jesus. 6. Concerning the cult, as above, no cult has ever been rendered to the Servant of God, Mary of the Solitude Torres Acosta, Foundress of the Servants of Mary, Ministers of the Sick. 7. Concerning the cult, as above, no cult has ever been rendered to the Servant of God, Mary Teresa Carlotta de Lamourous, Foundress of the Institute of the Sisters of Mercy. 8. Concerning the cult, as above, no cult has ever been rendered to the Servant of God, Anne Margaret Adelaide Emilia de Vialar, Foundress of the Congregation of the Sisters of St. Joseph from the Apparition. 9. Concerning the cult, as above, no cult has ever been rendered to the Servant of God, Mary Poussepin, Foundress of the Institute of the Sisters of Charity of the Presentation of the Blessed Virgin Mary, "of Tours." 10. Concerning the cult, as above, no cult has ever been rendered to the Servant of God, Brother Conrad of Parzham, a professed Lay Brother of the Order of the Minor Capuchins. 11. Concerning the cult, as above, no cult has ever been rendered to the Servant of God, Mary Joseph Bossello, of the Third Order of St. Francis, Foundress of the Institute of the Daughters of Mercy.

TRIBUNAL OF THE HOLY ROMAN ROTA.

The examinations for the attainment of the title of Procurator and Rotale Advocate will be held at the seat of the Tribunal on July 22nd of the coming year, from 8:30 AM to 6:30 PM. The applications, accompanied by the necessary documents, must be presented to the Chancery of the Rota no later than July 15th.

June 27, 1925.

M. Massimi, Pro-Dean.

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SECRETARY OF STATE

APPOINTMENTS

By Letters of the Secretary of State, the Holy Father Pius XI, of blessed memory, has deigned to appoint:

April 7, June 4, 1925.

Most Reverend Monsignor Enrico Caiazzo, Under-Secretary of the Sacred Congregation of Religious.

Most Reverend Monsignor Giacomo Byaneñ, Reverend Father Pietro Vidal, S.L., Consultors of the Sacred Congregation of Seminaries and Studies.

[*Latin ed. p. 332*]

-332 Acta Apostolicae Sedis - Official Commentary. Under the blessed reign of Pope Pius X, the Holy Father deigned to appoint: October 20, May 16, May 22, June 23, June 6, June 16, 1924. The Most Reverend Cardinal Alessio Ascalesi, Protector of the Ursuline Nuns of Benevento. 1925. The Most Reverend Cardinal Tommaso Boggiani, Protector of the Adoration Sisters of the Most Precious Blood (O' Fallon, Missouri, U.S.A.). Monsignor Augusto Boudinhon, Prelate with voting rights in the Supreme Tribunal of the Apostolic Signature. Monsignor Costantino Ajuti, Apostolic Delegate in Indochina. Monsignor Cesare Orsenigo, titular Archbishop of Ptolemais of Libya, Apostolic Nuncio in Hungary. Monsignor Angelo Botta, titular Archbishop of Thebes, Apostolic Delegate to Constantinople. Monsignor Paolo Giobbe, titular Archbishop of Ptolemais, Apostolic Nuncio in Colombia. Assistants to the Papal See: May 15, 1925. Monsignor Luigi Maria Benzinger, Bishop of Quilon. Apostolic Protonotaries *ad instar participantium*: March 22, 1922. Monsignor Casimiro Nosalewski, of the diocese of Kamieniec. February 11, 1925. Monsignor Ernesto Van Boey, of the archdiocese of Malines. April 15. Monsignor Pelice Gallinetti, of the archdiocese of Bologna. May 11. Monsignor Eugenio Morandi, of the diocese of Cremona. Monsignor Gustavo Depreitere, of the diocese of Oklahoma. Monsignor Stefano Podraczky, of the diocese of Bosnavia. February 18. Monsignor Giovanni Boda, of the diocese of Sabaria. February 20. Monsignor Adelardo Fontaine, of the diocese of San Jacinto. February 29. Domestic Prelates of His Holiness: October 8, 1924. Monsignor Guglielmo J. Fitz Gerald, of the diocese of Trenton. Monsignor Edoardo F. Egan, of the same diocese. Monsignor Giuliano Firlinski, of the same diocese. January 11. Monsignor Giovanni Castella Marquet, of the diocese of Tarazona. January 5, 1925. Monsignor Pietro A. Sabourin, of the diocese of Valleyfield. Monsignor Teodulo Nepveu, of the same diocese. February 4. Monsignor Giovanni Ugolinelli, of the diocese of Poggio Mirteto. March 3. Monsignor Edoardo Casiroli, of the diocese of Pavia. April 25. Monsignor Roberto Sawicki, of the diocese of Culma. May 4. Monsignor Carlo Menegazzi, of the Patriarchate of Venice. May

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7. Monsignor Adamo Pçski, of the diocese of Plock. Monsignor Casimiro Targowski, of the same diocese. Monsignor Vincenzo Chabowski, of the same diocese. Monsignor Marcello Nowakowski, of the same diocese. Monsignor Giovanni G. Heiring, of the diocese of Oklahoma. Monsignor Raniero Sevens, of the same diocese. Monsignor Giuseppe Locatelli, of the diocese of Bergamo.

[*Latin ed. p. 333*]

Diarium 'Romanae Curiae'

May 16; 20; 23; 29; June 8; 13; 16; 18; 19, 1925.

333

Most Reverend Vincenzo Cavadini, of the diocese of Bergamo.

Most Reverend Alessandro Tauber, of the diocese of Sabaria.

Most Reverend Tommaso Bossi, of the diocese of Novara.

Most Reverend Luigi Adelardo Senecal, of the diocese of St. Hyacinth.

Most Reverend Michele Takács, of the diocese of Vacz.

Most Reverend Gustavo Schwarcz, of the same diocese.

Most Reverend Alessandro Imrik, of the diocese of Gran Varadino.

Most Reverend Anthony Mayer, of the same diocese.

Most Reverend Colomanno Molnár, of the same diocese.

Most Reverend Vito Annese, of the diocese of Monopoli.

Most Reverend Michele A. Suine, of the diocese of Lincoln (S. TT. A.).

Most Reverend Emilio Feliciano Vacha, of the archdiocese of Turin.

Most Reverend Costantino Bieda, of the diocese of Presmilia.

Most Reverend Albert Tomaka, of the same diocese.

Most Reverend Giuseppe Michnikowski, of the diocese of Block.

Most Reverend Filippo Giobbe (Boma).

HONORS

With Apostolic Briefs, the Holy Father Pius XI, reigning happily, deigned to bestow:

June 12: The Order of Saint Gregory the Great, civil class, upon Mr. Augusto Milani (Boma).

The Order of Saint Gregory the Great, civil class, upon Mr. Bernard Carrascal, of the diocese of Zamora.

Upon Mr. Girolamo Aguado, of the same diocese.

Upon Mr. Paolo Buran, of the same diocese.

March 24: The Order of Saint Gregory the Great, civil class, upon Mr. Valeriano Stawiarski, of the diocese of Presmilia.

Upon Mr. Filippo Viola, of the diocese of Bieti.

May 5: The Order of Saint Gregory the Great, civil class, upon Mr. Enrico

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de Loppinot, of the diocese of Nancy.

June 10: The Order of Saint Gregory the Great, civil class, upon Mr. Giuseppe Jeanson, of the archdiocese of Paris.

February 16, 1925: The Knighthood of the Order of Saint Gregory the Great, civil class, upon Mr. engineer Ugo Dessberg, of the Apostolic Vicariate of Egypt.

August 12, 1924: The Insignia of the Order of Saint Gregory the Great, civil class, upon Mr. lawyer Augusto Milani (Boma).

June 18: The Order of Saint Gregory the Great, civil class, upon Mr. engineer Anthony Boncoroni, of the archdiocese of Milan.

Upon Mr. Giuseppe Ciaver Casavant, of the diocese of St. Hyacinth.

Upon Mr. doctor Amedeo Lombardo, of the Apostolic Vicariate of Egypt.

Upon Mr. doctor Giovanni Guarnieri Imbucci, of the archdiocese of Naples.

Upon Mr. count Giorgio Cornet d'Elzius de Peissant, of the diocese of Liegi.

Upon Mr. Giorgio Speekaert, of the same diocese.

Upon Mr. Giovanni Nardini (Rome).

[*Latin ed. p. 334*]

334 Acta Apostolicae Sedis - Commentarium Officiale. The Commandery of the Order of Saint Gregory the Great, military class: 7 February 1925. To General Mariano Breton, military governor of Zamora. The Knighthood of the Order of Saint Gregory the Great, civil class: 8, 23 October 1924. To Mr. Anthony Curran, of the diocese of Trenton (United States of America). December. To Mr. Gabriele Le Filleul des Guerrots, of the archdiocese of Bouen. To Mr. Lorenzo Trévoux, of the same archdiocese. To Mr. Giorgio Fouquet, of the same archdiocese. To Mr. Enrico Cavrel, of the same archdiocese. To Mr. Vittorio Bettencourt, of the same archdiocese. To Mr. Perfetto Méndez Padilla, of the diocese of Zamora. 28 January. To Mr. Giulio Haelling, of the archdiocese of Rouen. 22 February. 20 April 1925. To Mr. Doctor Giovanni Goodwin Grimley, of the archdiocese of New York. 7 May. To Mr. Engineer Nicola Antonacci, of the diocese of Lech. To Mr. Engineer Gaetano Mariano, of the same diocese. 18. To Mr. Patrizio Enrico O'Neil, of the diocese of Los Angeles (United States of America). To Mr. Lawyer Edmondo Roher, of the diocese of Sabaria. To Mr. Samuele Casavant, of the diocese of San Giacinto. To Mr. Doctor Eugenio Turcot, of the same diocese. To Mr. Giorgio Vittore Hutton, of the diocese of Nottingham. 24. To Mr. Professor Alfonso G. Vitólo, of the archdiocese of Vienne. 13 June. To Mr. Simeone Boyer, of the archdiocese of Montréal. To Mr. Architect Fausto Roncoroni, of the archdiocese of Milan. 16. To Mr. Luciano Clause, of the diocese of Versailles. 21. The Knighthood of the Order of Saint Gregory the Great, military class: 13 May 1925. To

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Mr. Giovanni Hallenbarter, captain in the Pontifical Swiss Guard. 29. To Mr. Giuseppe de Lesqueu, of the archdiocese of Rennes. The Commandery of the Order of Saint Sylvester Pope: 7 February 1925. To Mr. Marcello Samaniego, of the diocese of Zamora. 11 March. To Mr. Knight Francesco Carrino, of the archdiocese of Naples. 6 June. To Mr. Federico Kelleter, of the archdiocese of KolÃn. The 21st of November. The Knighthood of the Order of Saint Sylvester Pope: February 1925. To Mr. Ansgario Masson, of the archdiocese of Cambrai. March. To Mr. Dionisio Tortora (Rome). May. To Mr. Enrico Pelster, of the diocese of Münster. To Mr. Doctor Luca Grünenwald, of the diocese of Spira. To Mr. Publio Scala (Rome). May 1925. To Mr. Francesco De Sanctis (Rome). June. To Mr. Giovanni Baschi, of the diocese of Udine. To Mr. Pietro Disselkanlp, of the archdiocese of KolÃn. To Mr. Filippo Stein, of the diocese of Magonza.

[*Latin ed. p. 335*]

Diarium Romanae Curiae, MAGGIORDOMATO 335. BY THE AUTHORITY OF THE HOLY FATHER. With the tickets of His Eminence, the Most Reverend Monsignor, the Maggiordomo, the Holy Father, Pope Pius XI, reigning happily, has deigned to appoint:

Chamberlains:

May 25th

May 27th

May 28th

June 9th

June 13th

June 15th

June 17th

June 18th

June 22nd

Secretaries, Supernumerary to the Holy See:

1925.

Most Reverend Monsignor Stefano Tumbas, of the Apostolic Administration of Backa.

Most Reverend Monsignor Leonardo Hegedus, of the same Administration.

Most Reverend Monsignor Pietro Eveto, of the same Administration.

Most Reverend Monsignor Antonio Skenderovié, of the same Administration.

Most Reverend Monsignor Biagio Hirka, of the same Administration.

Most Reverend Monsignor Giacomo Murphy, of the diocese of Buffalo.

Most Reverend Monsignor Giulio Czapik, of the diocese of Csánad.

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Most Reverend Monsignor Luigi Broul, of the diocese of Hradec Králové.

Most Reverend Monsignor Agostino Stránsky, of the same diocese.

Most Reverend Monsignor Antonio Betzbach, of the archdiocese of Freiburg im Breisgau.

Most Reverend Monsignor Emiliano Stumpf, of the same archdiocese.

Most Reverend Monsignor Daniele Byrnes, of the archdiocese of Chicago.

Most Reverend Monsignor Giuseppe Emanuele Lopez, of the diocese of Concezione.

Most Reverend Monsignor Leone Triana, of the diocese of Bogota (Colombia).

Most Reverend Monsignor Uberto Schmitz, of the diocese of Münster.

Most Reverend Monsignor Giovanni De Leo, of the archdiocese of Reggio Calabria.

Most Reverend Monsignor Francesco Malavenda, of the same archdiocese.

Most Reverend Monsignor Bomualdo Proske, of the archdiocese of Prague.

Most Reverend Monsignor Carlo Goetz, of the same archdiocese.

Most Reverend Monsignor Giovanni Danek, of the archdiocese of Olmütz.

Most Reverend Monsignor Emmanuele Snásel, of the same archdiocese.

Most Reverend Monsignor Carlo Hubik, of the same archdiocese.

Most Reverend Monsignor Giovanni Blasek, of the same archdiocese.

Most Reverend Monsignor Francesco Hobich, of the same archdiocese.

Most Reverend Monsignor Filippo Lokaicsek, of the archdiocese of Belgrade.

Most Reverend Monsignor Dionisio Herresbacher, of the same archdiocese.

Most Reverend Monsignor Luigi Wagner, of the same archdiocese.

Most Reverend Monsignor Luigi Braccetti (Boma).

Most Reverend Monsignor Giovanni Giuseppe Alvares de Moura, of the diocese of Porto Alegre.

Most Reverend Monsignor Alberto Canestri, of the diocese of Forlì.

Most Reverend Monsignor Giuseppe Velardos Parejo, of the diocese of Badajoz.

Most Reverend Monsignor Mauro Muñoz Santos, of the same diocese.

Most Reverend Monsignor Prudenzio Conde Bivallo, of the same diocese.

Most Reverend Monsignor Giuseppe Bodriguez Ferreras, of the same

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diocese.

Most Reverend Monsignor Vittoriano Gomez, of the diocese of Madrid.

Most Reverend Monsignor Paolo Burawski, of the diocese of Plock.

Most Reverend Monsignor Luigi Boni, of the archdiocese of Modena.

[*Latin ed. p. 336*]

336 _Acta Apostolicae Sedis - Commentarium Officiale Camerieri segreti di Spada e Cappa Soprannumerari di 13 giugno » » » » 1925. The Most Reverend Mr. Enoch Buhl, free Baron of Guttenberg, of the diocese of Spires. The Most Reverend Mr. Edgar de Hobe, of the archdiocese of Colonia. The Most Reverend Mr. Prince Francesco de Salm Beifferscheidt, of the same archdiocese. Honorary Chaplains in the peacock blue habit 29 13 15 » 18 May June » » » His Holiness: of His Holiness: 1925. The Most Reverend Mr. Ermanno Seibold, of the diocese of Bottemburgo. The Most Reverend Mr. Federico Sargolini, of the archdiocese of Camerino. The Most Reverend Mr. Mariano Gaio vie, of the diocese of Diakovo. The Most Reverend Mr. Giuseppe Sokol, of the same diocese. The Most Reverend Mr. Giacinto Bascioni, of the diocese of Tolentino. Honorary Chaplains extra Urbem 27 May 1925. The Most Reverend Mr. Luigi Maria Carbone, of the archdiocese of Lanciano. The Most Reverend Mr. Raffaele D'Annibale, of the same archdiocese. The Most Reverend Mr. Francesco di Fabio, of the same archdiocese. Honorary Chaplains of the Sword and Cape, Supernumerary, of 15 June 18 » 20 » S. 8.: 1925. The Most Reverend Mr. Paolo Vanauíd, of the diocese of Mzza. The Most Reverend Mr. Ferdinando del Castillo y Villanueva, of the diocese of Barcelona. The Most Reverend Mr. Arpad de Wenczel, of the archdiocese of Strigonia. NECROLOGY 2 June S » 1925. The Most Reverend Mr. Tommaso Kurialacherry, Bishop of Changanacherry. The Reverend Mr. Albino Pardini, titular Bishop of Zama.

[*Latin ed. p. 337*]

Year XVII - Vol. XVII, August 3, 1925, No. 10. OFFICIAL COMMENTARY. DECREES OF POPE PIUS XI. TO BEATA TERESIA A IESU INFANTE, A NOVICE PROFESSED OF THE ORDER OF CARMELITE NUNS, WHOSE NAME IS INSCRIBED IN THE CATALOGUE OF SAINTS. PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR THE PERPETUAL COMMEMORATION: We are filled with great joy today, and we are deeply moved, because to Us, who have recognized Teresia a Iesu Infante, a novice of the Order of the Carmelite Nuns, among the Blessed Virgins, and have proposed her as an example for Our most beloved daughters of the Church, it has been granted, by the authority of Our Lord Jesus Christ, of the Holy Apostles Peter and Paul, and of Ourselves, to solemnly complete her canonization. This virgin, truly wise and endowed with a prudence beyond measure in simplicity and innocence of spirit, walking in the law of the Lord, completed her life in

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a short time. In heaven, flourishing in the very flower of her age, she was called to receive the crown which the heavenly Bridegroom had prepared for her eternally. The virtues of this maiden, known to few during her brief life, were immediately after her precious death wonderfully spread throughout the Christian world, through countless miracles, wrought by the intervention of the Almighty God. And it happened that, as she had promised while dying, she would shower roses upon men. Therefore, it has been decided to bestow these extraordinary honors upon her before the customary period of time that the Church has established. On January 2, in the year one thousand eight hundred and seventy-three, in the diocese of Sagiensi, Aloysius Stanislaus Martin and Mary Zelia Guérin, honest parents, showed singular and constant piety.

[*Latin ed. p. 338*]

338 Acta Apostolicae Sedis - Official Commentary. On the fourth day of that same month, a little girl was born, to whom, on that same day, the sacrament of baptism was administered, and she was given the names Mary, Francis, and Theresa. She had barely reached the age of seven when she was orphaned, and, overcome with great sorrow, she lost all her joy. Therefore, her older sisters, Mary and Paulina, were entrusted with her upbringing, and she endeavored to be obedient to them in all things, and she lived under the constant and watchful care of her most beloved father. With such virtues, Theresa, like a giant, hastened along the path of perfection. Until her early years, she found the greatest delight in Judenburg, and she often spoke of God, and, with this thought always before her eyes, she took care not to cause the Infant Jesus even the slightest pain. Always desiring to live a religious life, guided by the Holy Spirit, she seriously promised that she would not deny God anything, whatever He might ask of her, and she intended to keep this promise until death. She had barely reached her ninth year when she was given to the nuns of the Order of Saint Benedict in the city of Lisieux, where, for the purpose of study and education, she spent the day and returned home late in the evening. Although she was younger than the other students, she surpassed them all in progress and in singular piety. She learned the mysteries of the faith with such diligence and penetration that she was called by the priest, the chaplain of those nuns, "the teacher of religion" or "the little doctor." Later, she retained a perfect and salutary memory of the book on the Imitation of Christ, and she held the sacred Scriptures as if in her hands, frequently and appropriately citing them in her writings. In her tenth year, she suffered from a secret and grave illness, from which, as she herself recounts, she was miraculously freed by the help of the Most Blessed Virgin Mary, who appeared to her smiling, and whom she invoked daily for nine days under the title of Our Lady of Victory. Then, filled with angelic fervor, she took great care to prepare herself diligently for the sacred banquet in which Christ is received. As

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soon as she had partaken of the Eucharistic bread, she felt an insatiable hunger for this heavenly food, and, as if inspired, she begged Jesus, her delight, to convert all worldly consolations into perpetual contempt for herself. From that time on, burning with love for Christ the Lord, she had no desire for anything, but to enter the Order of Discalced Carmelites, so that, through her self-denial and her continuous sacrifices, she might help the missionary priests and the entire Church, and might bring countless souls to Jesus Christ, which she had promised to God that she would do before her death.

[*Latin ed. p. 339*]

339. The acts of Pope Pius XI: Due to her youth – for she was scarcely fifteen years of age – many difficulties arose concerning the acceptance of her into religious life, difficulties which, however, she overcame with incredible fortitude. With natural timidity, she made her vows before Pope Leo XIII, her predecessor, who, however, at the request of her Superiors, postponed the matter. Seeing herself frustrated, Saint Teresa fully acquiesced to the divine will. After this most difficult trial of patience and vocation, on the ninth day of April, in the year one thousand eight hundred and eighty-seven, having obtained the permission of her Bishop, she entered the Monastery, or the Carmel of Lisieux, with great joy of spirit. There, God arranged wondrous ascensions in the heart of Teresa, who, imitating the hidden life of the Virgin Mary in Nazareth, like a well-watered garden, brought forth the blossoms of all virtues, especially a most ardent love for God and an extraordinary charity towards her neighbor, for she understood perfectly and correctly the Lord's precept: "That you may love one another, as I have loved you." The more she loved Jesus Christ, the more she rejoiced when, reading and meditating on that invitation in the Holy Scriptures, "Whosoever is a little one, let him come to me. And to the unwise she said," she wished to be little in spirit, and therefore, with filial trust in God, as in a most beloved Father, she surrendered herself entirely and perpetually to Him. Following this path of spiritual infancy, according to the teaching of the Gospel, she instructed others, especially the novices, whom she received with obedience to foster the virtues of religious life, and thus, filled with apostolic zeal, she opened a path of evangelical simplicity to the world, inflated with pride and seeking vanities and falsehood. Moreover, her heart, both in spirit and in body, was deeply inflamed with the desire to be united with Jesus. Later, realizing with great sorrow that the love of God was being neglected and forgotten, two years before her precious death, she willingly offered herself as a victim to the merciful love of God. Then, as is said, a heavenly fire inflamed her, and, consumed by charity, she was transported into ecstasy, fervently exclaiming, "My God, I love you," and, at the age of twenty-four, on the thirty-seventh day of September, in the year one thousand eight hundred and ninety-

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seven, she happily departed for her Spouse, and thus, as is fittingly said in the Book of Wisdom, "She accomplished in a short time much." After the proper funeral rites were performed, she was buried in the cemetery of Lisieux, and immediately her tomb began to be celebrated throughout the world. And what she had promised while dying, that she would shower a perpetual rain of roses, or graces, upon the earth, this, having been received into heaven, she accomplished with countless graces.

[*Latin ed. p. 340*]

The Acts of the Apostolic See – Official Commentary, contains 340 miracles. This illustrious servant of God, who, during her life, was held in high esteem, after her death, received a wonderfully remarkable increase in her reputation. So great was her sanctity that many Cardinals, Patriarchs, Archbishops, and Bishops of the Holy Roman Church, especially from the Gallic nation, as well as not a few Apostolic Vicars, Superiors of Religious Families, Abbots of Monasteries, and many other dignitaries, sent petitions to Pope Pius X, our Predecessor, to introduce the cause of beatification of Sister Teresa of Jesus Child, and with their repeated prayers and testimonies, they recommended this cause. This request, most benignly received by the aforementioned Pontiff, decreed that a commission for the introduction of this cause be established, signed by his own hand on the ninth of June in the year 1914, by the vigilant General Postulator of the Discalced Carmelite Order, Reverend Father Ruderic of Saint Francis of Paula. After all things were duly carried out, and the question of heroic virtues was settled, on the second of August in the year 1921, before Pope Benedict XV, our blessed Predecessor, a general congregation was held, in which the following question was discussed by the Most Reverend and Most Illustrious Lord Cardinal Antonio Vico, promoter of the cause: "Whether it is established that the Venerable Servant of God, Sister Teresa of Jesus Child, possessed the theological virtues of Faith, Hope, and Charity in God and in her neighbor, as well as the cardinal virtues of Prudence, Justice, Fortitude, and Temperance, and their corresponding virtues, in a heroic degree, in both circumstances and in effect, as is required." All those present, both the Cardinals of the Holy Roman Church and the Patrons, gave their votes. However, with these benignly received votes, the same Pontiff reserved for himself the supreme judgment, in the meantime, hoping to obtain greater light from God in this important matter. On the day before the feast of the Assumption of the Blessed Virgin Mary, our aforementioned Predecessor solemnly opened and proclaimed: "It is established that the Venerable Servant of God, Sister Teresa of Jesus Child, possessed the theological virtues of Faith, Hope, and Charity in God and in her neighbor, as well as the cardinal virtues of Prudence, Justice, Fortitude, and Temperance, and their corresponding virtues, in a heroic degree." He ordered that this decree be made public and recorded in the acts of the Sacred Congregation of Rites,

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on the fourteenth day of the month of August in the year 1921. This cause proceeded so expeditiously and prosperously, and brought so much joy, that immediately, from various and almost countless miracles, which, as is fitting, were obtained by God through the powerful intercession of the Venerable Teresa, and which were occurring throughout almost the entire Christian world, two were selected to be investigated. The first concerns a sick sister.

[*Latin ed. p. 341*]

341 The acts of Pope Pius XI concerning Saint Germaine, and concerning Charles Anne, a cleric suffering from a severe organic disease, namely a particular anatomical and pathological lesion, or a very serious gastric ulcer of the hemorrhagic form. The supplicant, through the intercession of the devout Venerable Teresa of the Infant Jesus, was perfectly healed, as was judged by three men, experts in the medical sciences, who, by order of the Sacred Congregation, unanimously expressed their opinion in writing. Another miracle of the same nature concerns a young man, Charles Anne, a cleric, suffering from a flourishing tuberculous hemoptysis in the cavity phase. He also devoutly invoked the same Servant of God and was perfectly healed, as clearly emerges from the conclusions of the aforementioned experts and from the series of arguments presented by them. Therefore, those who were called to give their consultative vote, after mature deliberation, were able to reach a certain conclusion on the matter under discussion. Thus, after the preparatory and preparatory congregations, on the thirtieth day of January, in the year nineteen hundred and twenty-three, it came to a general congregation, in which, before Us, the following question was put forward for discussion: "Whether and concerning which miracles it is to be decided, in this case, and to what effect." Then the Sacred Congregation Cardinals and the Consultor Fathers who were present, each in turn, expressed their votes; but after hearing and considering them, We deemed it necessary to postpone Our final judgment, so that, in this matter requiring a definition, We might obtain more abundant assistance from the Fathers. However, on the Sunday of the Fiftieth Day, a most auspicious day due to the double event of good fortune, preceding the feast of the Apparition of the Blessed Virgin Mary Immaculate near Lourdes and the anniversary of Our Coronation, We chose to make known Our intention, and, with the Most Reverend Cardinal Antonio Vico, Bishop of Porto, and the Most Reverend Prefect of the Sacred Congregation and Relator of this Cause, and the officials of the same Congregation present, We solemnly declared: "That it is established that both miracles occurred: namely, the instantaneous and perfect healing of the sister Aloysia in Saint Germaine, from the Congregation of the Daughters of the Cross, from a very serious gastric ulcer of the hemorrhagic form; and the instantaneous and perfect healing of the cleric Charles Anne from flourishing tuberculous hemoptysis, in

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the cavity phase," and We ordered that this decree be made public and recorded in the acts of the Congregation, on the eleventh day of February, in the year nineteen hundred and twenty-three. Not long afterwards, in the same year, on the sixth of March, in the general meetings of the same Sacred Congregation, the same Relator of the Cause presented before Us the following question: "Whether, with the approval of the virtue..."

[*Latin ed. p. 342*]

Acts of the Apostolic See - Official Commentary 342: "Then, and concerning two miracles, it can safely proceed to the solemn Beatification of the Venerable Servant of God, Sister Theresa of the Infant Jesus." And all those who were present had the same and united support: "It can safely proceed." Furthermore, in order to conclude our decree, we await the most auspicious day, dedicated to Saint Joseph, the renowned Bridegroom of the Blessed Virgin Mary and Patron of the universal Church, and we solemnly declare: "It can safely proceed to the solemn Beatification of the Venerable Servant of God, Sister Theresa of the Infant Jesus." And we command that the decree be made public and recorded in the acts of the Congregation of Sacred Rites, and that apostolic letters, in the form of a Brief, be issued concerning the solemn celebrations of the Beatification in the Vatican Basilica, on the nineteenth day of March, in the year nineteen hundred and twenty-three. The solemn celebrations of the Beatification were held in the patriarchal Basilica of Saint Peter, Prince of the Apostles, on the twenty-ninth day of April following, with a large number of clergy and people present, filled with joy. Since new miracles were reported to have occurred through the intercession of Blessed Theresa of the Infant Jesus, on the twenty-seventh day of July, in the year nineteen hundred and twenty-three, we ordered the Congregation of Sacred Rites to examine the same cause. And since two miracles of the same had been presented to that Congregation, with the necessary approvals observed and hearings held, the same Sacred Congregation judged that: "It is established that the processes, constructed with Apostolic authority, in the dioceses of Parma and Mechlin, concerning the asserted miracles obtained through the intercession of the Blessed Theresa, after the granting of the same for veneration, are valid in the case and for the purpose in question." This rescript was brought to our attention and confirmed by us on the eleventh day of June, in the year nineteen hundred and twenty-four. The two miracles presented for discussion are: first, the healing of Gabriela Trimusi; the second, the healing of Maria Pellemans. Gabriela, a young woman of twenty-three years, having been admitted to the Congregation of the Poor Daughters of the Sacred Hearts, whose principal house is in the city of Parma, began to suffer from pain in her left knee in the year nineteen hundred and nineteen. Engaged in domestic labor, she was accustomed to burning wood, and through the use of force, she may have fractured her knee; and thus, gradually, through repeated

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action, she may have induced some trauma to the joint, preparing the way for a tuberculous infection. At first, there was a certain dull pain; then the knee swelled, and the pain became so intense that it prevented her from eating and made her very ill. Several doctors visited the Sister and prescribed remedies, but without success; after three years, she was sent to Medelan, where she underwent heliotherapy, baths, blisters, injections, and other treatments. Gabriela

[*Latin ed. p. 343*]

343 The acts of Pope Pius XI demonstrate that, without benefit, she began to suffer from a spinal ailment. Sister returned to Parma, and several doctors examined her, judging the lesion to be of a tuberculous nature, and they applied general remedies. The Congregation's regular physician in Parma, noting that her condition was becoming more serious, decided to send the patient to a public hospital. Before this could happen, she underwent an examination with X-rays, as they say, which revealed periostitis of the tibial head. Upon arrival at the hospital, the Sister was again subjected to X-ray examinations. While she was staying in Medelan, she was said to have contracted Spanish influenza, and she felt greater pain in the dorsal region of her spine, which became more intense. When all remedies had been tried in vain, and with the advice of an ecclesiastical assistant, on the thirteenth day of June, in the year nineteen hundred and thirty-three, before a small image, to which was attached a prayer in honor of the Blessed Teresa of the Child Jesus, a novena was instituted, to which the patient, more concerned for the well-being of others than for her own, attended. As the last day of this novena coincided with the last day of the triduum celebrated in honor of the Blessed in the nearby Carmelite church, some of the Sisters, along with the patient, requested to be present there. After Sister left the church, she returned, with a changed and much improved appearance, over a short distance, to the domestic chapel, where the other Sisters were gathered as usual. Encouraged by Mother Superior Gabriela to pray, to raise her hopes, and to return to her place, the patient, surprisingly, as if unaware of what she was doing, without any pain and with ease, as if enjoying perfect health, bent her afflicted knee and touched it, thus being reminded of the pains in her back, which had been so severe for so long. She ate dinner with the Sisters, and, scarcely after dinner was over, she slowly climbed the stairs and, in the first room she entered, she removed her habit, exclaiming loudly: "I am cured! I am cured!" Therefore, she began to perform the duties of her office and of her religious life, without any discomfort or fatigue, and she gave thanks to God for the miracle, obtained through the intercession of the Blessed Teresa of the Child Jesus. Learned men, chosen by the Holy Congregation, discussed this healing on several occasions and concluded that the lesion in the knee was a chronic arthrosis, and that the spinal ailment was also a chronic spondylitis: both organic

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lesions, which resisted all remedies, ceased through the power of Divine Omnipotence, and Sister Gabriela regained health in both areas, and she has persevered in that health. The story of another miracle, as recounted by Maria Pellemans, who experienced a similar miracle, is shorter. In October of the year nineteen hundred and...

[*Latin ed. p. 344*]

344 Acta Apostolicae Sedis: "The official commentary states that she, already suffering from pulmonary tuberculosis, was recognized as such; later, enteritis and gastritis of the same nature also manifested. She received medical care first in her own home, and then in a sanatorium called "La Hulpe." Upon returning home in August of the year 1920, seeking healing, she made a pilgrimage to the Shrine of Lourdes, but without any success; however, in March of the year 1923, she joined a group of pilgrims from Lisieux visiting the Carmel, and before the tomb of Blessed Theresa of Jesus, whom she devoutly invoked for her intercession, she immediately regained perfect health. After these two miracles, three doctors were summoned by the Congregation of Sacred Rites to give their expert opinions, and they submitted their written testimonies, offering a favorable judgment. In these healings, the truth of the miracle was clearly established, and indeed, it shone with a particular splendor due to the special circumstances that accompanied these prodigies. Therefore, those who had been called to give their opinions, moved and supported by the authority derived from the consensus of experts in the field, in a general Congregation held on the seventh day of March of the current year, in which, before Us, Our beloved son, Antonio, Cardinal Vico, Prefect of the Congregation, the case was discussed, "Whether and concerning which miracles it is established in the case 'and for the purpose of what is being considered,'" then the Most Reverend Cardinals, and Prelates and Consultor Fathers, in order, gave their votes. After hearing these, and with a joyful spirit, we postponed opening Our mind, imploring again with fervent prayers for more and more effective help from God, the Father and the Holy Spirit. Later, we set the date for the nineteenth day of March, on which day the Church rejoices in the feast of Saint Joseph, Spouse of the Blessed Virgin Mary, and Patron of the entire Church, and, in the presence of the Cardinal Prefect and the senior officials of the Congregation of Sacred Rites, we solemnly declared: "That both proposed miracles are established." On the twenty-ninth day of the same month, with the unanimous consent of the Most Reverend Cardinals and Consultor Fathers, we solemnly decreed: "That the solemn canonization of Blessed Theresa of Jesus, Virgin, Nun of the Discalced Order of Carmelites, in the Monastery of Lisieux, may proceed." With these preliminaries established, so that everything might be observed that Our Predecessors wisely prescribed for the celebration and...the dignity of such a solemn ceremony, first, we ordered Our beloved sons, the Most Reverend

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Cardinals, to be present in a secret Consistory on the thirtieth day of March, to ask for their opinions. In this, our venerable brother..."

[*Latin ed. p. 345*]

Acts of Pope Pius XI, 315. Anthony, Bishop of Porto and Santa Rufina, and His Eminence Cardinal Vico, Prefect of the Congregation of Sacred Rites, recounted individually to Us and to the Most Reverend Cardinals the life and miracles of the Blessed Teresa of Jesus and the Little Ones, and with great zeal urged that these heavenly beings be honored with the highest honors. After the account was completed, we sought the votes of the Most Reverend Cardinals: "Whether or not it is fitting to proceed to the solemn canonization of this Blessed." And each Cardinal expressed his opinion openly. On the second of April, we held a public Consistory, and in it, after a most eloquent discourse on the Blessed Teresa of Jesus and the Little Ones, delivered by our beloved son, John Guasco, Advocate of Our Consistorial Court, all the Most Reverend Cardinals, with one voice, urged Us to give a definitive judgment on this cause. We took care to ensure that, through letters from the Sacred Congregation of Rites, dated for this purpose, not only the nearby venerable Bishops, but also those from the most distant regions, would be invited to join Us, if possible, and to express their opinions. When they had gathered from various regions, having fully learned of the cause, after a concise account was given to each of them of the life, virtues, and miracles of the Blessed Teresa of Jesus and the Little Ones, and of the actions carried out before Us and in the Sacred Congregation, a semi-public Consistory was held on the twentieth of April, before Us. And not only our beloved sons, the Most Reverend Cardinals, but also the venerable brothers, Patriarchs, Archbishops, and Bishops, unanimously urged Us to proceed with this canonization. Of these votes, public instruments were drawn up by our beloved Protonotaries Apostolic, and are to be kept in the archives of the Congregation of Sacred Rites. Therefore, we decreed that the solemn canonization would be celebrated on the seventeenth of May, in the Basilica of the Vatican, and in the meantime, we earnestly exhorted the faithful to offer fervent prayers, especially in those sacred places where the Most Holy Sacrament is publicly exposed for adoration, so that they might receive more abundant fruits from this solemnity, and that the Holy Spirit might be favorably present with Us in this most important office of Ours. When this most auspicious and awaited day arrived, the secular and regular clergy, the Prelates and officials of the Roman Curia, and finally, present in the city, both the Most Reverend Cardinals and the Patriarchs, Archbishops, Bishops, and Abbots, gathered in the Basilica of the Vatican, magnificently adorned; and We, preceding them, entered the same. Then, the venerable brother Anthony, Bishop of Porto and Santa Rufina, and His

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Eminence Cardinal Vico, Prefect of the Congregation of Sacred Rites,

[*Latin ed. p. 346*]

Acts of the Apostolic See - Official Commentary 346: The Cardinal, appointed to oversee the proceedings and to promote this canonization, after speaking, presented to Us the sentiments and prayers of the Sacred Prelates and of the entire Order of Discalced Carmelites, so that Blessed Teresa of Jesus, whom We have already declared the Patroness of the missions of the same Order and of the novitiates, might be enrolled among the Saints. This, moreover, the same Cardinal, as well as the Advocate of the Consistorial Hall, most earnestly and insistently requested. We, fervently imploring heavenly light, "for the honor of the Holy and undivided Trinity, for the growth and glory of the Catholic faith, by the authority of Our Lord Jesus Christ, of the Holy Apostles Peter and Paul, and by Our own, mature deliberation and the vote of Our Venerable Brothers, Our Cardinals, as well as the Patriarchs, Archbishops, and Bishops, have decreed that the aforementioned Blessed Teresa of Jesus, professed nun of the Order of Discalced Carmelites, is a Saint, and is to be inscribed in the catalogue of the Saints." We also decreed that the memory of the same Saint Teresa of Jesus should be observed each year on the third of October, and that it should be noted in the Roman Martyrology. Finally, for so great a benefit, We gave heartfelt thanks to God, the Most High, and celebrated a solemn sacred liturgy: We generously granted a plenary indulgence to all those present, and We ordered that these present Letters be drawn up and dispatched, signed by Our own hand and by that of the Sacred College of Cardinals, so that a lasting memory of this event might remain. To you, Christian faithful, the Church today offers a new and illustrious example of virtue, which should always be kept before your eyes. For the particular kind of sanctity to which God called Teresa of Jesus is especially characterized by the fact that she readily and with the utmost diligence responded to the call of God, and that her manner of living and acting, without exceeding the common order of things, was so zealous, generous, and constant in the pursuit of her vocation, that she attained the heroic degree of virtue. In our age, in which men so eagerly seek temporal goods, this young girl, diligently and constantly practicing virtue, attained heavenly life and the glory of God. May her example, not only within the cloister, but also among those living in the world, confirm them in the practice of virtue and lead them to a more perfect life. Let us all invoke the patronage of Saint Teresa of Jesus in these present times, so that, through her intercession, a shower of roses, that is, of graces for which we need, may fall upon us. We confirm, strengthen, and reiterate these things with all certainty of knowledge and with the fullness of Apostolic authority, and We decree and announce them to the entire

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Catholic Church, commanding that these Letters be transcribed.

[*Latin ed. p. 347*]

The acts of Pope Pius XI, page 347, state that, even if copies are made, and if they are certified by the signature and seal of a public notary, or of a person holding ecclesiastical office, the same faith must be given to them as would be given to the original documents if they were presented in their original form. Therefore, no one is permitted to infringe upon or contradict these Our letters, Our definitions, Our decrees, Our mandates, and Our will; and if anyone, with reckless audacity, should presume to do so, let him know that he will incur the wrath of the Almighty God and of the Holy Apostles Peter and Paul. Given at Rome, at the foot of the Holy Apostle Peter, in the year of Our Lord one thousand nine hundred and twenty-fifth, on the seventeenth day of the month of May, in the fourth year of Our pontificate.

[Signatures:]

Pius, Bishop of the Cattolica Church.

Vincent, Bishop of Ostia and Praenestinus, Cardinal Vannutelli, Dean of the Sacred College, Datary.

Caietan, Bishop of Sabina, Cardinal Delai.

Antonius, Bishop of Portua and of Saint Rufina, Cardinal Vico.

Januarius, Bishop of Albano Laziale, Cardinal Granito Pignatelli di Belmonte.

Basil, Bishop of Velletri, Cardinal Pompilj.

Raphael, of the title of Saint Praxedis, Priest, Cardinal Merry del Val.

Peter, of the title of Saint Lawrence in Lucina, Priest, Cardinal Gasparri, Secretary of State.

Antonius, of the titles of Saints Marcellinus and Peter, Priest, Cardinal Mendes Bello.

Francis, of the title of Saint Pudentiana, Priest, Cardinal Bourne.

William, of the title of the Holy Cross in Jerusalem, Priest, Cardinal Van Bossum.

Michael, of the title of Saint Eustachius, Priest, Cardinal Lega.

Aidan, of the title of Saint Mary in Porticu, Priest, Cardinal Gasquet.

[*Latin ed. p. 348*]

US Acta Apostolicae Sedis - Commentarium Officiale.

£8 Ego, Father ANDREW, of the title of Saints Cosmas and Damian, Cardinal Priest, Major Penitentiary.

£8 Ego, Raphael, of the title of Saint Jerome of Illyria, Cardinal Priest, Scapinelli di Lèguigno.

£8 Ego, Victor Amadeus, of the title of Saint Prisca, Cardinal Priest,

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Ranuzzi de Bianchi.

£8 Ego, Donatus, of the title of Saint Sylvester in Capite, Cardinal Priest, Sbarretti.

£8 Ego, Father Thomas Pius, of the title of Saints Quince and Titus, Cardinal Priest, Boggiani.

£8 Ego, Augustus, of the title of Saint Cecilia, Cardinal Priest, Silj.

£8 Ego, Francis, of the title of Saint Marcellus, Cardinal Priest, Ragonesi.

£8 Ego, Michael, of the title of Saint Anastasia, Cardinal Priest, Defaulhaber.

£8 Ego, Dionysius, of the title of Saints Nereus and Achilles, Cardinal Priest, Dou Gherty.

£8 Ego, Charles Joseph, of the title of Saints Four Crowned, Cardinal Priest, Schulte.

£8 Ego, John, of the title of Saint Mary Trans Tiberim, Cardinal Priest, Tacchi.

£8 Ego, Achilles, of the title of Saint Bernard ad Thermas, Cardinal Priest, Locatelli.

£8 Ego, John, of the title of Saint Susanna, Cardinal Priest, Bonzano.

£8 Ego, Eugene, of the title of Saints Sylvester and Martin, Cardinal Priest, Tosi.

£8 Ego, Caietan, of the title of Saint Agatha, Prothonotary Cardinal, Bisleti.

£8 Ego, Louis, of the title of Saint Mary in Via Lata, Deacon Cardinal, Billot.

£8 Ego, Camillus, of the title of Saint Mary Scalaris, Deacon Cardinal, Laurenti.

£8 Ego, Joseph, of the title of Saint Nicholas in Carcere Tulliano, Deacon Cardinal, Mori.

£8 Ego, Francis, of the title of Saint Caesar in Palatio, Deacon Cardinal, Ehrle.

£8 Ego, Aloisius, of the title of Saint George ad Velabrum, Deacon Cardinal, Sincero.

£8 Ego, Evaristus, of the title of Saint Adrian, Deacon Cardinal, Lucidi.

£8 Ego, Aurelius, of the title of Saint Angel in Foro Piscario, Deacon Cardinal, Galli.

O. CARD. CagianO.

£8 A. S. B. E. Cancellarius. Joseph John Loco.

£8 Plumbi. Beg. in CARD. Vico, Ep. Portuen. et S. Eufinae, Comm. vol. XXXI, n. 14. Wilpert, Becanus, Zani-Caprelli, S. B. C. Praefectus, coll.

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Protonotarius Apostolicorum.

[*Latin ed. p. 349*]

349 The Acts of the Popes, Volume XI, Chapter II. BLESSED PETER CANISIUS, a priest of the Society of Jesus, is declared a most pious servant of the Church and a Doctor of the Church, to the glory of the saints. The Bishop, for the perpetual commemoration of this event, says: The God of mercies, who, in times past, as with the children of Israel, recalled His beloved people who had strayed, to the path of justice and truth, by raising up Prophets among the chosen people, and who, with each new covenant, as the ages turn, has produced from the bosom of His Church illustrious men of piety and doctrine, who, according to the needs of the times, would confirm Christ's followers in the faith, bring back those who dissent to the unity of the Catholic Church, and, both in word and deed, strenuously defend the integrity of the evangelical truth from the efforts of adversaries. A remarkable sign of this divine providence towards the Church is found in the person of Blessed Peter Canisius. He, like the Prophet Ezekiel, was sent "to the apostates," 1 and, through his virtue and doctrine, fulfilled the mission of Christ among the nations, so that he deserved to be called "the hammer of the heretics," and, after Saint Boniface, "the Apostle of Germany," and was rightly considered to be one who was divinely appointed to defend the religion in Germany. Peter Canisius was born in Nijmegen, in the province of Gelderland, of a noble family, from Jacobus Canisius and Aegidia van Houweningen, pious parents, on the feast of the Archangel Saint Michael, on the eighth day of May, in the year one thousand five hundred and twenty-one; and in that very year, in Germany, a vast multitude of people, as a sign of a great rebellion against the Catholic faith and this Apostolic See, were lamentably falling away from the fold of Christ; while in Spain, Ignatius of Loyola, the founder and father of the Society of Jesus, was struck down by a salutary wound during the siege of Pamplona, abandoning earthly warfare and turning himself to the battle for the Lord. It is truly wondrous that those whom he would later oppose were those who would be the leaders of the sacred military order. After his youth, having completed his studies in his father's house, Peter went to Cologne, to devote himself to the humanities. Then, in Louvain...

1 EZEKIEL, II, 3.

[*Latin ed. p. 350*]

350 Acta Apostolicae Sedis – He devoted himself to the study of the official commentaries on the canons, which, once completed, led him to return to Cologne, where, at his father's urging, he added a knowledge of civil law to his philosophical studies, thereby acquiring great praise for his talents in both fields and leaving a promising future behind. During this

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time, he experienced some of the dangers that easily beset careless youth; but, with God's help, he soon regained his former purity and tranquility, especially through the guidance of the pious priest Nicholas Van Esch, whom he used as a confessor and a teacher of Christian perfection in Cologne. Having long conceived the idea of dedicating himself entirely to God, he fulfilled this, with great magnanimity, by refusing honorable marriages, and vowed perpetual chastity on the twentieth day of the month of February of the year one thousand five hundred and forty. He himself, near his death, confessed that he had never regretted this vow. Having obtained the degree in philosophy, he began his studies in theology with his usual eagerness, earnestly praying to God to show him clearly which path he should follow. At that time, the Blessed Peter Faber, the first member of the Society of Saint Ignatius and of the Society founded by him, arrived in Moguntia. Faber excelled in teaching the Spiritual Exercises. Canisius, burning with a strong desire to meet this servant of God, of whom he had heard so much and so many wonderful things, went to Moguntia and offered himself as a willing student. After spending a whole month with him and experiencing the wonderful power of the Spiritual Exercises, he declared that he would not leave until he had been accepted into the Society of Jesus by the Blessed Peter Faber. He had indeed sensed that this was the order of clerics that had been designated for him by God, through prophecies and other clear signs, since his youth. Having made his vows, he was the first from the regions subject to the German Empire to be admitted into the Society of Jesus in the month of May of the year one thousand five hundred and forty-three. Returning to Cologne, he gave an excellent example of evangelical poverty: for, having lost his father, he distributed almost his entire inheritance, which was considerable, to the poor, retaining only what was absolutely necessary for himself and his companions for their studies. Even then, he began to burn with such a zeal for the faith that, scarcely having been ordained a deacon, he would rise from his seat and, with words, break the audacity of the heretics and hinder their advance. With the increase of his priestly dignity, in the year one thousand five hundred and forty-six, he acquired such a reputation for preaching that the most famous cathedrals of almost all of Germany, as well as the courts of princes, sought him out as a preacher. He was devoted to defending the rights of the Catholic Church and to saving or restoring those who were falling away or had already fallen into danger. With the consent of the highest clergy and the people of Cologne, he was sent by George of Austria, the Bishop of Liège, and by Charles,

[*Latin ed. p. 351*]

Acta Pii PP. XI 351. The fifth decree concerns Hermann, the Prelate of the Church of Coloniensis, who, ensnared by the arts of heretics and captivated by the allure of new opinions, openly professed false doctrines. Scarcely

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had the sixth year of his pontificate passed when, on the twenty-sixth day of Peter, Cardinal Othone Truchsess, Bishop of Augustano, and a theologian distinguished by his office and name, who had attended the Council of Tridentinum, was sent. From that time, all admired his doctrine and his apostolic zeal. Called to the holy city of Rome by Ignatius, he experienced great joy and for a long time enjoyed the conversation of the Learned Father. Then, he was ordered to go to Messanam, a renowned city of Sicily, where he taught with great praise in that first Society College. After a year had elapsed, he was recalled to the city and, in the temple of the Blessed Virgin Mary, before the holy Father Ignatius, on the fourth day of September of the year one millennium five hundred and forty-nine, he made his solemn profession of the four vows. The day before, in this our Basilica of the Vatican, he had felt himself called to the apostolate of Germaniae, by divine inspiration; and on that very blessed day, while pouring forth fervent prayers at the tomb of the Prince of the Apostles, the Lord Jesus opened to him His most sweet Heart for contemplation, and commanded him to draw from it the waters of purest love. The blessed man approached, trembling, and was able to quench the thirst of his faith, hope, and charity with a copious draught. Refreshed by this wondrous outpouring of divine goodness, from that time he began to venerate the Sacred Heart of Jesus with all his might, and he did not cease to teach others this salutary devotion, even composing the sweetest prayers in its honor; therefore, he is rightly and deservedly counted among the illustrious precursors of the most holy Margaret Mary Alacoque. Adorned and instructed with these and other outstanding gifts of God, the new apostle of Germaniae was most fittingly prepared to begin his ministry. But he was sent forth, to whom alone it was said: "Feed my sheep!" while the Apostle writes of all other heralds of the Gospel: "And how shall they preach unless they be sent, as it is written." Therefore, the Blessed Canisius, having been ordered by the holy Father Ignatius to return to Germaniae, humbly presented himself to Felix, our Pope, and to the blessed Paul III, our predecessor, as also to the blessed Gregory XI, our predecessor, and to the blessed Bonifatius, receiving the apostolic blessing. Truly, a blessed Pope, to whom it happened to instruct two outstanding apostles, approved by him, of the Society of Jesus, whose praise is in the Church: Franciscus Xaverius and Petrus Canisius!

[*Latin ed. p. 352*]

352 Acta Apostolicae Sedis - Official Commentary. Here, having had his vocation confirmed by the mystical mission of the Roman Pontiff, he immediately set out on his journey; but in Bologna, at the order of his Superiors, he remained for some time, so that he might obtain a doctorate in theology. Having thus obtained this degree, and having received, with solemn ceremony, the insignia of magistracy from Cardinal Ioannes Maria Dei Monte, who would later become Julius III, he crossed the Alps and

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proceeded to Ingolstadt, in the year of Our Lord 1540. Intensely devoted to the amplification of the Divine glory, it is scarcely possible to say how many labors he undertook, or what hardships he endured, for more than forty years. He traveled through almost all the regions of Germany, Bavaria in particular, as well as Austria, Bohemia, and Switzerland, for the sake of religion; he cultivated all kinds of wholesome institutions, both publicly and privately, and he defended many cities either from the contagion of heresy, or restored those infected by heresy to the Catholic faith. In Regensburg and in Augsburg, he stirred up the princes of the Empire to defend the rights of the Church and to improve the morals of the people. In the colloquy at Worms, when discussing with the masters of heresy, he displayed such a wealth of learning and such power of speech, that he silenced them. He was also ordered to go to Poland, to the convention at Piotrków, by Pope Paul IV. There, he maintained the same fortitude of spirit, not at all weakened by the unhappy outcome of that colloquy, until the very end. As the first Superior appointed to govern the Province of Upper Germany under Saint Ignatius, he founded houses and colleges in many places, and he sent missionaries throughout Germany to combat heretics and to promote piety. At Dillinga in Bavaria, the foundation of this college was consecrated by God Himself, when Saint Stanislaus Kostka, called by the Virgin Mary into the Society of Jesus, and who, with remarkable constancy, had fled from Vienna to Rome, met him on his journey at Canisium, Dillinga, and then elsewhere. Here, he kept the angelic young man with him for a month, in order to test his vocation, and then sent him to Rome to Saint Francis Borgia, the third Superior of the Society, openly declaring how much hope he had conceived for him, a hope which, indeed, was not disappointed by events. At the Council of Trent, which was again convened by our predecessor, Pope Pius IV, Peter Canisius, vehemently requested by the Pontifical Legates, again participated, and there his maturity in expounding doctrine, his acumen in clarifying questions, his eagerness in answering, his gravity in expressing opinions, and his constancy shone forth in a remarkable way. He contributed to the happy outcome of that most celebrated Council, even in his absence, as much as he had done in person: for, having been forced to return to Augsburg from Trent because of very important religious matters, and then summoned from there by Emperor Ferdinand to Oeniponta, in order that he might be present in a gathering of theologians to advise him, he was able to guide the Church in the Council.

[*Latin ed. p. 353*]

353 The acts of Pope Pius XI demonstrate how zealously and prudently he defended the freedom and the rights of the Apostolic See. Having these merits so well known, our predecessor, Pope Pius IV, was so delighted that he ordered Francis Borgia, who at that time governed the Society of Jesus

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in Rome, to be praised with the highest commendations, and, although he could not embrace the saintly son in person, he embraced him with all his paternal affection. When Borgia subsequently came to Rome on business for the Society, the Supreme Pontiff entrusted him with the task of returning to Germany to present the decrees of the Council of Trent to the bishops and secular princes, and to ensure that they were observed everywhere. He was also employed on other missions by Pope Gregory XIII, our predecessor, and he always accepted them with alacrity and without ever flinching from difficulties, undertaking the most important religious matters and, even in the midst of the dangers of life, successfully bringing them to a happy conclusion. He restored the studies of sacred and human disciplines in the academies. He took great care to promote and expand the German College, an institution founded to receive and educate young men from the region in Rome, who, imbued with good morals and sound doctrine, would return to their homeland and become strong soldiers of Christ fighting for the Church. Amidst all these duties, it is truly remarkable that he found the time and energy to write so much, works that would seem to have completely absorbed the lives of even the most industrious men. Apart from those works that still lie in manuscript or have been published (among which are approximately two thousand sermons on matters of faith and morals, contained in thirty volumes), more than thirty works were published by him. With the approval of our saintly predecessor, Pope Pius V, he wrote an apologetic work, both historical and theological, against the Centuriators of Magdeburg. The first two volumes, and alas, the only ones, are of enormous size, and it is a source of sorrow that this gigantic work, undertaken with heroic obedience, was interrupted. Taking advantage of the preaching of John the Baptist, which he recounts in the first volume, the learned writer refutes the Centuriators, demonstrating that internal justification, in addition to faith and good works, is necessary; the second volume, which is entirely devoted to the praises of the Blessed Virgin Mary, contains a very rich and copious exposition of the doctrine concerning the Mother of God, drawn from the Sacred Scriptures and the Catholic tradition. In these hundreds of pages, apart from the exquisite knowledge that the Blessed Peter possessed, there is also a tenderness, with which the Blessed Peter burned, a piety towards "Mary, the Virgin, incomparably holy and the Mother of God," (to use his own words), and a genuine candor.

[*Latin ed. p. 354*]

Acta Apostolicae Sedis - Official Commentary 354. As if he wished to be indebted to all, he provided a wholesome and beneficial spiritual nourishment for all conditions of men: for learned men, he published expanded and, as far as was possible at that time, critical editions of the works of Saint Leo the Great and Saint Cyril of Alexandria, and of the letters of

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Saint Jerome; he did not consider it beneath him to prepare a grammar for children; in order to foster piety in the Christian people, he composed several small books, which are entitled "Lessons and prayers," "Instructions for reading," "Explanations of the Gospels," and "A handbook for pious instruction." Thus, the Catholic prince is instructed. The same wealth of doctrine, the same tireless zeal for the glory of God, and the same concern for souls are evident in the numerous letters (some of which might more properly be called theological or ascetic treatises) written by the Blessed Man, which, recently published, comprise no less than eight volumes. No work of Blessed Peter Canisius has achieved such fame among the nations as his *Summa Doctrinae Christianae*. For, while teaching sacred theology at the Universities of Ingolstadt and Vienna, Canisius had perceived the necessity of this book; therefore, he readily gave a favorable hearing to the very urging of Emperor Ferdinand, and in the year 1555, he published the *Summa* for the schools, first to the great approval of bishops and theologians, and with no less benefit to the Church. It is difficult to express how much this book has aided, even to this day, in properly instructing clergy and in refuting errors, since it is clearly and concisely written, and never fails to express genuine Catholic doctrine. Equal, if not greater, fame has been bestowed upon the learned author by the smaller works, which are called *Catechisms*, excerpts from the *Summa*, suitable for lower schools and for the elementary school students. During Canisius' lifetime, this type of book has been published twice, and after his death, it has been disseminated in countless editions, not only in Germany, but throughout almost all of Europe, translated into approximately twenty languages. There have been those who compared Canisius' *Summa* with the *Book of Sentences*, and those who said that Blessed Canisius was such an author for the West as Saint Cyril of Jerusalem was for the Eastern Church. It is also said that Blessed Robert Bellarmine lamented that he had learned of Canisius' *Catechism* so late; if he had known it earlier, he would not have published his own, but would have translated it into Italian. Despite all his cares, journeys, and labors, the Blessed Servant of God always maintained a collected spirit, closely united with God.

[*Latin ed. p. 355*]

The Acts of Pope Pius XI, page 355, state that he spent many hours each day, sometimes even part of the night, in prayer, finding delight in this practice, and was often filled with tears, so much so that it was not easy to bring him back to the necessities of human life. As we have mentioned above, he was a most devoted worshiper of the Virgin Mary, and he took care to establish Marian Sodalities not only for young people, but also for various orders of citizens everywhere. He subjected his body to suffering, and often practiced harsh penances, frequently using vigils and fasts as weapons to overcome the difficulties that arose in his sacred ministry. No-

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table for his mortification and patience, he could never be deterred from his endeavors by insults, threats, or even the loss of his own life. Indeed, he was so humble that he steadfastly refused the Archbishopric of Vienna, offered to him repeatedly, and it was barely possible to persuade him to accept the administration of that Church, even when Pope Julius III, in Rome, demanded it of him for a year. He earnestly begged our Holy Predecessor, Pope Pius V, with many prayers and tears, to dissuade him from the plan to co-opt him into the Sacred College of Cardinals. When he felt that this was impossible, he was highly esteemed by all who were then among Catholics, those who shone with civil or ecclesiastical power, especially by four Popes, and was sought after by Emperor Ferdinand, Duke Albert of Bavaria, and other noble men. Those who were then flourishing in the praise of the Holy Church followed him with a singular friendship, for, as we have mentioned before, Saint Ignatius and other Saints of the same age from the Society of Jesus, as well as Saint Pius V, Charles Borromeo, Philip Neri, and many others distinguished by piety, held him in high regard and extolled him with the highest praise. Following the instructions of Saint Ignatius, he cultivated obedience above all else; and throughout his life, he gave outstanding examples of this virtue, but especially at that time, when, broken more by his labors than by his age, he was given the opportunity to relinquish all titles and powers of government, and he willingly and joyfully submitted himself to the decisions of his Superiors, even if unexpected and ungrateful. He spent the last, most laborious part of his life in Freiburg in Switzerland, and it is incredible how much he accomplished there for the greater glory of God, for the salvation of many souls, and for the preservation or restoration of the faith in many regions, during a full seventeen years. Finally, afflicted by a very serious illness, he felt that he was hastening towards the end he had desired. Properly fortified by the Holy Sacraments of the Church, he died in that city, in the kiss of the Lord, in the presence, as it is piously believed, of the very Mother of God, in the year of salvation one thousand.

[*Latin ed. p. 356*]

356 Acta Apostolicae Sedis - Official Commentary, in the five hundred and ninety-seventh year, in the seventy-seventh year of his age, on the twenty-first day of December, on which day the feast of Saint Thomas the Apostle is celebrated. He, having completed his life, as a common father to the entire city, was mourned with an incredible gathering and many tears. First, the venerable body was placed in the greater temple of the city, dedicated to Saint Nicholas; and after twenty-three years, it was honorably transferred to the temple of Saint Michael, adjacent to the College of the Society of Jesus, where it is still devoutly venerated to this day. Immediately after his death, the name and tomb of Peter Canisius became famous throughout northern Europe for miracles. Of these, besides those which

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we will mention below that have been approved by this Apostolic See for the beatification of the Venerable, it suffices to say that God rewards in abundance those who have striven to glorify His most holy Name with all their strength on earth. When the sacred body of Canisius was exposed in the temple of Saint Nicholas, before being placed in the tomb, a certain pious woman from Freiburg, who had long been suffering from an incurable disease of epilepsy, came to the temple, and within herself, as that woman in the Gospel, she had great confidence: "If I but touch the hem of his garment, I shall be made whole." Matthew 9:21. But, hindered by the crowd from approaching the Servant of God more closely, she remained all that night, weeping in the temple, near the sacred relics, already enclosed in the tomb, in prayer; and not in vain: for, at the dawning of day, she returned home completely healed, and from that time onward, until her death, she was always grateful for that healing. To the same glorious tomb, a young girl who was deaf and mute regained her hearing and speech. A woman, named Simona Toban, invoked the patronage of Canisius, and received sight in her eyes, from which she had suffered. A certain Ursuline, a pious nun, was immediately and perfectly healed from an apoplectic stroke and other infirmities. Canisius, as an intercessor, brought forth a remedy that was efficacious for many terrible and incurable diseases. Therefore, with the fame of miracles, in the years 1626 and 1630, the sacred prelates of Lausanne and Friburg diligently inquired into the life, virtues, and miracles of Peter Canisius.

[*Latin ed. p. 357*]

357 The acts pertaining to Pope Pius XI were being defended. However, due to the disturbances caused by wars, this cause could not progress. After a period of relative calm, in the year 1730, Charles Viaugustus, along with other dignitaries of the Empire and Bishops, presented petitions to the Supreme Pontiff, urging the Apostolic See to bestow the honors of the Blessed upon the most zealous defender of the Catholic faith, Celitus. Moved by this, Our Predecessor, Clement XI, approved the introduction of the cause of the Venerable Peter Canisius before the Congregation of Sacred Rites. Then, with the authority of the Holy See, an inquiry began into the virtues by which the Servant of God had distinguished himself; but, due to subsequent turbulent events affecting both the Church and the state, the progress of this cause was delayed for a long time. Finally, Pope Gregory XVI, also Our Predecessor, on the twenty-eighth of January of the year 1844, after a favorable opinion had been given by the Consultors and by the Fathers Cardinals of the Congregation of Sacred Rites, formally decreed: "It is established that the virtues, both theological and cardinal, and those connected with them, were heroic in the Venerable Servant of God, Peter Canisius, a professed priest of the Society of Jesus, so that it may be permissible to proceed to the next stage, namely, the examination

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of four miracles." Therefore, the inquiry into these miracles began, and, after the customary preparatory and preparatory meetings, which were held in the years 1860 and 1861, the General Congregation was held in the Vatican on the twelfth of January of the year 1863, during which the Most Reverend Cardinal Constantinus Patrizi, Relator of the Cause, before Pope Pius IX, also Our Predecessor, presented the question: "And concerning which miracles does it consist in the case and the effect of which we are speaking?" The Cardinals and Consultors then openly expressed their individual opinions. However, with a unanimous vote, Our Predecessor announced the judgment and, in honor of the patronage of the most chaste Virgin Mary, Spouse of the Divine Redeemer, on the seventeenth of April of the same year; on that day, after offering the Eucharistic sacrifice in the Vatican Basilica, and after having consecrated the altar in the Patriarchal Liberian Basilica in the crypt of the Confession, in the sacristy near that same Basilica, he solemnly proclaimed: "It is established that four miracles of the third order, obtained through the intercession of the Venerable Peter Canisius, have been proven by God; namely, the first: the instantaneous and perfect healing of Elizabeth Vanderweita from a lethal hepatic inflammation, which had spread to an abscess, and was accompanied by terrible symptoms; the second: the instantaneous and perfect healing of Anna Maria Kern from chronic rheumatism, which, having turned into an incurable arthritis, portended death."

[*Latin ed. p. 358*]

358 Acta Apostolicae Sedis - Official Commentary: concerning the instantaneous and perfect healing of Margaret Allaz, who was confirmed and afflicted with an incurable disease after a long period of suffering; concerning the instantaneous and perfect healing of Mary Anna Bumana, who suffered from paralysis after being poisoned, and was afflicted with the most severe convulsions. After these events, nothing remained for this eminent Servant of God to achieve in order to reach the pinnacle of praise within the Church, except that the question should be presented to the Congregation for the Sacred Rites: "Whether, given the approval of virtues and miracles, it was permissible to proceed to the honors of Beatification for the Venerable Peter Canisius." This matter was resolved favorably, and the same Pontiff, in the year one thousand eight hundred and sixty-four, after having attended a Pontifical Mass in the Patriarchal Archbasilica of the Lateran Palace, Rome, on the twenty-fourth day of June, the day on which the memory of Saint John the Baptist is celebrated, in the presence of the College of Cardinals, decreed, in the sacristy of the same Archbasilica, in a proper and solemn manner: "That it was permissible to proceed to the solemn Beatification of the Venerable Peter Canisius." He ordered that this decree should be made public and recorded in the acts of the Congregation for the Sacred Rites, and he commanded that Apostolic Letters, in the form

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of a Brief, should be issued concerning the solemnities of Beatification to be celebrated whenever desired in the Patriarchal Basilica of the Vatican. The Brief for the Beatification itself was given in the Palace of Gandulf, under the Fisherman's Ring, on the second day of August, in the year one thousand eight hundred and sixty-five. The solemnities of the Beatification were celebrated in the Vatican Basilica of Saint Peter on the twenty-ninth day of November of the same year. Fifty-seven years had not yet elapsed since Peter Canisius had been raised to the honors of the Blessed, when the cause was reopened by the Most Blessed Pope Benedict XV, our predecessor, on the twenty-first day of March of the year one thousand nine hundred and twenty-one, by Apostolic authority. Two miraculous healings, which follow, were proposed by the Postulator of the Cause, healings which were brought about by God, through the intercession of the Blessed Canisius, in the diocese of Roermond in the Netherlands, so that an investigation might be instituted concerning them. The first of these miracles occurred with Sister Ignatia Walburga Schneller, of the Congregation of Charity of Saint Francis. This woman, who had always been of weak health since childhood, was accustomed to suffer from illness almost every third or fourth year, and was sometimes afflicted with convulsions, even in her childhood; from the age of twelve to twenty years, she suffered severely from pains in her knees almost every month. In the fifty-seventh year after her twentieth year, she entered the Congregation of Charity of Saint Francis, and after completing her novitiate, on the nineteenth day of December of the year one thousand eight hundred and ninety-six, she took the vows of religion. She suffered from a fever, which they call

[*Latin ed. p. 359*]

359 In the year of Our Lord 1911, while still in her thirties, she was afflicted with a fever, which appeared to be a form of measles. In the year one thousand nine hundred and fourteen, she unexpectedly vomited blood, and the physicians, after careful examination, were unable to determine whether the bleeding originated in both lungs or in the stomach. She soon recovered from this illness and regained her strength, but in the following year, after a more profuse bleeding, she suffered from numerous other ailments, including severe abdominal pains, frequent vomiting, and other inconveniences, which gradually increased in intensity. Finally, in the year one thousand nine hundred and seventeen, it was necessary to call for medical assistance. The physician, suspecting that Sister Ignatius was suffering from a "incarcerated hernia," performed a surgical operation, during which, to everyone's surprise, it was discovered that she was afflicted with intestinal tuberculosis. Consequently, Doctor Bembauts removed the affected portion of the intestine. After this surgical operation, Sister Ignatius enjoyed a period of relative well-being for several years, but her health was never fully restored. Even though she took great care and consumed only

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light foods, in the year one thousand nine hundred and twenty-five, she began to suffer again from frequent and severe vomiting and abdominal pains, and at times she could barely stand or walk. These infirmities increased so much in the early part of the year one thousand nine hundred and twenty-six that Sister Ignatius could no longer retain any food or liquid, and she was forced to remain in bed, suffering from pain in her chest and back. Doctor Kettler, who had carefully examined her, concluded that she was suffering from acute intestinal tuberculosis and that a new surgical operation was necessary. Later, the physicians who were called in, Doctors Henry Pomponi, Albert Ciotola, and Nicholas Gentile, declared that Sister Ignatius was suffering from a chronic intestinal obstruction due to tuberculosis. When all human means had proven futile, and death seemed imminent, Sister Maria Cornelia Casimir, the Superior General, decided to implore divine help, interceding through the patronage of Saint Peter Canisius. A novena of prayers was instituted in the monastery, with Masses celebrated daily for this purpose, and fervent prayers were offered. This was not in vain: as soon as the relics of Saint Canisius were brought to the sick Sister, she felt better, and she quickly regained her health, completely free from all traces of the grave illness. Another miracle occurred in the College of Saint Ignatius, which is maintained by the Society of Jesus in Valkenburg, in the Netherlands, in the diocese of Buren. Peter Schmitz, a student of the same Society, who was twenty-four years of age, was suffering from a disease commonly called "influenza."

[*Latin ed. p. 360*]

360 The Acts of the Apostolic See had been published, the Official Commentary had been completed, but a few days later, on January 12th of the year 1922, he began to fall ill again, but with a much more serious ailment, namely, angina combined with abscess. After being attended to by a doctor and undergoing an incision, the patient felt some relief, and the fever seemed to subside. However, contrary to all hope, the illness worsened, the fever returned with greater intensity, severe pains in the limbs and back spread through the arms, hands, feet, and sides, and there was also a significant weakening of the heart, difficulty in breathing, aversion to food, sensitivity to light, and a rapid, irregular pulse. The doctors, Hapig and Kettler, who had undertaken the patient's care, after considering these symptoms and consulting with each other, were convinced that he was suffering from "sepsis." And although the doctors had already pronounced a fatal judgment regarding this deadly "sepsis," this was later confirmed by other experts who were also called upon, namely, Doctors Francis Xavier Armellini, Francis Pagano, and Boleslaus Madeyski. Given the nature and severity of the illness, Doctor Kettler, believing that there was no hope of recovery, proposed a final injection, which, however, after being administered once and again, did not achieve the desired result; and

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the patient, appearing to be hastening towards death, was administered the Sacrament of the Dying. Therefore, with all human help failing, the sick man and his religious companions confidently invoked the intercession of Saint Peter Canisius, and a novena of supplications was begun. The Rector of the College offered a relic of Saint Peter to the ailing patient, which he subsequently always carried with him on his chest. After the completion of the novena, the fever began to increase again, and the doctors asserted that there was no hope of the patient's recovery. After another nine days of prayers, and with the Holy Sacrifice of the Mass offered on those same days, the patient, more frequently during the day, kissed the sacred relics and applied them to the parts of his body that were afflicted, especially to his heart, and poured out prayers for the canonization of Saint Peter Canisius, adding the recitation of three "Hail, Marys" daily. But God did not reject the hope of the patient and his religious companions. For, while Saint Canisius was being invoked, "it happened that, the one who seemed to be near death on the seventh of February, on the following day, in the morning, was unexpectedly rescued from danger, and was almost immediately restored to good health." The validity of this process was duly recognized, and with the authority of the Apostolic See, an investigation was conducted in the Ecclesiastical Court of Ruremond, regarding these miracles, which occurred after the veneration of Blessed Peter Canisius had been granted, and which had been debated twice previously among the Consultors of the Congregation for the Causes of Saints, with the Cardinals who presided over that Congregation listening to them in a preparatory meeting. Then, a General Congregation was held before Us on the twenty-fourth of March of this year, in which the Consultors and the Cardinals responded.

[*Latin ed. p. 361*]

361. The acts of Pope Pius XI state: "It is established that there are two proposed miracles." One matter remained to be debated: "Whether, assuming the approval of both miracles, it would be safe to proceed with the solemn canonization of Blessed Peter Canisius." And on the same day, in the same assembly, a unanimous vote was expressed by all those present: "It is safe to proceed." We, who were present, also urged them to add their prayers to ours, imploring the divine assistance in this important matter. Finally, on the twenty-ninth day of the same month and year, we solemnly declared: "It is established that there are two proposed miracles, namely: the first, the instantaneous and perfect healing of Sister Ignatia Walburga Schneller from an occlusion of the intestines, due to a tuberculous condition; the second, the instantaneous and perfect healing of Brother Peter Schmitz from a lethal sepsis (disease); and furthermore, we decreed: "It is safe to proceed with the solemn canonization of Blessed Peter Canisius." Having completed these matters, following the example of Our predecessors, on the thirtieth day of March of this year, we summoned Our beloved

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sons, the Most Reverend Cardinals, to a secret Consistory, in which the venerable Cardinal Anthony Vico, Bishop of Porto and Santa Rufina, Prefect of the Congregation for Sacred Rites, and entrusted with the promotion of this cause, clearly explained the details of the case, and with great diligence, inspired everyone to reach a legitimate conclusion regarding this cause. A little later, namely on the second day of April, a public Consistory was held, in which the Cardinals and all those present gladly listened to the eloquent discourse of Our beloved son, Joseph Biroccini, Advocate of Our Consistorial Hall, on Blessed Canisius. Meanwhile, we took care to have the venerable brothers, Patriarchs, Archbishops, and Bishops, informed of this solemnity by letters specifically sent to them, so that, if possible, they might also express their opinions and be present with us. Since many of them had come to the city, after thoroughly examining the matters, both those that had been carried out in the aforementioned public Consistory, and those contained in the acts of the Sacred Congregation of Rites, a copy of which was given to each one, in a Consistory, which is called semi-public, held on the twenty-second day of April of the same year, as the Most Reverend Cardinals had already decided, a decision was reached regarding the consecration of the memory of Blessed Canisius with the highest honors. We ordered that the document pertaining to this matter be drawn up by the Notaries of the Apostolic See and delivered to the archives of the Sacred Congregation. Therefore, we fixed the twenty-first day of May of this year, on which we commemorate the glorious Ascension of Our Savior into Heaven, as the date for the celebration of this solemn canonization. In the meantime, we earnestly and vehemently exhort everyone to offer fervent prayers, especially in the sacred buildings.

[*Latin ed. p. 362*]

362 Acta Apostolicae Sedis: "Concerning the official commentary by which the Most Holy Sacrament might be publicly venerated, so that both they might derive greater fruit from such a ceremony, and that the Paraclete Spirit might be benignly present with us in this most grave office of ours. When the most desired day arrived, all Orders of the secular and regular clergy, all Prelates and officials of the Roman Curia, all who were present in the city, the venerable Patriarchs, Archbishops, Bishops, and Abbot brothers in the Sacred Roman Church, assembled in the magnificent Basilica of Vatican, adorned with great reverence; and We, preceded by all of them in solemn supplication, entered the same Basilica. Then, the venerable brother Anthony Cardinal Vico, along with the cause of the August Milani, Prefect of this Sacred Congregation, with the Congregation presided over by our devoted son, Advocate of the Consistorial Hall, offered our prayers and supplications, on behalf of the Holy Priests and the entire Society of Jesus, that we might refer Blessed Peter Canisius to the number of the Saints. And after repeating this three

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times, the aforementioned Cardinal, through the same Consistorial Hall Advocate, more earnestly and insistently implored, and We, inflamed by the light of the Paraclete Spirit, and confident in the patronage of the Immaculate Virgin, the Angels, and all the Saints, "for the honor of the Holy and undivided Trinity, for the increase and glory of the Catholic faith, by the authority of our Lord Jesus Christ, and by the Apostles Peter and Paul, and by our own mature deliberation and the vote of our Venerable Brothers, the Cardinals, Patriarchs, Archbishops, and Bishops of the Sacred Roman Church, We have decreed and defined that Blessed Peter Canisius is a Saint, and We have added him to the catalogue of the Saints, and, after consultation with the Congregation of Sacred Rites, We have declared him a Doctor of the Universal Church, decreeing that his memory be devoutly observed each year on the twenty-seventh of April, for the day of his birth, and on the twenty-first of December, among the Saints, Confessors, not among the Popes, and among the Doctors of the Universal Church, and that he be noted in the Martyrology." Then, giving thanks to God for so great a benefit, we approached the altar to offer the unbloody Sacrifice, and after the reading of the Gospel, we addressed those present, exhorting them to draw the most abundant fruits from this solemnity, and to intercede with God for the patronage of the new Saint, that He might protect us and the entire Church from the malice of enemies, and from the multitude of those who work evil." Finally, We imparted the Apostolic blessing and a plenary indulgence with all paternal love in the Lord, and We ordered that these Apostolic Decrees be dispatched under seal. Psalm CIII, 3.

[*Latin ed. p. 363*]

The Acts of Pope Pius XI: Now, let all Christians, numbering 363, rejoice, and let them give thanks to the Holy Mother Church, which, by the grace of the Holy Spirit, has brought forth so many children for the glory of Our Lord Jesus Christ and for the protection of the faithful. Let the illustrious Society of Jesus also rejoice, which has given itself over to heaven, and which has produced so many distinguished men for the Church, vigorously defending the evangelical truth through their writings and labors; it can rightly glory in the Lord. Let all Christians cherish the virtues of Saint Peter Canisius: his humility, obedience, chastity, diligence, and constancy in the performance of his duties, and above all, his most fervent and unwavering faith towards this Apostolic See. Let all children of the Church preserve the memory of this man, consecrated by these letters, so that the love of Jesus Christ may burn more and more brightly in your hearts, and that you may "strip off the old man, together with his deeds," and "put on the new man, who is being renewed in knowledge, according to the image of Him who created him." 1. Above all, let them imitate Canisius, who, enriched by the priesthood, provides the clearest example of priestly

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sanctity joined with doctrine; let them look to him, and learn from him the virtues with which every good and diligent worker in the Lord's vineyard ought to be adorned, so that he may direct his entire life towards this end, that the Kingdom of God may be enlarged day by day, and that the people, serving God, may increase in number and merit. And it is very dear to Us that, trusting in the powerful prayers of Saint Peter Canisius, We do not consider it presumptuous to hope that all, by praying, may obtain this: that all the Lord's sheep, however far they may have strayed from the fold of Christ, may hear the voice of the Good Shepherd and of His Vicar on earth, though unworthy, and may hasten to return to the pastures of saving truth, happily fulfilling that divine and infallible promise even now: "And there shall be one flock and one Shepherd!" 2. Having duly considered all that was to be considered, We confirm, strengthen, and reiterate all and each of the aforementioned things, We decree them, and We announce them to the entire Catholic Church; and We further command that these letters, even when copied and printed, and accompanied by the endorsement of a public notary, signed and sealed by a man of authority in ecclesiastical dignity, shall have the same validity as if the original were exhibited or shown.

1 Colossians, III, 10.

2 John, X, 16.

[*Latin ed. p. 364*]

364 Acta Apostolicae Sedis - Official Commentary. To no one, therefore, is it permitted to infringe upon these Our Letters of definition, mandate, decree, relaxation, and will, or to act contrary to them. But if anyone, with reckless audacity, should presume to attempt this, let him incur the indignation of the Almighty God, and of the blessed Peter and Paul, His Apostles, and of all the saints. Given at Rome, at Saint Peter's, in the year of Our Lord one thousand nine hundred and twenty-fifth, on the twenty-first day of the month of May, in the fourth year of Our Pontificate.

I, PIUS, Bishop of the Cattolica Church.

I, VINCENTIUS, Bishop of Ostia and Palestrina, Cardinal and Dean of the Sacred College, Notary.

NUTELLI.

I, CAJETANUS, Bishop of Sabina, Cardinal.

I, ANTONIUS, Bishop of Portus and of St. Rufina, Cardinal.

I, JANUARIUS, Bishop of Alba, Cardinal.

GRANITOPIGNATELLI DI BELMONTE.

I, BASILIUS, Bishop of Velletri, Cardinal.

POMPIJ.

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I, JOSEPH, of the title of Saints John and Paul, Presbyter, Cardinal.

FRANCICA NAVA DI BONTIFÉ.

I, RAPHAEL, of the title of St. Praxedis, Presbyter, Cardinal.

MERRYDELVAL.

I, OCTAVIUS, of the title of St. Lawrence and St. Damasus, Presbyter, Cardinal.

C A GIANO DE AZEVEDO.

I, PETER, of the title of St. Lawrence in Lucina, Presbyter, Cardinal.

G A SPARRI, of the Secrets of the State.

I, ANTONIUS, of the titles of St. Marcellinus and St. Peter, Presbyter, Cardinal.

MENDES BELLO.

I, FRANCISCUS, of the title of St. Pudentiana, Presbyter, Cardinal.

BOURNE.

I, WILLIAM, of the title of the Holy Cross in Jerusalem, Presbyter, Cardinal.

VAN ROSSUM.

I, MICHAEL, of the title of St. Eustachius, Presbyter, Cardinal.

LEGA.

[*Latin ed. p. 365*]

365 Acta Pii PP. XI:

£8 Ego, ANDREAS, tituli S. Mariae in Porticu, Presbyter Cardinalis GASQUET.

£8 Ego, frater ANDREAS, tituli S. Cosmae et Damiani, Presbyter Cardinalis Maior Poenitentiarius.

£8 Ego, RAPHAEL, tituli S. Hieronymi Illyricorum, Presbyter Cardinalis SCAPINELLI DI LÉGUIGNO.

£8 Ego, VICTORIUS AMADEUS, tituli S. Priscae, Presbyter Card. RANUZZI DE BIANCHI.

£8 Ego, frater THOMASPIUS, tituli S.S. Quirici et Julittae, Presbyter Card. BOGGIANI.

£8 Ego, FRANCISCUS, tituli S. Marcelli, Presbyter Cardinalis BAGONESI.

£8 Ego, MICHAEL, tituli S. Anastasiae, Presbyter Cardinalis DEFAULHABER.

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£8 Ego, DIONYSIUS, tituli S.S. Nerei et Achillei, Presbyter Cardinalis DOU GHERTY.

£8 Ego, CAROLUS JOSEPH, tituli S.S. Quattuor Coronatorum, Presbyter Cardinalis SCHULTE.

£8 Ego, IOANNES, tituli S. Susannae, Presbyter Cardinalis BONZANO.

£8 Ego, CAIETANUS, Sanctae Agathae, Protdiaconus Cardinalis BISLETI.

£8 Ego, LUDOVICUS, S. Mariae in Via Lata, Diaconus Cardinalis BILLOT.

£8 Ego, CAMILLUS, S. Mariae Scalaris, Diaconus Cardinalis LAURENTI.

£8 Ego, IOSEPHUS, S. Nicolai in Carcere Tulliano, Diaconus Cardinalis MORI.

£8 Ego, FRANCISCUS, Caesarii in Palatio, Diaconus Cardinalis EHRLE.

£8 Ego, ALOISIUS, S. Georgii ad Velabrum, Diaconus Cardinalis SINCERO.

£8 Ego, EVARISTUS, Adriani, Diaconus Cardinalis LUCIDI.

£8 Ego, AURELIUS, Angeli in Foro Piscario, Diaconus Cardinalis GALLI.

O. CARD. CAGIANO, 8. B. B., Cancellarius.

£8 A. CARD. VICO, Ep. Portuen. et S. Bufinae, 8. B. C., Praefectus: Ioseph Ioannes Loco, £8 Plumbi. Reg. in Cane. vol. XXXI. n. 15. Wilpert, Decanus Zani-Caprelli, coli. Prot. Prot. Apost. Apost.

[*Latin ed. p. 366*]

366 Acta Apostolicae Sedis - Official Commentary. APOSTOLIC LETTER FROM THE VENERABLE SERVANT OF GOD, LAURENTIUS IMBERT, BISHOP OF CAPSENSIS, AND HIS COMPANIONS, REPORTING. PIUS PP. XI. For the perpetual memory of the matter. — The Church, having sprung forth from the side of Christ, and ever adorned with the precious blood of the martyrs, reveals its divine origin, even by this very act of steadfast charity. And if, as Tertullian writes, "the blood of the martyrs is the seed of Christians," it is fitting that this seed has been abundantly sown in these times, and that the field of the Lord has been abundantly fertilized. In the middle of the nineteenth century, the Korean region within the Chinese Empire produced a multitude of martyrs, and, for all eternity, it has brought great honor to the Holy Church, bestowing many crowns and palms upon the most valiant soldiers of Christ. Indeed, in those regions, a most grievous storm of persecution against the religion of Christ arose, and, happily, there, the Venerable Laurentius Imbert, titular Bishop of Capsus, the Servant of God Petrus Maubant and Iacobus Chastan, priests, Europeans, Andreas Kim, a Korean priest, his student, and many others, gloriously bore witness to the truth from the year 1839 until the year 1846, when they were finally put to death. The Venerable Laurentius Imbert, born in

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Aquas Sextias in Gallia Narbonensi, having begun his life with a course of studies and initiation into the priesthood, inflamed with a fervent desire to preach the Gospel to the heathen, in the year 1820, went to the Chinese Empire, and for many years diligently labored in the Apostolic Prefecture of Su-Tchuen. Later, on account of his outstanding merits, he was raised to the dignity of a bishop, and he was sent to Korea, a mission which was indeed arduous and full of difficulties. He overcame obstacles, led by charity towards God and his neighbor, enduring difficult journeys, inclement weather, a lack of necessities, and the obstinacy of the people; and he also gathered abundant fruits in the field of the Lord, when, turning the hatred of the pagans into open rage, the best of pastors did not hesitate to risk his life for his flock. His companions in suffering were Petrus Maubant and Iacobus Chastan, both priests, born in Gallia, and also students of the same Parisian Society, drawn to Korea by a zeal for promoting the Catholic name, and tireless heralds of the divine word, who offered themselves to the persecutors for the salvation of the people, and, having been captured by soldiers, were cast into public prisons together with their bishop. Before the Prefect, they were cruelly tortured and beaten with whips, so that they might renounce their Christian names.

[*Latin ed. p. 367*]

367 The acts of Pope Pius XI would have been beneficial; finally, on the same day, three illustrious heroes, who had so eagerly desired it, attained the crown on the eleventh day before October in the year 1839. Another priest, born in Korea, named Andrew Kim, should also be mentioned. This man, having been instructed in the sacred disciplines by the Venerable Servant of God, Peter Maubant, was deemed worthy of advancement to the Orders, and, enriched by the priesthood, he zealously served the missions during the fierce persecution; and after the martyrdom of others, while striving to bring other sacred announcers to Korea, he was seized by the agents of the government, and even in chains he persevered fearlessly in the preaching of the Gospel, until, having his head cut off, he himself attained the glorious crown. Let the shepherd and his ministers be struck down; let the wrath of the enemies of the Christian name blaze up; but at that time, the generous hand of Christ equaled the glorious deeds of the ancient martyrs. It is horrifying to remember the atrocities committed against the simple, who, with a wonderful and unyielding constancy, these steadfast defenders of the faith endured. In this most difficult struggle, the very author of the faith, the Lord Christ, seemed to be present, who, according to the testimony of Saint Cyprian, Bishop and Martyr, "confirmed and strengthened his soldiers and defenders in the battle, raising up those who fought and conquered in his servants." There were seventy-five of these brave heroes, among whom were many catechists, nobles, and common people, young men and old, mature women and young girls, who preferred

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to endure prisons, tortures, fires, and the sword, and all other things, rather than to abandon the most holy religion. But, to test the perseverance of those remaining in the faith, the barbarous executioners employed the most exquisite tortures. The throats of some were cut with a noose, the legs of others were contracted with beatings, others were beaten with whips to the point of death, others were burned with hot irons; others were confined in caves like wild beasts, exchanging this mortal life for eternal blessedness. All of these endured such terrible torments with unwavering fortitude. Let us use the words of Cyprian himself: "Those who were twisted remained stronger when twisted, and the most savage and long-repeated blows were unable to conquer the invincible faith." This most glorious triumph, long and widely proclaimed throughout the Christian world, spread its fame. Nor were there lacking signs from heaven. The torments of the martyrs also increased the glory and honor of those who were subjected to the most terrible punishments by the tyrants and their ministers. Moreover, the unexpected conversions of even the nobles sufficiently and abundantly proved that the blood of the martyrs was truly the seed of Christians. Therefore, after the completion of the legitimate investigations and the transmission of the documents to the City, and after the signing of the Commission for the Introduction of the Cause by our most reverend predecessor, Pope Pius IX, by Decree on the seventeenth day of the month of September in the year 1775, the cause of the martyrdom of these illustrious defenders of the faith is being conducted by the Congregation of Sacred Rites.

[*Latin ed. p. 368*]

368 Acta Apostolicae Sedis - The official record began, which, due to lengthy delays and persecution, was subjected to numerous obstacles. Finally, after all investigations had been carefully completed, We, by a decree issued on the seventh of the ides of May of the year 1925, declared that the martyrdom of these seventy-nine Venerable Servants of God, and the cause for which they died, were established. Regarding the miracles, although they were not required, it was deemed necessary to examine whether these Venerable Servants of God could safely be reckoned among the Blessed in Heaven. This was accomplished by Our venerable brother, Januarius, Servant of God, Cardinal Granito Pignatelli di Belmonte, Bishop of Albano Laziale, Relator of the Cause, who, in the general assemblies of the Congregation of Sacred Rites held before Us in the Vatican buildings on the tenth of May of this year, and with the unanimous vote of all the Cardinals entrusted with the Sacred Rites, as well as the Consultors present, affirmed that it was safe to proceed with the beatification of these Martyrs. Moreover, We opened Our mind and considered it necessary to offer prayers so that, in this important matter, We might compare Our judgment with the divine wisdom. However, on the third day after Pentecost of this holy year, during the Eucharistic Sacrifice, in the presence of the Most Reverend Fathers, N.

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N., Antonio, Servant of God, Cardinal Vico, Bishop of Porto and Santa Rufina, Prefect of the Congregation of Sacred Rites, and Januarius, Servant of God, Cardinal Granito Pignatelli di Belmonte, Bishop of Albano Laziale, Relator of the Cause, as well as to Our beloved sons, Alexander Verde, Secretary of the same Congregation of Sacred Rites, and Angelo Mariani, General Promoter of the Holy Faith, We decreed that it was safe to proceed with the solemn beatification of these Martyrs. Nevertheless, moved by prayers from the Society of Paris for Missions to foreign lands, and also by the votes of the Apostolic Vicars of Korea, who watch over the flock in those regions, by the authority of Our Apostleship, and by the tenor of these present letters, We grant that seventy-nine Servants of God, whose names are as follows: 1. Lawrence Imbert, Bishop of Capsus; 2. Peter Maubant, priest; 3. James Chastan, priest; 4. Andrew Kim, priest; 5. Augustine Ni, catechist; 6. Barbara Kouen; 7. Agatha Ni; 8. Damianus Nam, catechist; 9. Mary Ni; 10. Peter Kouen; 11. Agatha Ni; 12. Magdalena Kim; 13. Barbara Han; 14. Anne Pak; 15. Agatha Kim; 16. Lucy Pak; 17. John Baptist Ni; 18. Magdalena Ni; 19. Magdalena He; 20. Theresa Ni; 21. Barbara Ni, sister of Magdalena Ni; 22. Barbara Ni, niece of the aforementioned Magdalena; 23. Martha Kim; 24. Lucy Kim; 25. Anne Kim; 26. Rosa Kim; 27. Mary Ouen; 28.

[*Latin ed. p. 369*]

369. Acta of Pope Pius XI: John Pak; 29. Mary Pak; 30. Paul Tyeng; 31. Augustine Nyou; 32. Charles Tjyo; 33. Sebastianus Nam; 34. Ignatius Kim; 35. Eulitta Kim; 36. Agatha Tiyen; 37. Magdalena Pak; 38. Perpetua Hong; 39. Columba Kim; 40. Agnes Kim; 41. Peter Tchoi; 42. Barbara Tjyo; 43. Magdalena Han; 44. Agatha Kouen; 45. Agatha Ni; 46. Benedicta Hyen; 47. Elisabeth Tyeng; 48. Cecilia Byou; 49. Barbara Ko; 50. Magdalena Ni; 51. Mary Ni; 52. Augustine Pak; 53. Peter Hong; 54. Paul Hong; 55. Magdalena Sou; 56. John Ni; 57. Barbara Tchoi; 58. Paul He; 59. Peter Ni; 60. Joseph Tjyang; 61. Protasius Tjyeng; 62. Peter Nyou; 63. Barbara Kim; 64. Lucy gibbosa; 65. Catherine Ni; 66. Magdalena Tjyo; 67. Francis Tchoi, catechist; 68. Andrew Tjyeng; 69. Theresia Kim; 70. Stephen Min, catechist; 71. Anthony Kim; 72. Charles Hyen, catechist; 73. Peter Nam, catechist; 74. Lawrence Han, catechist; 75. Joseph Bim; 76. Theresia Kim; 77. Agatha Ni; 78. Susanna Ou; 79. Catherine Tjyeng, all of whom, having been killed by those who hate the faith among the idolaters, may be called blessed in the future, and whose bodies, although not yet to be carried in solemn processions, are presented for the public veneration of the faithful, and their images are adorned with rays. Furthermore, by this same authority, We grant that the Office of the common Martyrs, with readings approved by Us, may be recited concerning them, and that a proper Mass, also approved by Us, may be celebrated, observing the rubrics, but within the boundaries of the apostolic vicariates of the Korean territory, namely, Wonsan, Seoul,

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and Tai-kou, as well as in the churches or public buildings of the Society of Missions of Paris for foreign lands. Finally, We grant that the solemn Beatification may be carried out, with the prescribed ceremonies observed, in the aforementioned churches, as well as in the apostolic vicariates mentioned, to be determined by the respective Ordinary within one year, after the same ceremonies have been celebrated in Our Patriarchal Basilica of Vatican. Notwithstanding any constitutions and apostolic ordinances, or any decrees concerning the cult, or any other contrary provisions. We decree that this document, even if printed, shall have the same force and validity, without any doubt or judicial exception, as if it were written by hand and signed by the Secretary of the Congregation of Sacred Rites, and sealed with the seal of the Prefect, and shall have the same meaning as the expression of Our will contained in these documents. Given at Rome, at Saint Peter's, in the month of July, in the year 1925, in the fourth year of Our pontificate.

P. ACTA, Vol. XVII, n. 10. - 3-8-925. die V. CAED. GASPARRI, a Secretis Status. 25.

[*Latin ed. p. 370*]

Acts of the Apostolic See - Official Commentary 370 II V E N. The Servant of God, Peter Julian Eymard, Founder of the Congregation of Priests of the Most Holy Sacrament and of the Institute of the Handmaids of the Most Holy Sacrament, is declared Blessed. PIUS PP. XI. For the perpetual memory of this event. — From its beginnings to our own time, the Church of Christ has always increased in the number of saints, who, as men sent by God's providence, have lived their mortal lives in their times, and have been most fitting for the needs of those times. Therefore, it seemed fitting and opportune, even in the past, from the time of the birth of Christ, in the nineteenth century, in which the public worship of Jesus Christ the Redeemer, veiled under the eucharistic species, flourished, especially in solemn Eucharistic gatherings, among all the nations of the Gentiles, that the end of that century might be called blessed, if there were a man who would be most worthy to have the purpose of exciting, more and more each day, devotion to the Most Holy Eucharist, and who, therefore, would be received by all as an apostle for the promotion of this public worship. And we can certainly attest, without any doubt, to the Venerable Servant of God, Peter Julian Eymard, who not only was himself greatly inflamed with love for Jesus in the Eucharist, and constantly invited others to join him, but also instituted religious congregations, both of men and of women, particularly dedicated to the worship of the Eucharist, and, in order to foster love for the Holy Eucharist among people of all conditions, he devised many and most suitable undertakings, and thus prepared the way for the founding and promotion of Eucharistic gatherings. In the year 1811, on the eve of the Nones of February, he was born in the town of the diocese of Gratia-

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nopolitan, which is now called La Mure d'Isère, from pious and honorable parents, and from his very childhood, he showed in some way what he would later accomplish. For, once, he was found on a bench in the church, above the Tabernacle, and when questioned by his sister, who was looking for him, as to what he was doing, the little boy replied most sweetly: "I was standing next to Jesus, so that I could hear His voice"; and shortly afterwards, he showed his sister the same joy in receiving the eucharistic food, and for almost five years, he seemed to enjoy this. And indeed, after such a time of childhood, already adorned with singular virtues, at the age of twelve, he was most perfectly prepared for the first Holy Communion, and he frequently attended the sacred Synaxis; and afterwards, as if to go to a distant sanctuary of the Blessed Virgin Mary, he...

[*Latin ed. p. 371*]

371 The Acts of Pope Pius PP. 11, which are called by that name, he would diligently and most carefully study, sparing no effort; at that time, inflamed by an extraordinary zeal for charity, he eagerly embarked on the path of a more perfect life. The young man clearly felt himself divinely called to the priesthood; but, due to difficulties arising from the opposition of his father at that time, at the age of twenty-eight, he was received into the house of the Oblates of the Blessed Virgin Mary Immaculate in Massiliae, so that there, finally clothed in clerical garb, he might pursue his studies as a student of the same Marian Congregation. However, due to a serious illness that afflicted him, his superiors sent him back to his home for a short time; there he remained for two years to recover; until, after his father's death, having overcome new and arduous difficulties, he was commended by the founder and general superior of the aforementioned Congregation of the Oblates, and in the year 1831, he was enrolled among the students of the Major Seminary of Gratianopolis. After completing his studies, he received the sacred order of the priesthood, and on the 10th of August, in the year 1834, in the sanctuary, which was called "de VOsier," dedicated to the special patronage of the Virgin Mary, he offered the divine Sacrifice at the altar of the Virgin for the first time, consecrating himself and all that he was to her; and shortly afterward, he devoted himself to the labors of the apostolic ministry, first serving for three years as a curate in the parish of Chattens, and then as a parish priest in the village of Monteynard; in these places, he diligently and zealously devoted himself to the spiritual care of souls. But God called him to fulfill sacred duties in another way. Therefore, having obtained permission from his bishop, the Venerable Servant of God went to Forum Vetus, in the archdiocese of Lugdunensi, and there, after completing the customary period of probation, in order to dedicate himself more especially to the service of God in the Congregation devoted to the cult of the Blessed Virgin Mary, and also to undertake sacred missions among the pagan peoples of Oceania, he joined the newly established So-

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ciety of Mary. The superiors of the same Congregation soon sent him, as a spiritual director, to the College of Bellicense, and later, after fulfilling other important duties for women, to another college at la Seine-sur-Mer, as a director. Meanwhile, he devoted himself to the ministry of preaching and the tribunal of penance, and he diligently cared for the Third Marian Order, which had been entrusted to him by the superiors of the Congregation, striving to foster and perfect it, and to guide its members in matters of doctrine and discipline; finally, he fruitfully directed the Work of Perpetual Adoration, which the Bishop of Forum Iulien had entrusted to him. Finally, on the feast of the Body of Christ in the year 1845, almost as if moved by a divine impulse, he clearly perceived what work he was about to undertake to promote the cult of the Most Holy Sacrament; but only after receiving a double admonition from the Blessed Virgin Mary, to whom he had piously offered his prayers and sought her light in the sanctuary of Forum Vetus.

[*Latin ed. p. 372*]

372 Acta Apostolicae Sedis - Commentarium Officiale. Submitting himself humbly to the will of God, the Venerable Servant of God began to lay the foundations of his new Institute; but as if every kind of obstacle were raised to impede the completion of the work! From the beginning, the Venerable Servant of God proposed a double aim for the new Institute: to promote the continuous adoration of the Holy Eucharist, and to foster devotion to the Most Holy Sacrament and to cherish it with tireless zeal. The humble Congregation, which the Servant of God, having left the Society of Mary, called the Society of the Most Holy Sacrament, had its beginnings in Paris, in the city, in the year 1703; before this, Peter Julian had sought out prudent men, had obtained the permission of the Archbishop of Paris, and had desired to obtain the first approval from the Supreme Pontiff. He himself, however, obtained a laudatory Brief from the Apostolic See three years after the founding of the Congregation, and, in the year 1853, on the eve of the feast of the Body of Christ, that is, on the third day of June, it was approved and canonically erected by Apostolic Letters, sealed with the Fisherman's ring. At that time, also, the Handmaids of the Most Holy Sacrament already existed, whose Institute, in its constitutions and aims, is proper to itself, except for those matters which pertain to the Congregation of priests of the Most Holy Sacrament which the Servant of God founded. However, his own Congregation, whose members, as he desired, should be as it were entirely bound to the Lord Jesus under the Eucharistic species, remained small until the death of the Servant of God; but in the year 1868, in which, on the kalends of August, he himself passed away, there were still only a few houses, and a small number of members. Soon, however, after the death of the Servant of God, the principal work, which he had founded, crossed the borders of France, and spread abroad; and now, not only in Europe, in Italy, in the Netherlands, in Austria, and in Spain, and

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also in Germany and in Belgium; but also among the people overseas, in the regions of Canada and in the United States of North America, and also in the Republic of Argentina and in Chile, houses flourish, in which the King of Christians, the sacrifice of propitiation and peace, is piously worshipped day and night, perpetually, under the veils of the Eucharist, seated in His throne; and from these, as from a burning fire, sparks are daily kindled, exciting and continually increasing the ardor for the Most Holy Eucharist, which, in our times, the faithful have abundantly demonstrated and continue to demonstrate. Thus, the wishes of the Servant of God are fulfilled. He also initiated and fostered many popular works for the honor of the Holy Eucharist. In order that the faithful might have the custom of perpetual adoration, the Servant of God established the Association of the Most Holy Sacrament, to whose members the same adoration is proposed according to the rules; and to these faithful, so that the adoration may be fruitful, he provided the most suitable method of prayer.

[*Latin ed. p. 373*]

The Acts of Pope Pius XI, page 373, commend this work; he composed a book on the First Communion, especially for laborers, particularly young people of advanced age; above all, he strove to foster devotion to the Most Holy Eucharist among the clergy, convinced that, as he himself said, without any doubt, the number of adorers, the work of priests, and the true ministers of God would increase, and that these ministers would be the pillars of the cult of the Eucharist in the people. Thus, throughout his life, he labored for the greater glory of God; he honored Jesus Christ, hidden under the Eucharist, and the Blessed Virgin Mary, especially in the sanctuaries of Laus and the Old Forum, with piety that shone forth; he followed the Apostolic See with complete and devoted obedience, and he strictly instructed the priests of his Congregation to do the same; he acted with singular prudence and a most fervent spirit, constantly fulfilling his priestly duties, as well as in the works that he himself founded; and finally, he directed all his thoughts to the divine mysteries of the Holy Religion. The holiness of his life, and the usefulness of his works for the advancement of the Christian cause, are also attested to by John Baptist Vianney, whom We ourselves, on the solemn feast of Pentecost just past, have enrolled among the Saints. It is truly astonishing how the fame of the sanctity, with which the Venerable Servant of God was adorned, even while he was still alive, has increased from the time of his death to our own days, so that, after the ordinary proceedings were completed in the dioceses of Gratianopolis and Paris, in the year 1908, a cause for the Beatification and Canonization of this Servant of God was instituted before the Congregation of Sacred Rites. Therefore, after all the matters that were to be considered in such a judgment had been completed, the discussion began concerning the virtues of the Venerable Servant of God; and these virtues, endowed with heroic

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quality and adorned with them, were, on the third of the Ides of June, in the year 1922, approved and declared by Us, by a solemn decree. Then, after the question of two miracles was raised, which were said to have been worked through the intercession of the Venerable Peter Julian Eymard, after two Congregations, namely the preparatory and the general Congregation, which was held before Us on the fifth day of last May, after all matters had been investigated with the utmost rigor, We solemnly declared, on the seventh of the Ides of May of this year, that the proposed miracles were established; and therefore, it was possible to proceed further in the case. Since, therefore, nothing remained except to ask the Fathers Cardinals presiding over the Congregation of Sacred Rites, and others to be consulted, whether they considered it appropriate to proceed with the solemn Beatification of the Venerable Servant of God, in a general meeting held before Us on the eleventh day of last May, both the Most Reverend Cardinals and those present, Prelates and Consultors, unanimously responded that it was appropriate to proceed. But We, in this momentous matter, opened Our mind (we paused, until the Fathers).

[*Latin ed. p. 374*]

374 Acta Apostolicae Sedis - Through the official commentary, we may obtain help from the light of heavenly wisdom. Having, therefore, made fervent prayers, finally, on the day of June, after having most devoutly celebrated the Holy Eucharist, with our venerable brother, Most Reverend Cardinal Antonio Vic, Bishop of Porto and Santa Rufina, Prefect of the Congregation for Sacred Rites and Promoter of the Cause, together with our beloved sons, Alexander Verde, Secretary of the same Congregation, and also Angelo Mariani, General Promoter of the Faith, we solemnly decreed that the process for the beatification of the Servant of God could proceed. Nevertheless, moved by the prayers of many bishops, as well as the Congregation of Priests of the Most Holy Sacrament, and also the Sisters of the Most Holy Sacrament, by Our Apostolic authority, We grant that the Venerable Peter Julian Eymard, priest, Founder of the Congregation of Priests of the Most Holy Sacrament and of the Institute of Sisters of the Most Holy Sacrament, may henceforth be called Blessed, and that his body and relics may be exposed to public veneration, although not in solemn supplications; and We also permit that images of the same Servant of God may be reproduced. Furthermore, We grant, by the same Our authority, that an Office may be recited for him, as for a diocesan Confessor and not a Pontiff, with proper readings approved by Us, and that a proper Mass, also approved by Us, may be celebrated, with the rubrics observed, in the dioceses of Gratianopoli, in which the Blessed was born and died, and in Paris, where his body is kept, as well as in all churches and chapels in which the Congregation of Priests of the Most Holy Sacrament and the Society of Sisters of the Most Holy Sacrament are established. Finally, We grant

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that the solemnity of the beatification of the same Servant of God may be celebrated in the aforementioned dioceses and in the churches or chapels which We have named, on a day designated by the Ordinary, within one year, after the same solemnity has been celebrated in the Most Holy Patriarchal Basilica of the Vatican. Notwithstanding any constitutions and ordinances of the Apostolic See, or any other contrary provisions. We decree that copies of these letters, even printed ones, should be held to be entirely valid, without dispute, even in judicial matters, provided that they are signed by the hand of the Secretary of the Congregation for Sacred Rites and sealed with the seal of the Prefect, and that the same faith should be given to them as would be given to the meaning of Our will expressed in these letters. Given at Rome, near Saint Peter, under the Fisherman's ring, on the tenth day of the month of July, in the year 1925, in the fourth year of Our pontificate. P. CARD. GASPARI, Secretary of State.

[*Latin ed. p. 375*]

375 Acts of Pope Pius X. LETTERS I TO THE MOST REVEREND FATHER JOHN PONTINA, SECRETARY OF THE SACRED CONGREGATION, TO THE MOST REVEREND CARDINAL NASALLI-ROCCA, ARCHBISHOP OF BONONIA, AND OTHER ARCHBISHOPS: REGARDING LETTERS CONCERNING BAPTISM, RESPONDING TO THOSE PRESENTED BY THE ASSEMBLY OF BISHOPS OF THE REGION OF AEMI-BONONIA, HELD AT SANTA MARIA IN TRANSBONONIA.

My most beloved sons, venerable brothers, greetings and the apostolic blessing.

From the letter that you, assembled in the great seminary of Bononia, as you are accustomed to do each year, sent to Us, it is clearly evident that nothing is more important to you, nothing is more dear, than that the people entrusted to you, through continuous progress in the knowledge of the truth and the practice of spiritual life, may learn to repay with ever-increasing charity the infinite goodness of our Savior, Jesus Christ. And so you wrote, having consulted with Us concerning the precepts and desires of Our Holy See regarding the sacred instruction of children and young people, how you have introduced this custom in your dioceses. In this commendable endeavor, we are persuaded by your obedience and pastoral zeal that those to whom you promise will bear fruit, with God's help, to great joy.

Furthermore, it appears that you have acted usefully when you decreed that, for the benefit of the faithful, especially the youth, in order to cultivate and inform them in Christian wisdom, the doctrine of Saint Thomas Aquinas should be treated and disseminated in a suitable manner for popular understanding, through a continuous course of readings, by the most learned men.

The other proposals that you have initiated, although they may seem to

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some to be of lesser importance than those we have mentioned, nevertheless please Us, because they are in harmony with the acts and prescriptions of Our Holy See, and with the constant effort to promote the praise and honor of the Church, of ancient Latinity, and of the liberal arts. For who would not approve or establish the reward that you have promised to the student of your Bononian lyceum who, having demonstrated excellence in Latin writing, has achieved the highest honors, or those efforts that you have deliberated to devote to the libraries, the sacred furnishings, the works of art, and the monuments that are to be preserved and maintained?

Indeed, all these things clearly demonstrate that whatever We may command or suggest, you will not fail to do, and that you will even strive to surpass Us in the will to accomplish the best things. Therefore, we are grateful to you all, for in reporting such things, you give Us the greatest comfort and are the means of obtaining heavenly gifts and paternal benevolence.

[*Latin ed. p. 376*]

376 Acta Apostolicae Sedis - Official Commentary.

To you, our beloved son, our venerable brothers, and to the clergy and people of the dioceses under your care, we impart our apostolic blessing with all our heart. Given in Rome, at Saint Peter's, on the seventh day of the month of July, in the year 1925, the fourth year of Our Pontificate.

PIUS PP. XI.

TO THE MOST REVEREND AND RIGHT HONORABLE FATHER JOHN, holding the title of Saint Mary over the Tiber, in the Pontifical State, CARDINAL TACCI, SECRETARY of the SACRED CONGREGATION FOR THE EASTERN CHURCH, whom We appoint as Our Legate to celebrate the solemnities in honor of Saint Mary Magdalene.

Beloved son, greetings and Our apostolic blessing.

The days are drawing near when the sacred solemnities will be held in honor of Mary Magdalene, whom We have already raised to the ranks of the blessed in the heavenly host, in that ancient Abbey of our Savior, which, through the diligent care of the venerable community, has been restored from every impediment and has been established as the principal house of the Congregation, and in which, as it seems, the virtues of the most holy Mother still abound, so that it preserves the venerable body of the saint and the piety of the students and the Christian people. And so, beloved son, it is fitting that, in these solemnities, you should not only be present, but that you should also add the splendor of Roman purple and the highest praise, since the Institute of Christian Schools, which is under the patronage of the Most Merciful at the Apostolic See, should not merely be present, but should contribute its most excellent example.

However, since We wish to participate in this auspicious event in a spe-

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cial way, We raise you, beloved son, in your dignity as Our Legate, and We adorn you, so that you may properly represent Us in these solemnities.

This decision was made because it seemed that the honors to be rendered to Saint Mary Magdalene in her homeland would be all the greater, the more humble she was in spirit, and until the very last day of her life, she did not fail to conceal and dissimulate her sanctity and her works, which were quite singular, even in judicial matters. Furthermore, how greatly the Church honors the virgin who, in France, during the tumultuous events of the late 18th century, participated in a priestly office, and with such zeal for the Holy Eucharist and such devotion to the house of God, that she...

[*Latin ed. p. 377*]

The acts of Pope Pius XI, number 377, demonstrate the offices of piety and charity, and concern the strengthening of the army of Christ. He considered, planned, and arranged that she might truly be regarded as a patroness of the clergy, especially those engaged in the performance of sacred ministry, divinely appointed for this age. Furthermore, who is unaware of the Christian merits acquired by the institution of young girls, either by itself or through its students? Therefore, beloved son, I gladly and confidently accept this journey to Gallia, bearing My person and authority. May the citizens and diocesans of Constances joyfully welcome the Purple Father, who brings to them a testimony of My charity. We believe that they are most worthy of this testimony, since that which the predecessor of the Church of Constance, Boniface VIII, gave to the stability of unwavering faith and the reverence of the Roman Church, has never been altered or diminished. And now, in our opinion, all the sons of Normandy flourish; for from that most beautiful region, steadfast in ancestral faith, the Church owes a part of its glory, including many whom we have counted this year among the blessed in the heavens. We cannot pass over the city of Constance, also a jewel of Normandy, and Placid Viel, a student of Mary Magdalene, and another abbess, the highest prelate of the Congregation, of whose sanctity and miracles we have ordered that inquiry be made legitimately this very day by the sacred rites prepared by the Council. Now, there remains nothing but that, on this auspicious occasion, the clergy and citizens, the entire people of the diocese of Constance, and especially Constance itself, intercede with God through the Virgin Mary Magdalene, for the salvation of their Church and their country. May she, as she has had mercy on Gallia, so long afflicted by dire times, obtain for it the benefit of peace, concord, and the grace of Christ. Meanwhile, as a witness of heavenly graces and of Our paternal will, We impart to you, beloved son, Our apostolic blessing with all Our love. Given in Rome, at Saint Peter's, on the twenty-second day of July, in the sacred year of 1925, in the fourth year of

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Our pontificate. PIUS PP. XI.

[*Latin ed. p. 378*]

378 Acta Apostolicae Sedis - Official Commentary

ACTA OF THE HOLY CONGREGATIONS

SUPREME HOLY CONGREGATION OF THE HOLY OFFICE

I. DECREE:

THE WORKS OF THE REVEREND DOCTOR JOHN HEHN, "THE BIBLICAL AND BABYLONIAN CONCEPTION OF GOD IN THE LIGHT OF THE ANCIENT ORIENTAL CONCEPTION OF GOD," AND "PATHS TO MONOTHEISM," ARE CONDEMNED.

On Thursday, July 1st, 1925, in a general session of the Supreme Holy Congregation of the Holy Office, the Most Reverend and Eminent Cardinals, entrusted with matters of faith and morals, after the vote of the Consultors, condemned, proscribed, and ordered that the following works be placed on the Index of Prohibited Books:

The volume: "The Biblical and the Babylonian Conception of God in the Light of the Ancient Oriental Conception of God. The Religious History of the Israelites," by the Reverend Doctor Johannes Hehn, Professor at the University of Würzburg; and another volume by the same author: "Paths to Monotheism. The Inaugural Address at the University of Würzburg in Commemoration of its Three Hundred and One Years."

And on the following day, Friday, the 2nd of the same month and year, the Most Holy and Divine Pope Pius XI, in his usual audience granted to the Reverend Fathers, approved, confirmed, and ordered the publication of the resolution of the Most Reverend Fathers.

Given at Rome, from the Offices of the Holy Office, July 3rd, 1925.

Aloysius Castellano, Notary of the Supreme Holy Congregation of the Holy Office.

II. DECREE: CONCERNING THE PRIEST VINCENT PIMENTEL

The Priest Vincent Pimentel, from the diocese of Zamora, in the Republic of Mexico, guilty of repeated apostasy and other crimes, having, in many places where he continuously wandered, shown grave scandals to the faith by alternating repentance; by Decree of the Supreme Holy Congregation of

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the Holy Office.

[*Latin ed. p. 379*]

379. The Most Holy Congregation of the Holy Office, on the fourth day of the current month of July, declared [a certain individual] deprived of the ecclesiastical habit and, in accordance with canon 2300 of the Code of Canon Law, he is again deprived of the right to wear the ecclesiastical habit; and this deprivation, as long as it endures, carries with it the prohibition of exercising any ecclesiastical ministry and the deprivation of clerical privileges. Given at Rome, from the offices of the Holy Office, on July 9, 1925. Aloysius Castellano, Notary of the Most Holy Congregation of the Holy Office.

III. DECREE: CERTAIN WORKS AND WRITINGS PUBLISHED BY THE REVEREND DOCTOR JOSEPH WITTIG ARE CONDEMNED. On Thursday, July 22, 1925. The Most Eminent Cardinals, Prefects for matters of faith and morals, in a general session of the Most Holy Congregation of the Holy Office, after the vote of the Most Reverend Consultors, condemned, forbade, and ordered to be placed on the Index of Prohibited Books, along with all their editions, the following works and writings published by the Reverend Doctor Joseph Wittig, Ordinary Professor of Church History, Patrology, and Christian Archaeology at the University of Breslau:

1. *Die Früsten, in: Hochland*, Vol. 2 (1922), pages 1-26.

2. *Kampf und Wehr. Habelschwerdt, Frankes Buchhandlung.*

3. *Herrgottswissen Zimmerleuten und Das allgemeine katholische Priestertum; der Zeitbuch, und Strasse. Freiburgi. von Webern, Herder.*

4. *Die Kirche als Auswirkung und Seele, in: Kirche und Wirklichkeit, ein et christlichen Geschichten B., herausgegeben von ERNST MICHEL. Jena, Eugen Die- derichs, 1923, pages 21-43 and 189-210.*

5. *Leben Jesu in Baiästina, Schlesien und anderswo. 2 volumes. Kempten, J. Kösel et F. Pustet.*

And on the following Friday, July 23 of the same month and year, the Most Holy and Divine Pope Pius XI, in a customary audience with the Reverend Father Assessor of the Holy Office, approved, confirmed, and ordered to be made public the aforementioned resolution. Given at Rome, from the offices of the Holy Office, on July 30, 1925. Aloysius Castellano, Notary of the Most Holy Congregation of the Holy Office.

[*Latin ed. p. 380*]

380 Acta Apostolicae Sedis - Official Commentary

PROVISIONS CONCERNING CHURCHES

Our Most Holy Lord Pope Pius, by divine Providence, PP. XI, by decrees of the Sacred Congregation of the Consistory, has provided for the follow-

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ing churches with their own pastors, namely:

May 1, 1925. — To the Cathedral Church of Campos, he appointed the Reverend Henry Mourao, of the Pious Society of Saint John Bosco, who had previously been the Apostolic Administrator of the same diocese.

— To the Cathedral Church of Barra (do Rio Grande), he appointed the Reverend Anthony Bezerra de Menezes, who had previously been the ecclesiastical governor of the territory of Piahu.

— To the newly erected Cathedral Church of Valencia in Brazil, he appointed the Reverend Andrew Arco Verde de Albuquerque Cavalcanti, a canon of the Metropolitan Church of Saint Sebastian of Fluminis Ianuaria.

— To the Cathedral Church of Amazonas, or Manaos, he appointed the Reverend Basil Pereira, O.F.M.

May 18. — To the Metropolitan Church of Cincinnati, he appointed the Most Reverend Joseph Chartrand, who had previously been the Bishop of Indianapolis.

— To the Cathedral Church of Indianapolis, he appointed the Most Reverend John Timothy Mac Nicholas, who had previously been the Bishop of Duluth.

May 28. — To the titular episcopal See of Colybrassus, he appointed the Right Reverend Joseph Ghanima, whom he appointed as an Auxiliary to the Most Reverend Joseph Emmanuel Thomas, Patriarch of Babylon of the Chaldeans.

June 30. — To the Cathedral Churches of Basel and Lugano, he appointed the Right Reverend Joseph Ambiihl, a canon of the collegiate church of the Canton of Lucerne, and there, a parish dean.

July 3. — To the titular episcopal See of Coire, he appointed the Most Reverend Joseph Miralies y Sbert, who had previously been the Bishop of Ilerda, whom he appointed as a coadjutor with the right of succession to the Reverend Baymund Guillamet y Coma, Bishop of Barcelona.

— To the Cathedral Church of Indianapolis, he appointed the Most Reverend Joseph Chartrand, who had previously been the elected Archbishop of Cincinnati.

July 8. — To the Metropolitan Church of Cincinnati, he appointed the Most Reverend John Timothy Mac Nicholas, who had previously been the elected Bishop of Indianapolis.

July 10. — To the titular episcopal See of Lydd, he appointed the Most Reverend John Jacob Monaghan, who had previously been the Bishop of Wilmington.

July 11. — To the titular archiepiscopal See of Viminacium, he appointed the Reverend Alfrid Julius Mélisson, who had previously been the titular

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Bishop of Irenopolis.

[*Latin ed. p. 381*]

281. Sacra Congregatio Consistorialis, 14 Iulii 1925. — Ad Episcopatum titularis Ecclesiae Flaviadensis, Reverendissimo Pater Franciscum Irazola, C.F.M., Vicario Apostolico de Ucayali. 15 Iulii. — Ad Episcopatum titularis Ecclesiae Hipponeusi-Zaritorum, Reverendissimo Dom Ioannem Leen, Congregationis Spiritus Sancti, quem deputavit Coadjutorem cum iure futurae successionis, R.P. D. Ioannis Baptistae Murphy, Episcopo Portus Aloisii. — Ad Episcopatum titularis Ecclesiae Phobensis seu Anasfcasiopolitanae in Phrygia, Reverendissimo Bernardo Cornelio O'Riley, Vicario Apostolico Promontorii de Bona Spe, Districtus Occidentalis. 24 Iulii. — Ad Cathedrales Ecclesiasticas, et praecipue ad Ecclesias Rubensi et Bituntinae, Reverendissimo Dom Dominicum Del Buono, qui adhuc est Episcopus titularis Augilensis et Vicarius Capitularis archidioecesis Barensis.

SACRA CONGREGATIO CONCILII ROMANA ETALIARUM SUPPLEMENTI CONGRUAE CANONICALIS. DECRETO ad tollendas ambiguitates et difficultates, quae in praxi exoriturae praevidebantur occasione concessionis a laica potestate nuper, licet ad tempus, factae supplementi congruae canonicalis, plures Ordinarii dubia quae sequuntur pro opportuna solutione ad hanc Sacram Congregationem detulerunt:

« I. An supplementum congruae canonicalis subsit, necne, legi canonice eaedistributionum ad tramitem can. 395, in casu? » Et quatenus affirmative ad primam, negative ad alteram partem: « II. An sit ab ea lege excipiendasummacumulata a die quo congruae ce supplementum decretum est, vulgo arretrati? »

« III. An et quomodo Canonici et Beneficiati a civili auctoritate non recogniti, participare debeant de integro congruae supplemento, in Capitulis ubi viget systema massae communis, vel potius de illa tantummodo ce parte quae sit ab Episcopo assignata, sive pro distributionibus quotidianis sive inter praesentes? »

« IV. An quota peculiariter assignata Dignitatibus et Officiis immitti debeat in massam communem capitularem, in casu? »

« V. An et qua proportione Dignitates et Officia participare debeant ce de parte sibi peculiariter assignata quae sit immissa in massam communem capitularem in casu? »

[*Latin ed. p. 382*]

38. Acta Apostolicae Sedis - Commentarium Officiale « VI. Quae pars, praecipue assignata Dignitatibus et Officiis, sub lege canonicae distributionis ad art. 395, §§ 1, 2, in casu ». « VI I. Quamquam autem communis distributio lucrum affert « inserviendo Dignitatibus et Officiis in Capitulis ubi viget systema praebendarum separatarum in casu ». Et Sacra eadem

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Congregatio, omnibus diligenter perpensis, in plenariis Emorum Patrum comitiis subsignatis diebus in Palatio Apostolico Vaticano habitis, responderi mandavit: Die 16 maii 1925 Ad I. Affirmative ad primam partem, negative ad alteram et ad mentem. Mens est: Episcopus, quod spectat ad actualem separationem tertiae partis supplementi et conversionem eiusdem in distributiones cotidianas, utatur iure et munere suo ad normam can. 395 §§ 1 et 2 Codicis iur. can. Ad II. Negative et ad mentem. Mens est: Supplicandum SSmmo pro gratia sanationis et condonationis, celebratis una Missa cum cantu, integre adstante Capitulo, et una Missa lecta per singulos Canonicos. Ad III. Salvis contrariis Capitularibus statutis vel consuetudinibus, negative ad primam partem; affirmative ad alteram, si pars fuerit ab Episcopo in distributiones conversa. Die 4 iulii 1925 Ad IV. In Capitulis ubi viget systema praebendarum separatarum, negative; in Capitulis vero ubi viget systema massae communis, affirmative. Ad V. Non minori ea quantitate quam percipiebant ante assignationem supplementi congruae. Ad VI. Affirmative. Ad VII. Lucrantur eam partem quae proportionabiliter respondit ad id quod de tertia parte suae praebendaedetractum est et in distributiones conversum. Praeterea, SSmus Dominus Noster Pius Divina Providentia PP. XI, referente infrascripto eiusdem Sacrae Congregationis Secretario, in Audientiis dierum 2 iunii et 8 iulii 1925, datas ab Emis Patribus resolutiones approbare et confirmare, atque gratiam sanationis et condonationis ad oblatas preces ut in resolutione ad secundum, benigne concedere et indulgere dignatus est sub conditionibus ibidem propositis. Contrariis quibuscumque non obstantibus. Datum Romae ex Secretaria S. C. Concilii, die 10 iulii 1925. DONATUS, L.ffî CARD. SBARRETTI, Praefectus. S. f Iulius Episc. tit. Lampsacen., Secretarius.

[*Latin ed. p. 383*]

The Most Holy Congregation for the Propagation of the Faith.

By decree of the Sacred Congregation for the Propagation of the Faith, dated May 7, 1925, the Reverend Michael Robu was appointed Prefect of the cathedral church of Iassy.

II. NOMINATIONS.

By subsequent decrees of the Sacred Congregation for the Propagation of the Faith, the following were appointed with the approval of the Most Reverend:

June 26, 1925. — Reverend Father Petrus Rogan, of the Society of Saint Joseph of Mill Hill, appointed Apostolic Prefect of Buea.

July 14, 1925. — Reverend Father Ioseph Saak, of the Salesian Society, recently established, appointed Prefect Apostolic of the Prefecture of Lua in the Belgian Congo.

July 15, 1925. — Reverend Father Arsenius Turquetil, of the Congrega-

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tion of the Oblates of the Most Blessed Virgin Mary Immaculate, of Hudson, appointed Apostolic Prefect of the newly established Prefecture in northern America.

July 16, 1925. — Reverend Father Dominicus Langenbacher, of the Congregation of the Regular Clerics of the Holy Cross and the Passion of Our Lord Jesus Christ, appointed Apostolic Prefect of Shenchow.

July 17, 1925. — Reverend Father Silvester Espelage, of the Order of Friars Minor, appointed Apostolic Prefect of Wuchang.

[*Latin ed. p. 384*]

Acta Apostolicae Sedis - Official Commentary 384

SACRED CONGREGATION FOR RITES

Regarding WLADISLAVIA.

CONFIRMATION OF THE CULT RENDERED FROM TIME IMMEMORIAL TO THE SERVANT OF GOD, BOGUMILO, ARCHBISHOP OF GNESEN, NOW BEATIFIED OR SANCTIFIED.

Bogumilus, whose Greek name was Theophilus, and whose Latin name was Amadeus, is venerated throughout the region of Poland, especially in the dioceses of Wladislavia and Gnesen, for his sanctity and miracles, a tradition dating back to time immemorial.

Born around the year 1116 in the hereditary village of Kozmin, he descended from the ancient and illustrious Porai family. His parents were Boguphal, the castellan of Gnesen, and Catherine of the Griphyt family. In the civil sphere, they strove to instill in their sons, Boguphal and Bogumilus, a deep faith and Christian morals.

Both brothers were sent to Gnesen, then the capital of Poland, where they diligently pursued their studies under the learned and pious man, Othon, who later became the Bishop of Bamberg. Subsequently, they studied both humanistic and divine subjects in Paris, taking as their model the most illustrious St. Bernard, Abbot, founder of the Cistercian Order.

Having completed their studies, they returned to their homeland. Boguphal entered a Cistercian monastery in Leena; Bogumilus, however, who was the owner and administrator of a vast estate, built a church dedicated to the Holy Trinity near the village of Dobrow, which he endowed with a parish and, with the intervention of ecclesiastical authority, established as a benefice.

Meanwhile, Bogumilus' uncle, Janiszlaus, the Archbishop of Gnesen, recognizing the young man's excellent qualities and his inclination towards the clerical state, invited him to his court in Uniejow, where the Servant of God, serving as a chancellor, devoted himself to study and piety, preparing himself for the sacred orders.

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After being ordained and proving himself worthy, he was first appointed as the pastor of the parish of Dobrow, and later as a canon of the cathedral church of Gnesen by the Archbishop himself, with the care of the aforementioned parish reserved to him, assisted by another priest.

It is said that he fulfilled both offices so well and justly that, on every feast day, the Servant of God, after reciting the canonical hours in the choir of the aforementioned cathedral, would travel on foot to the village of Bobrow, which was more than ten miles distant, to celebrate Mass and perform his ministry, and after fulfilling his sacred duties, would return to Gnesen for the common meal with his colleagues.

[*Latin ed. p. 385*]

385. The Holy Congregation of Rites reports that, in times past, miracles were attributed to Saint Bogumil, such as causing a dry riverbed, the Yarta, to flow, leading the people to the other bank and to the church of Dobrow, summoning fish from the river to provide food for the poor, and blessing surplus goods before sending them into the river, while uttering the words: "But increase you and multiply, and go upon the earth and fill it." Given all these accounts, it is not surprising that, in the year 1167, after the death of Archbishop John, the cathedral chapter, proceeding legitimately in the election of a successor, unanimously proclaimed Bogumil as Archbishop of Gnesen. However, recognizing his own limitations and feeling unworthy, he initially resisted, but ultimately, after the votes of all were approved by Pope Alexander III and yielding to the divine will, he accepted the offered dignity and pastoral office. Consecrated as Bishop and taking possession of his archdiocese, he diligently performed all episcopal duties, applying himself with great care, diligence, and vigilance to the clergy and the people, instructed and guided by the example of a good shepherd. Furthermore, he generously distributed portions of his considerable wealth to pious works within the diocese, especially for the establishment of schools for the benefit of children and adolescents, which were located near the churches and were governed by salutary regulations. Concerned for the propagation of the Cistercian Order, he dedicated a significant portion of his possessions, which he wished to be entrusted to the father Bogumil of Wongrovia, so that a large Cistercian monastery could be founded and sustained. From the revenues of this foundation, the hermitage of Cortona (in the diocese of Poznan) was established in the year 1288. After governing and guiding his Church and archdiocese for nearly five years, and after much deliberation, prayer, counsel, and a heavenly inspiration, desiring to spend the remainder of his life in contemplation of heavenly things and in the pursuit of spiritual perfection, he obtained permission from the Supreme Pontiff, Alexander III, then residing in Venice, to renounce the archbishopric, and in the year 1170, he relinquished both the office and the honor. Having been educated in the solitary life and the rules of the Camaldolese in Hungary,

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he returned to Gnesen and, returning to his former life, withdrew to a hermitage near Dobrow. For ten years, he did not leave this seclusion, except to receive confessions and to preach the word of God, and he tasted the sweetness and abundance of solitude, heavenly gifts, and the increase of virtue even more intensely. It is not uncommon for this to happen to some servants of God and holy men, and bishops, as in the case of Saint John the Silent, who, after being removed from the episcopal see of Armenia in Cologne, led a monastic life in the monastery of the Holy Sabbath at laura.

[*Latin ed. p. 386*]

386 Acta Apostolicae Sedis - The official commentary concluded. Finally, the solitary Bogumil, consumed by labors and austerity, was seized by a deadly illness and, after receiving the sacraments of the Church, fell asleep in the Lord in the year 1182, on June 10th. - In that final hour, the tradition still alive is that the Most Blessed Virgin Mary appeared to the Servant of God among the saints of Poland, thus demonstrating her benevolence, rewarding devotion, and giving a pledge of future glory. In the church of Dobrowo, after the funeral rites were properly celebrated and his remains were honorably placed in a reliquary, a large crowd of people immediately began to visit his tomb, hoping to obtain, through the intercession of Bogumil, divine help in their needs, and it is said that a public cult of the Servant of God arose from this frequent and pious devotion to his sacred remains. This cult, begun in the year 1182, in which the Servant of God died, has continued steadfastly to this day, and those who have sought to prove it have presented authentic testimonies and documents. Among the many items recorded in the official records of the Wladislaviensis episcopal court, the most important are: The Life of St. Bogumil, compiled by Stephanus Canonicus regularis for Nicolaus in the city of Kalisz, taken from the most ancient and reliable chronicles, first published in Warsaw in 1649, and then again in 1661; the Acta Bollandiana from the middle of the year, and other testimonies, documents, and monuments from which it is gathered and shown that the cult of the aforementioned Servant of God is memorialized with the following titles: The Name of the Blessed or Saint; images with rays and a crown of gold; relics placed for public veneration; the translation of his body by the Archbishop of Gnesen, Fulco, the fifth after St. Bogumil, who established the Church of Gnesen around the year 1000, the fourteenth in order, completed around the year 1232; his translation, which took place on January 19th in the year 1668, from the church of Dobrowo to the collegiate church of Tunjojewo, by order and decree of Nicolaus Prazmowski, the Archbishop of Gnesen, for the purpose of promoting greater devotion; insignia displayed; numerous and frequent pilgrimages; offerings, gifts, and silver vows made at his tomb; a feast day with an Office and Mass celebrated; and finally, the name of Bogumil was imposed upon boys and young men in the administration of the sacraments

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of baptism and confirmation, and this is recorded in the parochial books and in the episcopal records. In the city of Konin itself, the Reverend Bogumil Kranicki, a parish priest and dean of Konin, founded a pious school of the Congregation of Calasanctius, a glorious and generous undertaking. Thus, in the Wladislaviensis diocese, in whose territory are located the towns of Dobrowo and Tunjojewo, the Ordinary Informative Process was adorned with the years 1903 and 1909, together with the subsequent Ordinary Sentence, and was transmitted to the Congregation for Sacred Rites in the year 1910 and was properly opened, and then suspended due to more recent decrees.

[*Latin ed. p. 387*]

387. The Holy Congregation of Rites, on November 1, 1912, and January 1, 1913, examined a petition concerning a cause that had been investigated but not yet found suitable. Subsequently, the Archbishops and Bishops of Poloniae petitioned, and by decree of the Holy Office on August 11, 1920, they obtained from the Supreme Pontiff, Pope Benedict XV of blessed memory, that, considering the particular circumstances and information, the cause could proceed according to the order of the old law, with a dispensation from the entirely new order established by recent decrees mentioned above. Therefore, at the request of the Most Reverend Mr. Joseph Trezzi, promoter of this cause, and considering the votes and petitions of the Most Reverend and Most Reverend Archbishops and Bishops of the entire nation of Poloniae, and with the Most Reverend Cardinal Januarius Granito diBelmonte, Bishop of Albanensis, as the proponent of this cause, the following question was proposed for discussion at the meetings of the Congregation of Sacred Rites, held at the Vatican on the date indicated: Whether the judgment of the Most Reverend Judge, presented by the venerable and reverend Servant of God, the late Bishop of Wladislaviensi, dating from the time of Pope Urban VIII, concerning the cult, case by case and with exceptions, to be granted or confirmed for the effect of which it is upon? And the Most Reverend and Most Reverend Fathers presiding over the sacred rites, after hearing the report of the aforementioned proponent, and after hearing the voice and written opinion of the Most Reverend Mr. Angelo Mariani, General Promoter of the Faith, having diligently considered all matters, decided to write: Affirmative, that is, the judgment is to be confirmed. On January 19, 1925. Subsequently, these matters were reported to the Most Holy Lord Pope Pius XI by the undersigned Cardinal, Prefect of the Sacred Congregation of Rites, and His Holiness approved and ratified the aforementioned decree of the same Sacred Council on the 27th of the same month and year.

[Signatures: A. CARD. VICO, Bishop of Portuen. and S. Bufinae, Prefect of S. R. G. L. A. ALEXANDER VERDE, Secretary.]

II. CONCERNING THE BEATIFICATION AND CANONIZATION OF

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THE SERVANT OF GOD, SISTER PLACIDA VIEL, SECOND SUPERIOR GENERAL OF THE CONGREGATION OF SISTERS OF CHRISTIAN SCHOOLS OF MERCY.

The matter concerns the cause for the beatification and canonization of the Servant of God, Sister Placida Viel. After the first foundress, Sister Mary Magdalene Postel, foundress of the Institute of Christian Schools.

[*Latin ed. p. 388*]

388 Acta Apostolicae Sedis - Commentarium Officiale: With profound mercy, on this blessed and memorable month of May, the Most Holy Pope Pius XI, through the canonization of the Blessed and the Immaculate Sacrifice, celebrated with greater solemnity and sacred ceremonies in the Vatican Basilica of Saint Peter, the Prince of the Apostles, and added to the catalogue of Saints, decorating them with fitting honors, the second Superior General of the same Institute, this Handmaid of God, Placid Viel. It greatly rejoices us that those who read or hear this may be moved to benevolence, to attentive listening, from the very words of the venerable Saint John Vianney, the Confessor of Ars, who, moved by heavenly inspiration, spoke of the first and second Superiors: "This Community (or Institute of Christian Schools) was founded by a Saint, and the Superior who now leads it, follows closely in her footsteps." (Summ., p. 461, § 55). This statement of the Saint of Ars is wonderfully confirmed by the acts of the canonization on one hand, and by the acts of introduction on the other, both events being most propitious. As for Sister Placid, some excerpts from the process records are presented here, and it is permissible to anticipate the judgments of the Most Reverend Cardinals and the Apostolic approval. In Quettehou, in the diocese of Compiègne, she was born the eighth of eleven children of the spouses Hervé Viel and Victoire Anne Lalande, on September 26, 1815. On the same day, she received the sacrament of Baptism, being given the triple name: Eulalie, Victoire, Jacqueline. Raised by honest parents who earned their living through manual labor, the children received a religious education. Among them, the girl, who, after reaching the age of eleven, was commonly called Victoire la Sainte, the holy girl, stood out for her singular modesty and piety, and she delighted in gathering girls of nearly the same age to instruct them in Christian doctrine, repeating to them the parts of the catechism that she had learned in church. She showed herself to be devoted and prepared for the Holy Mass, and with angelic purity and fervent love, she received the Bread of Heaven, and the parish priest indicated to her that Jesus Christ had destined her for greater charity, and that she should therefore always be ready and willing to fulfill the divine will. Under the care of her parents, the girl was so capable and honest that she learned the trade of lacemaker, in which she excelled with skill and virtue, earning the praise: "the good Victoire, the little saint." After a few months, having returned to her parents' home, she found joy in taking

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care of the household, in gathering young girls around her, and in teaching them religion and piety, as she did. When she reached the age of sixteen, by the will of God, an opportunity arose for her to enter the religious house of the Most Holy Savior, one of the first companions of the Mother Superior, Mother Magdalena Postel. Then she considered dedicating herself entirely to God in that religious house. She informed her parents and her brother of this decision.

[*Latin ed. p. 389*]

389 8. The Congregation of Christian Schools received Michael, and, having overcome their difficulties, entered the religious life in the year 1883. After completing her novitiate with great merit, she received the religious habit on the first of May in the year 1835, took the name Sister Placida, and made her profession on September 21st of the year 1838. On that very day, being held in high esteem by the Foundress, Sister Placida, although still young, was, with the encouragement and approval of the Superior, Daniel, who later became Bishop of Uzes, elected as a counselor of the Institute and as Mistress of the novices and postulants, who, progressing under her care and guidance, followed her as an example in obedience, imitation, and filial love. Furthermore, the important duties entrusted to her were performed most correctly; especially in procuring and collecting the necessary and opportune materials for the renovation and restoration of the Institute's church. It is worth noting that, at the request of the Foundress, Sister Placida, along with the religious, Francisca Xaveria, went to Paris to manage the affairs of the Community. In that city, she benefited both the General Superior of the Brothers of the Christian Schools and the Foundress herself, and, more than in many other circumstances, the Sisters experienced the effective and beneficial protection of the Holy Guardian Angel and of Saint Joseph. During this time, Sister Placida, at the request of the Prelate and the Superiors, established the first house of the Congregation of Christian Schools in Paris, with the favor and cooperation of Mr. Haumet, the parish priest of the church of Saint Margaret. This Parisian house, dedicated to the Blessed Virgin Mary, Consoler of the Afflicted, was followed by others in France, Germany, etc. After several journeys, on June 27th of the year 1846, the Servant of God returned to the Abbey of the Most Holy Savior and found the Prelate, Madame Magdalen Postel, advanced in years and weakened by a serious illness, who, having received the Sacraments of the Church, passed away piously on July 16th of the same year, receiving from the Supreme God the highest and most blessed reward for her virtues and good works. After the death of the holy Foundress, a lawfully convened Chapter elected the Sisters, knowing also the deceased's will and the excellent qualities of Sister Placida, as the General Superior of the Institute, with the ecclesiastical authority confirming the election. Then, with even greater humility, the Servant of God, who had sought to avoid

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this honor, delayed for a year before accepting the title of General Superior, although she performed this duty in the religious Community, holding the office of General Procurator and, in her absence, as Vicar, for another Sister, Mary, who had previously and subsequently shown herself less inclined to such an election. Since the works that had been begun needed to be brought to progress and completion, the Servant of God was compelled to undertake journeys for the good of the Community; journeys which she did not usually undertake unless she first went to the tomb of the Foundress, asking her to be a companion and helper on the journey and in the work.

[*Latin ed. p. 390*]

390 Acta Apostolicae Sedis - Commentarium Officiale ret. Quaeque mira sub protectione caelesti manifesta non possunt praetermitti. Duo lupi feroces, ipsi obviam venientes, per ostentationem rosarii fugerunt. Currus, qui volabat et impedire non poterat, paulatim post malum et grave eventum subiit. Duo viri, vultu et oculorum aspectu tetris et valde suspectis, viatricem secutabantur, quae, timens et tremens, Beatissimam Virginem Mariam invocavit: improviso, mulier cum infante obtulit, conspicienda atque benigna, et comissa via educemusque ad itineris vehiculum in quo collocata, dum ipsa respiciebat benefactricem ad gratias agendas, mulier et infans ab eius conspectu evanescerant. In his peregrinationibus, Dei Famula plures virtutes exercebat, et patrocinio Beatissimae Virginis Mariae eiusque castissimi Sponsi Ioseph confisa, tranquille et placide peragrabat regiones Germaniae et Austriae, in quibus etiam, ab Henrico V bene accepta, gratias et favores impetravit et assecuta est. Stipendium collecta, ecclesiam Communitatis instaurare, amplificare atque exornare coepit, adiuta et directa ab architecto Francisco Halley. Instaurationi impensa fuerunt septingenta millia francorum, ex quibus decem millia a Stato contributa. Ipsa ecclesia ab Episcopo Delamare die 28 augusti, 1856, consecrata fuit in honorem Beatae Mariae Virginis, cuius simulacrum ibi magna veneratione colitur, una cum statua S. Michaelis Archangeli, ex voto posita ob efficacem protectionem ab Antistita et Sororibus impetratam, flagrante bello anni 1870. Sed fidelis discipula et imitatrix sanctae Fundatricis, M. Placida omnem studium posuit in sui perfectione et in recto regimine Communitatis, per silentii et recessus observantia, per caritatis et zeli exercitationem, et opportuna ad bonum incitamenta. Praecipua eius cura versabatur pro tironum et iuvenum Sororum omni genere incremento. Hinc nihil mirum si Institutum Deobenedictum sit propagatum, ut dum anno 1846 numeraret triginta domos et centumseptuaginta Sorores, deinceps pluribus auctum domibus, ad mille et ultra religiosas ascenderit. Neque solum Antistita Placidity vita religiosa Sororum totis viribus curabat, sed etiam de ipsius Instituto vita completa et perenni per Apostolicam eius approbationem adlaboravit. Quare anno 1859, Romam venit, quod sibi proposuerat, Deo iuvante et

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Apostolica auctoritate, obtinuit per Litteras laudis in Brevi die 29 augusti anni 1859, secuta postea definitiva Constitutionum approbatione die 5 iunii anni 1902. Quod attinet ad Causam Beatificationis et Canonizationis Servae Dei Mariae Magdalenae Postel, Romae plures notitias et documenta accepit valde utilia et oportuna processui Informativo construendo in ecclesiastica Curia Constantiensi. Insuper, praeparare studuit modestam Institutifundationem in hac Alma Urbe, Catholicae Religionis centro, firma et perenni Sede Romani Pontificis.

[*Latin ed. p. 391*]

391 The Holy Congregation of Rites, Vicars of Christ. Sister Placid, in order to establish this, received a most welcome and comforting assurance in a private audience with the Most Holy Pope Pius IX, blessed be his memory. With her eyes, words, and a benevolent countenance, she was refreshed and received the most heartfelt blessing, thus accumulating, in perpetuity, the memory of that Pontiff. Finally, Mother Placid Viel, afflicted for many years by diseases of the heart and dropsy, reduced to the very end, having received the Sacraments of the dying, as she had requested, most devoutly, reciting the Rosary and other prayers, and patiently enduring the very pains for the souls detained in Purgatory, with the Sisters present, among other words, she uttered: "Oh! My Sisters, I make 'the sacrifice of my life so that the spirit of our venerable Foundress may remain in full vigor within the Institute." And, after the customary prayers for the dying had been duly performed, Mother Placid peacefully departed in Christ on March 4th, 1877, at the tenth hour of the morning. Upon the announcement of her death, a vast multitude of people flocked to the religious house, but only a few were permitted to see the body and to touch it with devotional reverence. After the proper funeral rites had been celebrated in the church of the Most Holy Savior, with the body present, the body was carried to the cemetery, with everyone proclaiming: "The Saint has died, the Mother of children, of the poor, of the sick." And the Bishop Germain, a faithful interpreter for the clergy and the people, pronounced a noble prayer in praise of the Handmaid of God. Soon after, the very body was buried at the foot of the Cross in that cemetery; later, in the year 1883, it was transferred to the church of the abbey and placed to rest in the chapel of the Blessed Virgin Mary. The sanctity of Placid Viel was so evident after her death that an informative process was completed in the ecclesiastical court of Coutances and transmitted to the Sacred Congregation of Rites. During the time of the Reverend Father Henry Bondet, a priest of the Holy Mary, General Procurator and Postulator of this Cause, after a proper and approved review of the writings of the Servant of God, and with the attention of the Most Reverend and Most Illustrious Cardinals John Tacci, Protector of the Institute of the Sisters of Christian Schools of Mercy, and Louis Dubois, Archbishop of Paris, and of several other Reverend Archbishops, as well

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as the Chapter of the Cathedral Church of Coutances, together with the Directors of the Seminary, the parish priests of the churches, and the General Superior of the religious institute of the Christian Schools of Mercy, the Most Reverend and Most Illustrious Cardinal Antonius Vico, Bishop of Porto, and Saint Boniface, of the same Cause, as Promoter and Defender in the Ordinary Congregation of Sacred Rites, having convened at the Vatican, the following question for discussion was proposed: Should a Commission for the Introduction of the Cause be appointed, in this case and for the purpose in question? And the Most Reverend Fathers, entrusted with the sacred duties, after hearing the aforementioned Most Reverend Promoter,

[*Latin ed. p. 392*]

The Acts of the Apostolic See – Official Commentary 392, and after careful consideration by the Most Reverend Father Angelo Mariani, General Promoter of the Faith, it was deemed necessary to sign the Commission concerning the writing of [the document]: Affirmative, or, if it has pleased the Most Holy [Father], the Cause, if on July 2, 1925. Subsequently, concerning these matters, Our Most Holy Lord Pope Pius XI, through the following written report to the Cardinal Prefect of the Sacred Congregation for the Causes of Saints, having approved the aforementioned rescript of the same Sacred Congregation, deigned to sign with his own hand the Commission for the Introduction of the Cause of Beatification and Canonization of the Servant of God, Sister Placida Viel, Second Superior General of the Congregation of the Sisters of Christian Schools of Mercy, on the 22nd day of the same month and year.

[Signature] A. CARD. VICO, Archbishop of Porto and Santa Rufina, Prefect of the Sacred Congregation for the Causes of Saints.

L. R. B. 8. Alexander Verde, Secretary.

SACRED CONGREGATION FOR THE EASTERN CHURCH

APPOINTMENTS

By decrees of the Sacred Congregation for the Eastern Church, with the authority of Our Most Holy Lord, the following were appointed:

June 3, 1925. – B. D. Iacobus Kallarakel, Administrator of the diocese of Changanacherriensis, of the Syro-Malabar rite.

July 25, 1925. – B. stolicus for Palestine. Father Paschalis Bnbinson, O. F. M., Apostolic Visitor.

[*Latin ed. p. 393*]

393 *Diarium Romanae Curiae*

DIARY OF THE ROMAN CURIA

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SACRED CONGREGATION FOR BEATIFICATION AND CANONIZATION

Tuesday, June 30, 1925, before the Most Reverend and Most Eminent Cardinal Anthony Vico, Promoter of the Cause of Beatification and Canonization of the Venerable Servant of God, John Bosco, Priest, Founder of the Pious Salesian Society and of the Institute of the Daughters of Mary Help of Christians, the Sacred Congregation for Preliminary Investigations was held, in which the Most Reverend Prelates and the theological Consultors of the same discussed the doubt concerning the heroic nature of the virtues exercised by the aforementioned Venerable Servant of God.

Tuesday, July 21, 1925, in the Apostolic Palace at the Vatican, the Ordinary Session of the Sacred Congregation was held, in which, for the judgment of the Most Eminent Lords Cardinals, members of the same, the following matters were presented:

1. The introduction of the Cause of Beatification and Canonization of the Servant of God, Placida Viel, Second General Superior of the Institute of the Christian Schools of Mercy.

2. Concerning the granting and approval of the Office and Mass proper for the Feast of Our Lord Jesus Christ.

3. Concerning the granting and approval of the Office and Mass proper, as well as the eulogy to be included in the appendix of the Martyrology, in honor of the Blessed Vincent Strambi, Bishop of Macerata and Tolentino, of the Congregation of the Clerics Regular of the Most Holy Cross and Passion of Our Lord Jesus Christ.

4. Concerning the revision of the writings of the Servant of God, Sister Mary of Jesus, formerly Emilia d'Oultremont, Foundress of the Society of the Sisters of Mary Immaculate.

Tuesday, July 28, 1925, before the Most Reverend and Most Eminent Signor Cardinal Granito Pignatelli di Belmonte, Promoter of the Cause of Beatification and Canonization of the Venerable Servant of God, Lucy Filippini, Foundress and Superior of the Institute of the Pious Teachers, known by her surname, Filippini, the Congregation for Preliminary Investigations was held, in which the Most Reverend Prelates and the theological Consultors of the same discussed the doubt concerning three miracles which are asserted to have been wrought by God through the intercession of the aforementioned Venerable, which are proposed for her Beatification.

[*Latin ed. p. 394*]

394 From the Apostolic See - Commentary on the Official Duties of the SECRETARY OF STATE, bearing the title "• With Tickets from the Secretary of State, the Most Holy Father Pius XI, reigning happily, deigned to appoint: June 14, 1925. Monsignor Angelo Mercati, Prefect of the Vatican Archives. » » » Monsignor Filippo Giobbe, Substitute of

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the Sacred Congregation for the Oriental Churches. July 7 » Monsignor Mariano Ugolini, Deacon Ministering at the Masses of the Papal Chapel. June 12 » His Eminence Cardinal Ottavio Cagiano de Azevedo, Member of the Sacred Congregation for Extraordinary Ecclesiastical Affairs. June 20 » Monsignor Ermenegildo Pasetto, Titular Bishop of Gerra, and the Reverend Father Pasquale Bobinson, O.P., and the Reverend Father Pietro Vidal, S.L., Consultors of the Sacred Congregation for the Propagation of the Faith. By Apostolic Briefs, the Most Holy Father Pius XI, reigning happily, deigned to appoint: June 20, 1925. His Eminence Cardinal Giovanni Bonzano, Protector of the Sisters Servants of the Most Sacred Heart of Jesus, of St-Quentin. July 8 His Eminence Cardinal Guglielmo VanBossum, Protector of the Missionary Sisters of the Immaculate Conception (Montreal, Canada). Assistants to the Papal See: June 23, 1925. Monsignor Raimondo Netzhammer, Titular Archbishop of Anazarbus. July 21 » Monsignor Alessandro Berlioz, Bishop of Hakodate. Apostolic Protonotaries ad instar participantium: March 18, 1925. Monsignor Nicola Antonio Pusino, of the diocese of Boiano. May 15 » Monsignor Carlo Cornelio Prinsen, of the diocese of Bois-le-Duc. July 3 » Monsignor Giovanni Lakajnar, of the diocese of Diakovo. Domestic Prelates of the Holy See: May 14, 1925. Monsignor Giovanni Preti, of the diocese of Borgo San Donnino. June 15 » Monsignor Giorgio Walsh, of the diocese of Galveston. June 23 » » » Monsignor Francesco Wall, of the archdiocese of Dublin. » » » Monsignor Simone Weber, of the archdiocese of Freiburg.

[*Latin ed. p. 395*]

395. *Diarium Romanae Curiae*, June 23, 1925. Monsignor Adolfo Büsch, of the archdiocese of Freiburg.

Monsignor Benedetto Kreutz, of the same archdiocese.

Monsignor Pietro Bataille, of the archdiocese of Tours.

25. Monsignor Giovanni Nepomuceno Jindra, of the diocese of Kòniggrätz.

Monsignor Giovanni Delay, of the archdiocese of Lyons.

July 3. Monsignor Isidoro Alexandre, of the diocese of Nevers.

5. Monsignor Luigi Camilleri, of the diocese of Malta.

13. Monsignor Giuseppe Trezzi (Boma).

18. Monsignor Riccardo Schuller (Boma).

21. Monsignor Tommaso E. Horgan, of the diocese of Sacramento.

Monsignor Michele Kicely, of the same diocese.

Monsignor Patrizio Guerin, of the same diocese.

23. Monsignor Libanio Lafayette, of the diocese of Pouso Alegre.

Monsignor Teófilo Guimares, of the same diocese.

Monsignor Giovanni M. Langlois, of the diocese of Lafayette.

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Monsignor Guglielmo J. Teurlings, of the same diocese.

Monsignor Alvaro Giuseppe de Lima, of the archdiocese of St. Louis.

Monsignor Francesco Saverio Eberle, of the diocese of Augsburg.

Monsignor Giuseppe Maria Friesenegger, of the same diocese.

Monsignor Federico Mueller, of the same diocese.

24. Monsignor Giacomo Schäfer, of the diocese of Mainz.

HONORS. With Apostolic Briefs, the Most Holy Father Pius XI, reigning happily, deigned to bestow:

The Order of Saint Gregory the Great, civil class:

March 16, 1925. Upon Mr. Baron Leone de Villenfange de Vogelsanck, of the diocese of Liège.

June 13. Upon Mr. Luigi Heinzel, of the archdiocese of Zagreb.

June 20. Upon Mr. Giovanni Gaülot, of the diocese of La Boche.

June 21. Upon Mr. Edmondo Mouffe, of the diocese of Istamur.

June 23. Upon Mr. Ugo Baur, of the archdiocese of Freiburg.

June 24. Upon Mr. Giuseppe Puetz, of the archdiocese of Cologne.

June 25. Upon Mr. Stefano Strausz, of the diocese of Strigonia.

June 27. Upon Mr. Giuseppe Weydmann, of Strasbourg.

June 30. Upon Mr. Francesco Saverio Anacleto Da Silva, of the diocese of Macao.

July 30. Upon Mr. Pietro Paolo Wiegman, of the diocese of Haarlem.

[*Latin ed. p. 396*]

396 6 Acta Apostolicae Sedis - Official Commentary, July 1925. To the Most Noble Marquis Luigi Carlotti, of the diocese of Verona. 7 " " To the Most Reverend Desiderio de Farkas, of the archdiocese of Zagreb. 8 " " To the Most Reverend Anthony Revello, of the diocese of Cuneo. 9 " " To the Most Reverend Professor Giuseppe Limburg, of the archdiocese of Breslau. " " To the Most Noble Count Ettore Cagninacci, of the diocese of Ajaccio. 21 " " To the Most Reverend Carlo Scotti (Rome). 22 " " To the Most Reverend Garebed Matossian, of the diocese of Alexandria of Egypt, of the Armenian Rite. The Knighthood of the Order of Saint Gregory the Great, civil class: February 3, 1925. To the Most Reverend Gennaro Balsimelli, of the archdiocese of Naples. May 14 " " To the Most Reverend Stefano Aperio Bella (Constantinople). June 21 " " To the Most Reverend Augusto Broussier, of the diocese of Namur. " " To the Most Reverend Adolfo de Moffarts, of the same diocese. 24 " " To the Most Reverend Giorgio Jensen, of the apostolic vicariate of Denmark. " " To the Most Reverend Anthony Bon (Indochina). " " To the Most Reverend Francesco Pluijmackers, of the diocese of Buremonda. 27 " " To the Most Reverend Giuseppe Eloy, of the diocese of Arras. " " To the Most Reverend Pietro Vismans, of the diocese of Haarlem. 30 " " To the Most Reverend Giovanni Bamboldo van der Laus,

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of the diocese of ″ ″ ″ To the Most Reverend Pellegrino Origoni, of the archdiocese of Milan. ″ ″ To the Most Reverend Giulio Besozzi, of the same archdiocese. July 4 ″ ″ To the Most Reverend Osvaldo Martin, of the archdiocese of Calcutta. ″ ″ To the Most Reverend Giorgio Faulkner, of the same archdiocese. ″ ″ To the Most Reverend Costantino Panioty, of the same archdiocese. 5 ″ ″ To the Most Reverend Leone Andrea Lemoine, of the archdiocese of Paris. ″ ″ To the Most Reverend Giuseppe A. IT. Steinweg, of the archdiocese of Utrecht. Bois-le-duc. : 13 ″ ″ To the Most Reverend Giuseppe Mancini (Boma). ″ ″ To the Most Reverend Saverio Le Tourneau della Perraudiètre, of the diocese of Lavai. 21 ″ ″ To the Most Reverend Ludovico Clemens, of the diocese of Paderborn. 22 ″ ″ To the Most Reverend Guglielmo d'Arcy, of the archdiocese of Liverpool. 23 ″ ″ To the Most Reverend Tommaso Gordon Hensler, of the diocese of South. 24 ″ ″ To the Most Reverend Davide J. Champion, of the diocese of Cleveland. 25 ″ ″ To the Most Reverend Paolo Tillette de Mautort, of the diocese of Amiens. The Grand Cross of the Order of Saint Sylvester the Pope: 1925. To the Most Noble Baron Oscar Mitis, of the archdiocese of Vienna.

[*Latin ed. p. 397*]

Diarium Romanae Curiae, June 30th. The Order of Saint Sylvester, Pope: 1925. To the Reverend Doctor Giacomo Cecconi, of the diocese of Fano. July 10th. To the Reverend Giles Legnani, of the archdiocese of Milan. July 14th. To the Reverend Paul Coupleux, of the diocese of Lille. July 24th. To the Reverend Doctor Enrico Battagliotti, of the archdiocese of Turin.

The Knighthood of the Order of Saint Sylvester, Pope: July 6th, 1925. To the Reverend Vittore Calvo, Chamberlain of His Majesty. July 9th. To the Reverend Carlo Belloni, of the diocese of Atri. July 11th. To the Reverend Ignazio Ferrari, of the same diocese. July 13th. To the Reverend Adolfo Lohmiller, of the diocese of Bottenburg, in Spain. July 14th. To the Reverend Eligio Coupleux, of the diocese of Lille. July 16th. To the Reverend Leone Coupleux, of the same diocese. July 21st. To the Reverend Faustino Bonomi, of the diocese of Brzesc. July 24th. To the Reverend Doctor Giuseppe Mayr, of the archdiocese of Vienne.

THE DOMESTIC OFFICE OF HIS HOLINESS. By Letters from His Excellency, the Reverend Monsignor, the Domestic Prelate, the Most Holy Father, Pope Pius XI, reigning happily, deigned to appoint:

Secret Chamberlains, Extraordinary: May 23rd, 1925.

His Holiness: Monsignor Venceslao Binder, of the archdiocese of Vienne.

Monsignor Giovanni Ellinger, of the same archdiocese.

Monsignor Carlo Handloss, of the same archdiocese.

Monsignor Francesco Hlawati, of the same archdiocese.

Monsignor Teodoro Innitzer, of the same archdiocese.

Monsignor Giuseppe Lehner, of the same archdiocese.

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Monsignor Giovanni Lhotta, of the same archdiocese.
Monsignor Michele Mayer, of the same archdiocese.
Monsignor Leopoldo Metzger, of the same archdiocese.
Monsignor Engelberto Müller, of the same archdiocese.
Monsignor Guglielmo Panesch, of the same archdiocese.
Monsignor Giuseppe Pascher, of the same archdiocese.
Monsignor Vittore Schmidt, of the same archdiocese.
Monsignor Giovanni Spens-Booden, of the same archdiocese.
Monsignor Carlo Weczersik, of the same archdiocese.
Monsignor Andrea Huher, of the same archdiocese.

[*Latin ed. p. 398*]

Acta Apostolicae Sedis - Official Commentary 398, May 23, 1925.
Most Reverend Giovanni Grippel, of the Archdiocese of Vienna.
Most Reverend Giacomo Fried, of the same Archdiocese.
Most Reverend Giovanni Mörzinger, of the same Archdiocese.
Most Reverend Ernesto Tomek, of the same Archdiocese.
Most Reverend Giuseppe Wagner, of the same Archdiocese.
Most Reverend Francesco Zehentbauer, of the same Archdiocese.
June 20.
Most Reverend Giovanni Battista Gerber, of the Diocese of Erbipoli.
Most Reverend Ivone Fischer, of the same Diocese.
June 26.
Most Reverend Giuseppe Monticone (Boma).
Most Reverend Leonardo Cercone (Boma).
June 27.
Most Reverend Stefano Momidtowski, of the Diocese of Premislia.
Most Reverend Teófilo Chciuk, of the same Diocese.
Most Reverend Albert Szmyd, of the same Diocese.
Most Reverend Matteo Czopoz, of the same Diocese.
Most Reverend Ignazio Kutakowski, of the same Diocese.
Most Reverend Francesco Majcher, of the same Diocese.
Most Reverend Sigismondo Meski, of the same Diocese.
Most Reverend Giuseppe Mewodowski, of the same Diocese.
Most Reverend Bronislao Swieykowski, of the same Diocese.
Most Reverend Albert Szafranski, of the same Diocese.
Most Reverend Gregory Benavides, of the Diocese of Alajuela.
Most Reverend Giovanni Vincenzo Solis, of the same Diocese.
Most Reverend Valentino Mazanek, of the same Diocese.

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Most Reverend Giuseppe Brockhoff, of the Diocese of Paderborn.

Most Reverend Luigi Leipold, of the same Diocese.

Most Reverend Ferdinando Biegler, of the Diocese of Secoviae.

Most Reverend Giulio Slivka, of the Diocese of Budweis.

Most Reverend Vincenzo Fernando (Ceylan).

June 30.

Most Reverend Giuseppe Gentili, of the Diocese of Fano.

Most Reverend Alessandro Bivelli, of the same Diocese.

Most Reverend Stefano Baksió, of the Archdiocese of Zagreb.

July 1.

Most Reverend Gioacchino Sansonetti, of the Diocese of Lech.

Most Reverend Gioacchino Pascali, of the same Diocese.

July 3.

Most Reverend Francesco Aufing, of the Diocese of Münster.

July 4.

Most Reverend Vincenzo Stermeczky, of the Diocese of Alba Beale.

July 9.

Most Reverend Domenico Belmonte, of the Diocese of Ariano.

July 11.

Most Reverend Anthony Olyntho de Paiva Dutra, of the Diocese of Pouso Alegre.

Most Reverend Giovanni Calazans ÎNTogueira, of the same Diocese.

Most Reverend Anthony Furtado de Mendonça, of the same Diocese.

Most Reverend Giovanni Battista Bigotti, of the same Diocese.

Most Reverend Peter Joseph da Silva Brito, of the same Diocese.

[*Latin ed. p. 399*]

399. Diary of the Roman Curia, July 11, 1925. Monsignor Gentile Moura Vianna, of the archdiocese of St. Louis of the Maragnano.

Monsignor Gregory Louis de Barros, of the same archdiocese.

Monsignor Joachin Martin Dorado, of the same archdiocese.

Monsignor Giuseppe Braulio Nuñez, of the same archdiocese.

Monsignor Filippo Condurli Pacheco, of the same archdiocese.

Monsignor Anthony Schwab, of the diocese of Augsburg.

July 13. Monsignor Luigi Merhar, of the diocese of Ljubljana.

July 22. Monsignor Anthony Grava, of the diocese of Ceneda.

Monsignor Giuseppe Messner, of the diocese of St. Gallen.

Secret Chamberlains of Sword and Cape, *supranumerarii* of His Holiness:

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October 28, 1924. Mr. Prince Severino Swiatopolk-Czertwertynsky, of the diocese of Lublin.

June 30, 1925. Mr. Marquis Giuseppe M. Purazzo, of the archdiocese of Genoa.

July 8. Mr. Giuseppe Botas Campos, of the diocese of León.

July 23. Mr. Noble Giovanni Kamienski, of the diocese of Vilna.

July 24. Mr. Baron Francesco Lopez y Boyo, of the diocese of Lech.

Honorary Chamberlains in peacock blue attire of His Holiness:

April 16, 1925. Monsignor Giovanni Bosso, of the archdiocese of Turin.

Monsignor Theodore Gürtler, of the archdiocese of Vienne.

Monsignor Ferdinand Heinz, of the same archdiocese.

Monsignor Riccardo Jock, of the same archdiocese.

Monsignor Giacomo Pich, of the same archdiocese.

Monsignor William Pichelr, of the same archdiocese.

Monsignor Leopold Bössmiller, of the same archdiocese.

Monsignor Augustus Schaufhofer, of the same archdiocese.

Monsignor Leopold Schranzhofer, of the same archdiocese.

Monsignor Charles Straniak, of the same archdiocese.

Monsignor Theodore Stief, of the same archdiocese.

Monsignor Bodolfo Wimmer, of the same archdiocese.

Monsignor Charles Drexler, of the same archdiocese.

Monsignor Giovanni Gartner, of the same archdiocese.

Monsignor Luigi Hackenberg, of the same archdiocese.

Monsignor Giuseppe Miklas, of the same archdiocese.

Monsignor Giuseppe Süpp, of the same archdiocese.

July 1. Monsignor Fortunato Giuseppe Mantovani, of the archdiocese of Verona.

[*Latin ed. p. 400*]

400 Acta Apostolicae Sedis - Official Commentary, July 1st, 1925.

Most Reverend Angelo Vieira de Sampaio, of the diocese of Petrolina.

Most Reverend Anthony Joseph da Costa Eego, of the same diocese.

Most Reverend Joseph Esteves Guedes, of the diocese of Arassuahy.

Most Reverend Peter Eavelli (Rome).

Most Reverend Tiburzio Rejöd, of the diocese of Transylvania.

Most Reverend Joseph Canterucci, of the diocese of St. Mark and the diocese of Bisignano.

Most Reverend Anthony Barreda (Rome).

Most Reverend Silvio Attilio Sericano, of the diocese of Tortona.

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Most Reverend Dominic Costero, of the diocese of Ivrea.

Most Reverend Stephen Szabó, of the archdiocese of Colocza.

Most Reverend Francis Kujáni, of the same archdiocese.

Honorary Chaplains of Sword and Cape, Supernumerary, July 8th, 1925.

Mr. Vladimiro Kaczorowski, of the diocese of Premislia (Ruthenian rite).

Mr. Stanislaus Golinski, of the same diocese.

Mr. Joseph Kçdzierski, of the same diocese.

July 1st, 1925.

Mr. Joseph Vagliasindi, of the archdiocese of Catania.

Mr. John B. Ebner, of the archdiocese of Vienna.

Honorary Chaplains Extra Urbem, May 23rd, 1925.

Most Reverend Gottardo Blümel, of the archdiocese of Vienna.

Most Reverend Ferdinand Guschl, of the same diocese.

Most Reverend Arturo Lauf, of the same archdiocese.

Most Reverend Joseph Schauenburg, of the same diocese.

June 30th.

Most Reverend Ferdinand Gambardella, of the archdiocese of Amalfi.

July 1st.

Most Reverend Leo Greco, of the diocese of Lecce.

Most Reverend Vincent Biezzo, of the same diocese.

May 23rd.

Most Reverend Emilio Visintainer, of the diocese of Trento.

May 25th.

Most Reverend Francis Erdey, of the archdiocese of Colocza.

Honorary Chamberlain Extra Urbem, May 23rd, 1925.

Most Reverend Joseph Scheiner, of the archdiocese of Vienna.

NECROLOGY, July 17th, 1925.

Most Reverend Henry Lawrence Janssens, titular Bishop of Betsaida.

His Eminence Cardinal Louis Jazario Bégin, of the title of the Most Holy Martyrs Vitalis, Gervasius, and Protasus, Archbishop of Quebec.

Most Reverend Luke Pappatava, Bishop of Lesina.

[*Latin ed. p. 401*]

Year XVII - Vol. XVII, September 1925, No. 11, ACTA APOLOGETICA, OFFICIAL COMMENTARY. ACTA PII PP. XI. DECREES. TO BEATA MARIA MAGDALENA POSTEL, FOUNDRESS OF THE INSTITUTE OF THE SISTERS OF CHRISTIAN SCHOOLS OF MERCY, WHOSE NAME IS INSCRIBED IN THE CATHOLIC MARTYROLOGY. PIUS, SERVANT OF THE SERVANTS OF GOD, TO THE BISHOPS, FOR THE EVERLASTING MEMORY OF THE MATTER. Divine mercy has granted us, in fulfillment

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of our office, for the edification of the faithful, to bestow the honor of canonization this year upon several individuals, whose heroic lives and miracles, accomplished by them, proclaim the glory and magnificence of the Lord. Christ entrusted this authority to sanctify to His Church, so that, even on earth, where the place of their struggle was, they may always bear the crown of triumph, and that their joy in heaven may also correspond, in part, to the glory of the Church Militant. This declaration of sanctity, therefore, rightly urges us to feel reverence towards them, to invoke their intercession and protection, and the knowledge of their lives shows us the ways to act and the virtues to imitate, in order to attain the eternal reward. Therefore, the life of Mary Magdalene Postel teaches us how Christian institutions for children should be established, and the love of labor, which virtues she practiced most diligently, and which the Lord sanctified through miracles. From the very beginning of her youth, she restrained her body through fasts and torments, so that her mind might be more readily disposed to the exercise of heroic charity towards the most holy Sacrament and towards her neighbors, especially orphans, children, and the poor. This charity she practiced above all...

[*Latin ed. p. 402*]

Acts of the Apostolic See - Official Commentary 402: The subversion of human and divine things was taking place in France: yet, this young girl, scornful of all dangers, accomplished wondrous things for the good of the Church and her fellow citizens, thus demonstrating how great is the power of love that is founded in God. It would be fitting for Christian faithful, for the sake of honor and imitation, to recount all the deeds of Mary Magdalene; but since there is not sufficient space here for the complete narration, we will recall them briefly. In Barfleur, in the diocese of Coutances, in France, on the twenty-eighth day of November, in the year one thousand seven hundred and fifty-sixth, a little girl was born, to whom the names Julia, Francisca, and Catherine were given, whose virtues seemed to spring forth as if by inheritance. From her earliest years, or rather, from the moment she came into the light of life, she was endowed with all the treasures of divine sweetness: the very decree by which her virtues are approved declares that, from a very young age, she lived so excellently and perfectly that she attained the highest degree of sanctity. Therefore, it is undoubtedly affirmed that her soul and her childhood were docile and receptive to divine inspirations. Her parents, endowed with a certain golden mediocrity, were not idle, but rather, they never spared any effort in instilling piety in their children. Julia, however, by a marvel of grace, from the very beginning excelled not only in cultivating charity, but also in exercising humility and self-contempt: and all, amazed by the natural disposition of this little girl, whispered in unison: "What will this little girl become, when such a wondrous precocity of love is revealed!" Her mother,

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leading her into the church, gently warned her not to turn her eyes hither and thither, as children often do out of inexperience, but to keep her mind always fixed, so that she might be before God, to whom the angels sing hymns of glory. Julia accepted her mother's exhortations and kept them in her heart, so that throughout her life she never turned away from God, nor was she drawn to anything foreign. Already an example of virtue to her peers, she was, as it were, a living and walking miracle among them; for not only did she scorn childish games, but she showed such signs of piety that she often invited her equals to her home, where she erected an altar with her own hands, and taught them prayers and sacred songs. Who could be the teacher of this young Julia, if not God, who had infused into her the spirit of charity? Daily, she taught the children in need and the hungry, and, like a skilled teacher, illustrated the rudiments of Christian instruction, and the parish priest...

[*Latin ed. p. 403*]

403 The Acts of the Holy Fathers record that she was most insistent in offering her willing assistance, and she never failed to provide food, often sharing her own meals; on several occasions, she went out seeking clothes, and she took great delight in covering young girls who lacked proper attire. No less did she excel in charity outside the domestic walls; she contributed food and money to help the poor, and, inflamed by divine love, she ministered to the sick, acting as a humble servant, performing such tasks as carrying wood, cleaning the house, preparing meals, making beds, and other duties commonly undertaken by women who have passed the age of childhood. Her most delightful act of charity occurred when she saw young boys eating coarse bread; she exchanged her own bread, which had been excellently prepared and given to her by her parents, for theirs, adding a delicacy and causing their hardened and ungrateful hearts to be gladdened by the food. Although a child, she possesses the ability to express profound thoughts, displaying such wisdom that it might be called senile; for she seeks in all things the causes by which the goodness and glory of the Divine Giver are better manifested. Let this be sufficient to illustrate her example. While thunder, which often causes fear and terror to men, and especially to children, brought great joy to the girl's heart; for it was evident, at least for a time, that while the sky was flashing and thundering, impious men, seized by a certain terror, refrained from blasphemies and other sins, and thus did not offend God, the Blessed Virgin, and the Saints. With these singular signs of judgment and truth, Julia grew, and when the time arrived for her to attend school, her mother, always concerned, placed her with Maria Anna Vaze, a teacher of outstanding piety, and she rejoiced and admired the little girl, who was making rapid progress in her studies and in her love for God. We cannot pass over in silence what happened to the girl at school; for it is manifest that she was, from her earliest years, remark-

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able and wondrous, which rightly aroused the admiration of the people. It reached Julia's ears that two soldiers, having arisen from a serious dispute, had decided, in the foolish manner in which the foolish often do, to settle their differences with a sword fight in a field belonging to the Postelpert family. Immediately, the teacher and the children, imploring prayers that this evil might be averted, went out into the school's adjoining garden, and Julia, carrying the image of the Crucifix, began to offer fervent prayers to God, so that (oh, what a singular miracle!) the soldiers, unexpectedly, laid down their arms and reconciled themselves with a kiss. The inhabitants of the town recount that, after the soldiers' hearts were reconciled through Julia's prayers, they attributed so much to the girl's faith in the efficacy of prayer, through which she always obtains help from God with her innocent hands and a pure heart.

[*Latin ed. p. 404*]

404 Acta Apostolicae Sedis - Commentarium Officiale. These signs of piety shone more and more brightly each day; the young girl, who frequently accompanied her most beloved mother to church, awakened in her a love for God, especially for the Most Holy Eucharist. Julia, due to her tender age, was not yet permitted to receive this Sacrament, but she endeavored to make up for this deprivation; for, having been brought closer by the restoration of her angelic mother, and leaning her head against her maternal breast, she remained motionless, as if, burning with desire, she were already tasting the sweetness of the divine Sacrament. During those days, all of Julia's actions spoke of her love for God, and as divine grace frequently accompanied her, she began to neglect her usual pursuits, yearning to be in the world so that she might stir up others to praise God and teach little ones the ways of the Lord. From her mouth constantly flowed examples of modesty and virtue, which astonished everyone, who affirmed that Julia was entirely holy, and therefore not a human creature, but an angel walking among men: such was the custody of her senses, such the simplicity of her soul, such her love for God and her neighbor! Reaching the ninth year of her age, which she had eagerly awaited, she finally attained it; for the parish priest, well aware of the girl's singular delight in mortification, humility, and the spirit of prayer, and considering her to be mature in fervor and judgment, admitted her to the Sacrament of the Eucharist, which the most chaste virgin received without fail, every day, until the end of her life. And in order to bind herself more closely to God in the bond of charity, she strove with greater ardor in austerity, so chastising her body with penances that it is truly astonishing how a girl of nine years could endure such things: for she was accustomed to taking only two ounces of bread and a cup of water as her daily food, and she would have certainly suffered from exhaustion, had not the confessor, having become more certain of the matter, ordered her to moderate her way of acting. But Julia, not wishing to

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disobey, endured, and it became clearly evident that she was engaged in a great effort of mortification; for she deprived herself of many hours of sleep in order to devote herself to prayer, she placed a stone upon her bed to torment herself, and she bound her sides with woolen scourges and iron chains. She often endured harsh words from her father, who, not out of a bad spirit, but out of a family concern, and with a somewhat irritable mind, was grieved that his daughter had taken up such a severe path of penance, and that she was already laboring under a fragile health. To Julia, who always had a cheerful countenance and an unconquered spirit, God bestowed a great abundance of His gifts, and often the citizens, carefully observing her in the church, saw her surrounded by a certain halo, as if in ecstasy, and they waited for her to emerge from the church.

[*Latin ed. p. 405*]

405 The Acts of Pope Pius XI record that they were astonished, because so remarkable a sign of divine goodness had enriched the soul of the young girl, who had not yet completed her twelfth year. Gradually leading this Handmaid of God, highly esteemed by her neighbors, towards higher things, and perceiving that she desired to lead a more austere life, they decided to place Julia in the Vallonian monastery, which bore the name of the Most Holy Order of St. Benedict, so that she might receive a more refined education. With a joyful heart, the girl entered this monastery of sanctity and austerity, and immediately excelled in divine and human sciences. The marvelous signs of her sanctity astonished everyone, and they stirred up a new reputation for praise for this Benedictine institution. They called her, constantly progressing in the knowledge of the Lord, "Daughter of the Lord," or "Daughter of the good God." Julia renewed the vows which she had made at the time of her First Communion in the monastery, that is, to preserve the lily of perpetual chastity, and to dedicate herself to the glory of God and the benefit of her neighbors. In this peaceful solitude, among virgins accustomed to penances, vigils, fasts, and flagellations, she lived until her seventeenth year, when, at the command of her parents, she returned to her father's house; for, by the providence of God, she was to become the most perfect teacher, at an age when other young girls are only just beginning to be called pupils. Julia left the monastery with great sorrow from the nuns and her companions; but scarcely had she settled with her parents, when all her neighbors, with great joy, said that an angel had descended from heaven again to bring new help to the poor, and to inspire the young minds with a more fervent love of charity and piety. And so it happened; for Julia very quickly established a school for girls, especially for the poor, whom she cared for, not only teaching them the rudiments of knowledge, but also useful skills that were suitable for mothers of families. Soon, her kindness won over the hearts of all the girls, and these flocked to Julia spontaneously,

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bringing their troubles to her, and returning home to their fathers' houses at the appointed hour. Knowing what kind of people teachers are, she aroused in the most tender souls a desire to work for the benefit of others, especially for orphans and widows, and many of her pupils later became most worthy mothers of families, thanks to the teacher's lessons of charity. While Julia was engaged in such humble and beneficial works, troubled times arose in Gallus, which not only overturned the order of society, but also the laws of religion, and so many crimes were committed that the mind shudders to enumerate them. Priests were thrown into chains, nuns were banished, temples were desecrated, and sacred vessels were stolen from the tombs of the Saints.

[*Latin ed. p. 406*]

406 Acta Apostolicae Sedis - Commentarium Officiale. Women, polluted by the storms, abandoned along the roads. Julia, with her eyes fixed on heaven, fearing the imminent danger to her home, implored the vicar of Our Lady of Barflorens to come to her aid, and requested that he bless a small building, and there, by celebrating Mass, deposit the Eucharistic Sacrament, speaking these words: "Leave, most beloved Father, your dominion in our fragile vessel; He, who aids us against the furious tempests, will preserve us from shipwreck. I shall remain, faithful. Day and night, I will pour out prayers to Jesus Christ, the Redeemer, that sacrilegious hands may be kept away, and evil may be banished, and that I, with a clear conscience, may never fear any danger to my head. I will find ministers who will offer the expiatory sacrifice daily to God and who will venerate the sacred species." Thus, with such devotion, so full of charity, the parish priest agreed, and for many years of troubled times, Julia's home was a refuge for preserving the Eucharistic Sacrament, for safeguarding relics and priestly vestments. In this way, steadfast in her youthful virtue, she was remarkable and heroic, and deservedly was called Virgin-Priest Julia. No one can recount the fervor of her prayers, which she daily offered for the afflicted Church, nor the signs of kindness or charity with which she treated the ministers of God, the condemned, and those she received into her home. Fearlessly persevering before those who tried to dissuade her, maintaining the customs and way of life she had used in gathering and educating the poor, she faced all with an unconquered spirit, declaring that she was already prepared to die for the glory of God and to bear witness to the truth. And so, on Sundays, she gathered the Christian faithful in her own home, who would perform the offices of piety and religion; she often visited the hiding places of the priests, seeking their counsel about what needed to be done for the salvation of souls; and she used such prudence and counsel that not one of them, sought out and pursued to death, was betrayed by her, even though she herself was suffering. Therefore, all these things greatly increased the respect and reverence the citizens had

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for her, and they were all concerned for each other, so that Julia might escape the hatred and investigation of her pursuers. And God sustained his apostle with constant help and consolation, in the trials, in the misery, in the tribulations, which in the year one thousand seven hundred and ninety-four were becoming more and more severe; for a great sorrow weighed on Julia's heart because of the death of her most beloved father, although she was certain that he had attained the reward of eternal salvation, through the mercy of the Lord. From day to day, with the worsening conditions in France, with priests being killed or exiled or banished, she was completely deprived of any assistance in her ministry.

[*Latin ed. p. 407*]

4.7. The acts of Pope Pius XI attest to the faith of the faithful. Julia, having accepted the office of herald of the Gospel, was sent here and there, so that the divine word might be spread, instructing the ignorant and uneducated, encouraging the weak, and strengthening the strong. And it was granted to her that, as long as she lived, she might carry with her the Eucharist, reserved in the house, in order to bring it to the sick, if any were present, and to protect it from the profane hands of those who, when she carried the sacred Species with devotion, as once Tarcisius did when carrying the Sacraments of Christ, heard her more than once hear the roars of those who, like furious demons, sought to profane the sacred. Finally, after ten years, a furious rebellion caused a fire, from which Julia escaped, aided by God. Never did she spare vigils, expenses, or labor, and for the restored people, God bestowed the reward of her faithfulness, filling her with light, by which she would be led through darker times and various trials. Indeed, when a certain young girl, Julia, celebrating school, was afflicted by a serious illness and was about to die, she spoke to her beloved teacher, in a voice inspired: "Subjected to great sorrows, you will found a Society, Mother." And she will remain there, and for many years, the small number of your daughters will not be considered unworthy; some priests will bring you to a certain enclosure; when you are old and have died, your daughters will be more numerous in the diocese, and you will constantly care for your Church with unwavering zeal." This prophecy, whose fulfillment Julia fully saw confirmed afterward, encompasses two great designs of Providence: the founding of the Society and the restoration of the old Church. And how many labors, torments, and trials occupied Julia's mind, so that the divine decrees might be brought to a happy outcome! In the year one thousand eight hundred and eighty-five, when Julia, in her fifty-ninth year, had already been weakened by labors, vigils, and hardships, and moreover, many disagreements arose concerning the reconstruction of the church of Barflorei, a war was declared against her by her relatives, with whom she lived, because of her excessive charity towards the poor. God was then the only witness to her distress. Then, seeing the field open to her labors, she

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left her native town without sorrow, promising God that she would return to that land one day, and she went to Caesaroburg, where, at the feet of the venerable priest Aloysius Cabart, who lived for God more than for himself, she poured out her soul, explaining her plan, namely, to found a Society for young people, to be educated in the love of God and of labor, and, as a sort of propitiatory offering for the relief of the poor and the removal of sorrows from her homeland, if it were possible. Having heard these words, the man of God said: "Where are your little ones, dearest daughter in Christ?" "Divine Providence will provide for them," she replied.

[*Latin ed. p. 408*]

408 Acta Apostolicae Sedis - Commentarium Officiale. Julia responded, and, indicating her hands, said: "Indeed, Father, the fruits of labor and poverty!" The priest, astonished, said: "You are surely that strong woman, whom I have long sought and diligently inquired after; how has God brought you here? We have long awaited the arrival of the Sisters of the Divine Providence; the children, deprived of the divine word, are idle, naked, and starving; let us immediately begin the work, with you as our guide and teacher." And Julia replied: "Under the patronage of the merciful Mother." Without delay, a house was rented, and a school was established, and there, with the same spirit, the same dedication, and the same success as their fellow citizens had once experienced in their homeland, the ingenuity, prudence, humility, and other virtues of Julia shone forth, almost as if by her hand, guiding the young girls towards the path of perfection. After two years, on the eighth day of September, Julia, together with three of her companions, before the Reverend Father Aloysius Cabart, delegated by the diocesan Ordinary, took the perpetual vows of religion and received the name, as she said, of the woman whom she loved most, that is, Mary Magdalene. Thus, a small Congregation arose, canonically constituted and established with episcopal authority, the foundations of which are: perfect, absolute obedience; sacrifice of labor; and constant care for the education of children and young people, and assistance to all through prayer. In a short time, free schools and institutions of labor were established in Caesaroburg, and the support of the wealthy was so great that even the poor could receive many benefits; the true pastor, together with the Sisters, experienced extreme zeal and poverty, never being occupied by any sorrow. As new Daughters of St. Magdalene joined, the small group grew, but also the number of the poor, orphans, and widows in need; all the necessities were provided for them by the Sisters, and therefore the citizens called the Sisters "Servants of God" and their companions "those who alleviate hunger." But the invincible Mother, raising her eyes to God, placing her hope in divine Providence, did not cease from her work, although the priest Cabart advised her to dismiss some of her companions, lest they perish from exhaustion. In the year

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one thousand eight hundred and eleven, the Congregation of the Sisters of Providence, which had been expelled during the time of civil unrest, quickly returned to its former home in peace. Compelled by necessity, and with great sorrow, Magdalena was forced to leave, relying so much on God, she placed a few of her belongings on a cart, and, taking with her two young girls who were working hard and whom she was teaching the Christian faith so that they might receive the Sacraments, she brought them, as if they were the most precious treasure, to the place commonly called Octeville-VAvenel. Here, besides the school building, nothing else was prepared for the Sisters, to their astonishment and dismay.

[*Latin ed. p. 409*]

409 The acts of Pope Pius XI record that, except for a stable from which cattle had been stolen the day before, everything was in order. Magdalen was very happy to see this, and she congratulated Sister Mary, the superior, on the good news, saying that the prelate had achieved what he desired. She replied that she was truly overjoyed to have been granted the opportunity to be with the Infant Jesus, lying in the blessed stable. It is incredible to say how many hardships the humble handmaid of Christ and her companions had endured for so long, lacking food and clothing; yet, guided by a single purpose, they had brought many souls to God. The priest, Cabart, visited the Daughters, shedding tears for their poverty, while the prelate declared that, as it was God's will, he was prepared to remain in such a stable until the end of his days. But God had other plans. Six months later, on the seventh of September, the small community, having left the village of Ocieville, moved to Tamerville, a small parish near Wallonia, where the Sisters would perform the same work that they had always done, everywhere and always. In the village, twelve orphaned girls were gathered into a boarding school, and from the sale of the goods they produced, food and clothing were purchased for the Sisters. In such poverty, sorrow quickly arose: for, after two years, the rented house was sold. Therefore, on the feast of Saint Michael, the Sisters were forced to leave and were once again without a place or home. Magdalen, not at all saddened, with a cheerful face, as once the Apostle of India, exclaimed, "More, Lord: add crosses, or even more!" And so, holding a small image of the Virgin Mary in her arms, she went with the Sisters to a small house rented by the very priest, Cabart, in Wallonia, hoping that she would soon return to the old Tamerville. But, as poverty increased, the same minister of God, seeing the Daughters languishing daily, became so discouraged that he was forced to confess that it was impossible for him to offer any further sacrifices to provide for the Daughters and to continue to support the community, which lacked the help of Providence. Therefore, it was his opinion that Magdalen and Sister Mary should go to the hospital in Caesaroburg, and that the other Sisters, without delay, should be returned to their families, or received by other

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communities. The prelate, however, did not lose heart, and, trusting in God, he gave this assurance: "My daughters will always obey me: I love them all equally; those whom I have entrusted to my care and for whom I provide, I will support and strengthen; therefore, I will not abandon any of them." Meanwhile, the people of the village of Tamerville encouraged Magdalen to return at some point; but the small community, which was in Wallonia,

[*Latin ed. p. 410*]

In the year 1814, returning to her native village of Quarten, the Lady Antistita, seeking a less burdensome life, resided there for a time. Finally, in the year one thousand eight hundred and fourteen, upon returning to her village of Tamerville, she rented a small house, almost a stable, in a place called Hamél-au-Bon, where the Sisters not only worked with needles and thread, but also cultivated a garden from which they obtained food and which they sent to sell in Vallonia, or carried themselves. Thus, domestic affairs progressed for the better. To a large number of orphaned children, the school of Saint Magdalene was entrusted; "like bees," as the Bishop of Constance called the Sisters of Mercy, "they diligently gather the honey," and "never leave their hive." There, all the girls of the parish flocked to Saint Magdalene, and through diligent work, they provided support to the Institute, where greater comfort was provided for orphans and the poor. In the year one thousand eight hundred and nineteen, the priest Cabart established that two Sisters be sent to the village of Tourlaville, where they would teach the rudiments of Christian instruction to the children and care for the nearby church. The Lady Antistita, lacking Sisters, did not know how to satisfy the needs, but the light of the Holy Spirit immediately appeared; for one night, Saint Magdalene, while lying down, saw the Sister Euphrasia, who had recently passed away, appear to her and speak: "Begin, most beloved Mother; help those who ask." And the Lady Antistita said: "No Sister is available to me, dearest child, to fulfill the requests." These words were repeated three times by Sister Euphrasia; finally, having perceived the will of God, Magdalene took two Sisters with her to the village of Tourlaville, where they found a dilapidated and ruined house. Not long after, the Lady Antistita granted three Sisters a house in the town of Presville, and a small flock soon grew around them. But the end of this laborious pilgrimage was ordained by divine Providence, and the place became known as the Abbey of Saint Saviour le-Vicomte. Due to the French Revolution, the large building was destroyed; those who could fled; those who remained were killed; the temple was profaned and burned; shortly after, the destroyed house, along with the surrounding property, was sold; and the buyers were forced to sell it again. In the year one thousand eight hundred and thirty-two, while the property and house were in a state of disrepair and she lacked funds, Magdalene placed all her hope in God, and, by a miracle, a large sum of money arrived, allowing her to acquire

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the abbey, which she quickly restored to its former splendor, with magnificence, devotion, order, and decorations, especially in the temple. The college and schools of the Institute receive young women, who, having been provided with food and clothing, daily offer hymns of gratitude for the wonderful charity of the Lady Antistita. Thus, the principal seat of the Society of the Daughters of Mercy was established.

[*Latin ed. p. 411*]

The acts of Pope Pius XI, page 411, record that, unexpectedly, God sent a storm to Saint Magdalene: on the twenty-fifth of November of the year one thousand eight hundred and forty-two, after a night of wind and turmoil, the tower of the church collapsed; with an immense crash, the bells ceased ringing, and the altars shook. Almost all believed that the walls, shaken with such sorrow, signified that the church could no longer be restored. However, Saint Magdalene, never losing heart, consoled her daughters, urging them to bear their suffering with equanimity, and to expect a reward in their trials and merit in their humiliation. Later, she summoned Sister Placida and entrusted to her a letter to be delivered to the Queen, who immediately, moved by the pleas of the prelate, hastened to provide great assistance for the restoration and ornamentation of the church. As Saint Magdalene had foretold, there was never a lack of funds to complete the work, so that all could admire, with great joy, that religious and artistic monument, restored by the charity of the pious, in the presence of Saint Magdalene and her daughters. The prophetic words of the young woman, of which we spoke above, were fully confirmed: for the number of postulants increased daily, and Saint Magdalene finally felt that the end of her life was approaching, and she announced this to her daughters. Furthermore, the perpetual norms of the Congregation were lacking: therefore, the prelate made suitable additions to the Constitutions and Regulations, which had already been described in the town of Tamerville. But the General Vicar, the priest Delamare, ordered that the community be governed by the rules that John Baptist de la Salle, now among the Saints, had already established. Saint Magdalene readily agreed, and, being eighty-two years old, she did not hesitate to abandon the regimen of life she had planned, in order to demonstrate the virtue of obedience: together with her daughters, she renewed her vows, and the Congregation of the Daughters of Charity was officially recognized by the Most Reverend Gregory XVI, our predecessor, who, with his authority and decree, confirmed the existence of the community, which already numbered one hundred and fifty daughters in many places, surrounding the prelate with great veneration and obedience. Therefore, nothing remained for this most beloved Mother except to rest from her labors and to be crowned with the crown of justice. When the same General Vicar came to visit Saint Magdalene, to offer prayers for herself and her daughters to the Most Sacred Heart of Jesus, she filled

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him with blessings, foreseeing the eternal life that awaited her. However, suffering greatly from bodily weakness, and with signs of great piety, Saint Magdalene requested that she be confirmed with the Sacrament of Extreme Unction, which was promptly administered. The following day, while all believed that she was already dead, she went to the oratory, without anyone's help, to attend the Divine Sacrifice of the Mass and to refresh herself with the Bread of the Angels.

[*Latin ed. p. 412*]

412 Acta Apostolicae Sedis - Commentarium Officiale. Two days later, having received the Holy Viaticum, she recited the canonical hours with tranquility and a certain heavenly joy, and, having received a book, she pointed out these words of St. Bernard to the daughters: "A religious, not averse to labor, is not worthy of the name of religious." Surrounded by a cohort of grieving daughters, the Superior, with a cheerful countenance and filled with joy and tranquility, blessed them and promised that she and they would remember each other in heaven. At the same hour in which Christ breathed His last, Mary Magdalene Postel, having lived ninety years, on the sixteenth day of July, in the year one thousand eight hundred and sixty-six, like a most pure dove, ascended to the heavenly kingdom, and was hailed by all as a saint, and as a powerful intercessor with God. And truly, the sanctity of this apostolic woman was manifest for ninety years, from her birth until her death, among her neighbors, in the Valloniensis monastery, among her disciples, in houses, and among many others, confirmed by numerous supernatural works. After her death, the devotion to her increased, so that people of all ranks and conditions flocked to her tomb, hoping to obtain the help of the handmaid of God. And the marvelous hand of God, with the intercession of Mary Magdalene Postel, worked countless miracles: thus, she often restored peace and tranquility to troubled minds, brought sinners back to good, restored health to a woman prostrate with illness, healed many who were afflicted with the most shameful leprosy, and performed countless other similar things. As the fame of this woman of God grew day by day, and as the most remarkable miracles of this great handmaid of God were recounted, the cause for her beatification was begun in the Congregation of Sacred Rites, and by a decree of Pope Leo XIII, our predecessor, on the eve of the Kalends of June, in the year one thousand nine hundred and thirty, her heroic degree of virtues was declared, and shortly thereafter, after an examination of the miracles, three were selected from the many that occurred, namely, the marvelous healings of the girl Constance Denneboy Leterrier from a hereditary congenital deformity (which included the healing of the limbs), the healing of the Sister in the Hortensia Desquesne Abbey of St. Saviour from phthisis, and the healing of the girl Julia Ladron de Beczemate from a contagious disease of the hair. These three miracles, after the most careful judgment

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of the doctors, were declared to be true and authentic, and on the Sunday after Pentecost, in the year one thousand nine hundred and seventy, Pope Pius X, also our predecessor, solemnly decreed: "That these three miracles are established." It remained to be determined whether, with safety, the honors of the blessed could be conferred upon the Venerable Handmaid of God, Mary Magdalene Postel; to which the venerable brothers of the Sacred Rites Congregation, to whom this matter was referred, responded: "Affirmatively."

[*Latin ed. p. 413*]

The acts of Pope Pius XI, at the judgment of the Supreme Pontiff, on the eighth day before the Kalends of January, in the year 413, it was solemnly declared: "That it is safe to proceed to the cause of the Venerable Servant of God, Mary Magdalene Postel, for Beatification." Therefore, on the seventeenth day of May, in the year nineteen hundred and eighteen, with great joy, the solemn rites of Beatification were celebrated by the Institute of the Sisters of Christian Schools, founded by Saint John Baptist de la Salle, in the Vatican Basilica, with magnificent arrangements and a large gathering of people. However, this is not the end of the miracles of the Blessed Mary Magdalene Postel, who, invoked by devout Christians, clearly demonstrates that the hand of the Lord, through her miracles, has not been shortened, and that she continues to fulfill the desires of those who implore her help. Therefore, our Predecessor, Pope Benedict XV, signed the commission for the resumption of the cause, and, after being informed of two new judicial miracles, the documents for the Canonization of the Blessed were presented to the Apostolic See. The first miracle occurred as follows: Mary Magdalene Bailey, from the town of Carentem, who had enjoyed excellent health from birth, was, at the age of five, that is, on the ninth of November of the year nineteen hundred and fifteen, afflicted with a sore throat, which a doctor cured in a few days. At almost the same time, the girl's left eye became red, and her eyelids became swollen, so that Mary could not tolerate the light. Despite all the remedies of the most skilled doctors, they were of no avail; on the contrary, the illness worsened day by day. The girl was brought to a doctor, a very skilled ophthalmologist, and subjected to three examinations. The doctor's medications were of no use to the girl, and as the illness progressed, there was no doubt that she was suffering from "ulcerative keratitis," which caused the girl to lose her sight in her left eye, with daily increasing pain. With all hope of healing lost, the mother and daughter, who had been received into the Abbey of Saint Salvator in Le-Vicomte in order to earn a living through manual labor, decided to offer novena prayers in honor of the Blessed Mary Magdalene Postel. After these prayers were completed, on the tenth day of March, in the year nineteen hundred and sixteen, the girl was suddenly healed, and her healing was confirmed

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by the unanimous opinion of the doctors. The second miracle concerns the girl, Armande Tiphaigne, who, from her earliest years, enjoyed good health, although she appeared more delicate than other children. After completing her third year, certain signs appeared, which indicated that the girl was suffering from a serious illness: her head seemed unusually soft. As time passed, the illness worsened, and the parents took her to a doctor.

[*Latin ed. p. 414*]

414 Acta Apostolicae Sedis - Commentarium Officiale concerning those who openly declared that the "hernia meningis ac liquoris encephalici" (hydroceles) occurring under the fontanella, which is said to be in the posterior occipital part, are not curable by human means. In these circumstances, according to the advice of a certain Sister Abbess of S. Salvatoris le-Vieomte, who had given to the parents a relic of the Blessed Mary Magdalene Postel to use for the healing of the girl, the Blessed was invoked with confident spirit through novendial prayers, and, through her intercession, a sudden and perfect healing was obtained. Therefore, after two congregations in which the aforementioned miracles were subjected to the most diligent examination of the Sacred Rites, on the fourth of December of the year one thousand nine hundred and twenty-three, before Us, the following question was proposed to the Venerable Brother Antonio S. R. E. Cardinal Vico, Relator of the Cause: "Whether, and concerning which miracles, it is established that, after the granting by the Apostolic See of the devotion to the Blessed Mary Magdalene Postel, there occurred, in the case and to the effect of which we are upon speaking?" The Venerable Brothers, Cardinals of the Holy Roman Church, and the esteemed Fathers Consultors, each in turn, expressed their opinions, which We, with a most attentive and benevolent spirit, considered, but We deemed it necessary to seek greater divine illumination. Wherefore, on the most auspicious Sunday, on which the three Magi adored the Divine Child, We solemnly declared: "That both miracles are established, namely, the instantaneous and perfect healing of Mary Magdalene Balley from a chronic ophthalmia which had afflicted her for ten years, and the removal of a leukoma which had previously existed; and the other, the instantaneous and perfect healing of Armande Tiphaigne from an encephalocele, or, as they call it, a hernia of the brain"; and We ordered that this decree be made public on the eighth of January of the year one thousand nine hundred and twenty-four. To complete the discussion of the matter, the following question was raised: "Whether, with the approval of the two miracles, after the granting by the Apostolic See of the devotion to the Blessed Mary Magdalene Postel, it could proceed to the solemn canonization of the same." And in the general congregation, on the eighteenth of March of the year one thousand nine hundred and twenty-four, before Us, all those present, both Cardinals of the Holy Roman Church

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and Fathers Consultors, unanimously responded that it could proceed to the solemn canonization of the Blessed Mary Magdalene Postel. With this judgment, We, with the highest authority of Our Apostolic See, did not delay, but on the most solemn day of Pentecost of the same year, We solemnly declared: "That it can proceed to the solemn canonification of the Blessed Mary Magdalene Postel." With these things as a preface, We have decreed and ordered that this decree be made public.

[*Latin ed. p. 415*]

415 The acts of Pope Pius XI were carried out with the most solemn ceremony, ensuring that all that had been wisely prescribed by Our Predecessors for the celebration and dignity of such an event were observed. First, on the second day of April of this year, Our Most Eminent Cardinals were summoned in Consistory to present their opinions to Us; who, after hearing the account of the life of Blessed Mary Magdalene Postel, and after deliberation, with one voice urged Us to recognize the legitimacy of this cause. Furthermore, We ordered that the Most Reverend Congregation of the Consistory send letters not only to the neighboring bishops, but also to those who were more distant, so that, if possible, they might also express their opinions and be present. Many had come from both near and far regions, having duly considered the matter, both from what had been said concerning her life, especially in the public Consistory before Us, and from the acts of the Sacred Congregation of Rites, a copy of which was given to each, in a semi-public Consistory held before Us on the twenty-second of April, and there, as well, Our Most Eminent Cardinals, that is, Our beloved sons, expressed their opinions; and the instrument of this decision was publicly prepared by the devoted sons of the Apostolic See, the Notaries, and was presented to the archives of the Sacred Congregation of Rites. Therefore, We fixed the twenty-fourth day of May for the celebration of this solemn canonization, and in the meantime, We requested fervent prayers from the Christian faithful, especially in the sacred buildings where the Most Holy Sacrament is publicly adored, so that they might receive more abundant fruits from these ceremonies, and that the Holy Spirit might graciously assist Us in this great office of Ours. When the appointed day arrived, the secular and regular clergy, the prelates and officials of the Roman Curia, and those who were present in the city, Our beloved Cardinals, and the venerable brothers, Patriarchs, Primates, Archbishops, Bishops, and Abbots, gathered in the Vatican Basilica, magnificently adorned; and We, preceded by the solemn supplications of them all, entered. Then, Our beloved son, Anthony, Most Eminent Cardinal Vico, Prefect of the Sacred Congregation of Rites and entrusted with the preparation of this canonization, with the eloquent words of Our beloved son, Vincent Sacconi, Advocate of the Consistorial Hall, offered the votes and prayers of the sacred prelates, so that Blessed Mary Magdalene Postel might be enrolled among the number

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of the Saints. And then, for a third time, the same Cardinals, Anthony Vico and Our Consistorial Advocate, insisted and urged, and We, fervently imploring heavenly light, "for the honor of the Holy and undivided Trinity, for the increase and glory of the Catholic faith, by the authority of Our Lord,"

[*Latin ed. p. 416*]

Acts of the Apostolic See - Official Commentary 416 "Our Holy Father, Jesus Christ, through the Holy Apostles Peter and Paul, and We, after mature deliberation, and with the vote of Our beloved sons, the Most Reverend Cardinals, as well as the Patriarchs, Primates, Archbishops, and Bishops, having considered, We have decreed that the aforementioned Blessed Mary Magdalene Postel, Foundress of the Institute of the Sisters of Christian Schools of Mercy, be declared a Saint." Furthermore, We have ordered that the memory of Saint Mary Magdalene Postel be observed annually on the seventeenth day of July, and that it be recorded in the Roman Martyrology. Finally, We have offered, with heartfelt gratitude to God, the giver of all good things, a solemn Holy Mass, and We have granted to all present a plenary indulgence for their sins. You all, faithful Christians gathered today in the Vatican Basilica, have offered fervent prayers with Us for the newly declared Saints, whose same ardent charity towards Jesus and His children has been emulated. Throughout the entire Church Militant, filled with joy at this declaration of sanctity, today invokes the protection of these Virgins, who, dedicated to God, have performed wondrous things before Him in their houses, and have constituted a mystical family, to whom it has been entrusted to render their charity perennial and to spread it throughout diverse nations and countries. May the example of Saints Mary Magdalene Postel and Magdalene Sophie Barat be before the eyes of Christian parents, so that they may see the importance of caring for the education of their children; that they may teach them catechism; that they may awaken in them love for God and for their neighbor, and hatred for idleness and vice; that they may be true followers of Christ and be useful to their fellow citizens. May the active life of these Virgins teach all those who are present in institutions for children, that it is also necessary to found Christian education on civil disciplines, so that the students may become the best of citizens. May the life of these Virgins teach us all with what sentiments life should be directed, how pleasing to God is their ardent love for Him and for their neighbor, and their hatred of vice and idleness. By following the example of Saints Mary Magdalene Postel and Magdalene Sophie Barat, and with them as intercessors, we may attain eternal life and enjoy perpetual blessedness. We confirm, strengthen, and reiterate all of the above with certain knowledge and by the authority of the Holy See, We decree it fully, and We announce it to the entire Catholic Church; We command that these documents, even if copied and printed, be held with the same faith

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as if they were originally presented or shown, and that they be guarded by a public notary, signed, and accompanied by the signatures of men of standing in ecclesiastical dignity.

[*Latin ed. p. 417*]

The Acts of Pope Pius XI state: To no one, therefore, is it permitted to infringe upon, or contradict, these Our Letters of definition, decree, mandate, and will. But if anyone, with reckless audacity, should presume to attempt this, let him know that he will incur the indignation of the Almighty God, and of the blessed Apostles Peter and Paul.

Given at Rome, at Saint Peter's, in the year of Our Lord one thousand nine hundred and twenty-fifth, on the twenty-fourth day of the month of May, in the fourth year of Our Pontificate.

[Signatures:]

£8 I, CAJETANUS, Bishop of Sabina, Cardinal.

£8 I, ANTONIUS, Bishop of Porto and Santa Rufina, Cardinal.

£8 I, JANUARIUS, Bishop of Alba, Cardinal Granitopignatelli di Belmonte.

£8 I, BASILIUS, Bishop of Velletri, Cardinal Pompilj.

£8 I, IOANNES, Bishop of Tusculum, Cardinal Cagliero.

£8 I, RAPHAEL, of the title of Saint Praxedis, Priest, Cardinal Merry del Val.

£8 I, DESIDERATUS, of the title of Saint Peter in Vincula, Priest, Cardinal Mercier.

£8 I, JOSEPH, of the titles of Saints John and Paul, Priest, Cardinal Francica Nava di Bontepé.

£8 I, PETRUS, of the title of Saint Lawrence in Lucina, Priest, Cardinal G. A. Sparri, Secretary of State.

£8 I, FRANCISCUS, of the title of Saint Pudentiana, Priest, Cardinal Bourne.

£8 I, GULIELMUS, of the title of Saint Cross in Jerusalem, Priest, Cardinal Van Bossum.

£8 I, MICHAEL, of the title of Saint Eustachius, Priest, Cardinal Lega.

£8 I, AIDANUS, of the title of Saint Mary in Porticu, Priest, Cardinal Gasquet.

£8 I, Brother ANDREAS, of the titles of Saints Cosmos and Damian, Priest, Cardinal Fruehwirth, Major Penitentiary.

[*Latin ed. p. 418*]

Acta Apostolicae Sedis - Commentarium Officiale 418. Ego RAPHAEL SCAPINELLI, Presbyter titularis S. Hieronymi Hyricorum, Cardinalis Leguigno. 83. Ego VICTORIUS AMADEUS, Presbyter titularis S. Priscae,

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Cardinalis Ranuzzi de Bianchi. 83. Ego FRANCISCUS, Presbyter titularis S. Marcelli, Cardinalis Ragonesi. 83. Ego MICHAEL, Presbyter titularis S. Anastasiae, Cardinalis De Faulhaber. 83. Ego DIONYSIUS, Presbyter titularis SS. Nereiet Achillei, Cardinalis Dou Gherty. 83. Ego FRANCISCUS, Presbyter titularis S. Sabinae, Cardinalis Vidalybar Raquer. 83. Ego CAROLUS IOSEPH, Presbyter titularis SS. Quattuor Coronatorum, Cardinalis Schulte. 83. Ego IOANNES, Presbyter titularis S. Susannae, Cardinalis Bonzano. 83. Ego ALEXIUS, Presbyter titularis S. Mariae de Victoria, Cardinalis Charost. 83. Ego CAIETANUS, Protodiaconus titularis Sanctae Agathaé, Cardinalis Bisleti. 83. Ego LUDOVICUS, Diaconus titularis S. Mariae in Via Lata, Cardinalis Billot. 83. Ego CAMILLUS, Diaconus titularis S. Mariae Scalaris, Cardinalis Laurenti. 83. Ego IOSEPHUS, Diaconus titularis S. Nicolai in Carcere Tulliano, Cardinalis Mori. 83. Ego FRANCISCUS, Diaconus titularis S. Oaesarii in Palatio, Cardinalis Ehrle. Ego ALOISIUS, Diaconus titularis S. Georgii ad Velabrum, Cardinalis Sincero. 83. Ego AURELIUS, Diaconus titularis S. Angeli in Foro Piscario, Cardinalis Galli. O. CARD. Cagiano. A. CARD. Vico. S. M. E. Cancellarius. Episcopus Portuensis et S. Rufinae, S. R. C. Praefectus. Ioseph Ioannes Loco. Plumbi. Meg. in Cane. vol. XXXI, n. 17. Wilpert, Becanus Zani-Caprelli, Coli. Prot. Protonotarius Apostolicus.

[*Latin ed. p. 419*]

The acts of Pope Pius XI, page 419, state: "Blessed Magdalena Sophia Barat, the foundress of the Society of Sisters of the Sacred Heart of Jesus, is inscribed in the calendar of saints. Pope Pius, servant of the servants of God, for the perpetual remembrance of the Christian religion, it is fitting to recall that charity is the foundation. The truth of this is evident from the very redemption of the human race. For we have in this very document the infinite love of God for mankind: 'For God so loved the world, as to give his only begotten Son: that whosoever believeth in him may not perish, but may have life everlasting.' And the Redeemer Himself affirmed that He came into the world to excite the love of men for God and for their neighbor: 'I came to cast fire upon the earth, and what do I desire but that it be kindled?' From this love, like a most pure fountain, flows the worship of the Most Sacred Heart of Jesus, which, already stirred by Saint Margaret Mary Alacoque, has been spread more widely throughout the world by Blessed Magdalena Sophia Barat, who devoted her entire life to inflaming the hearts of the faithful with the same love for the divine Heart, both by word and by deed. Amidst the fires of civil strife raging in France, in the year one thousand seven hundred and seventy-nine, on the thirteenth day of the month of December, in Joigny, a small town in the diocese of Sens, Blessed Magdalena Sophia Barat was born, of humble parentage, but renowned for their piety, whose names were Jacob and Magdalena Faufé, and on the same day, in the parish of Saint Tibald, she was regenerated by

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the sacred waters of baptism. Some doubted that she would live long, since her mother, frightened by a fire in a neighboring house, had prematurely brought her into the light. Nevertheless, the girl grew up in robust health; and her birth was seen as a sign of the future love with which she would later burn for the Heart of Jesus, and, diligently working for the salvation of souls, she brought many wanderers to God. From a tender age, it is clear that Magdalena possessed a strength of body, a vigor of will, and a force of affections..."

[*Latin ed. p. 420*]

420 Acta Apostolicae Sedis - Commentarium Officiale: The matter is such that it appeared to have demonstrated something extraordinary. At the age of six months, as she would later recount to the Sisters, she acquired the use of reason, and was able to understand everything that was happening and being said around her, and the account of her premature birth remained so firmly in her memory that, when asked, upon uttering her first words, who her parents were, she responded with childish grace and, in a certain way, with seriousness, "My mother." Moreover, illuminated by a supernatural light, foreseeing her future destiny and mission, she spoke with fervor of that place where men, even Christ the Redeemer, strive to restore mutual love and harmony. The girl, responding with utmost firmness to the concerns of her parents, especially her mother, who nurtured the souls of her children with ardent love for God, with rectitude of heart and goodness, demonstrated the virtues she received with remarkable speed, and also, with her modest manners, she frequently poured out prayers to God, for the cultivation of piety. Not yet five years old, she decided to dedicate herself to God and to embrace a religious life, although she had never seen a monastery or nuns, as she would later often repeat to the members of the community. And she confessed that she had come to this decision after hearing a certain priest recount how two nuns, driven by rage, had once clamored at each other in a dispute; and Magdalena Sophia detested this way of acting, saying: "I will never embrace a monastic life in such a place." Magdalena, endowed with outstanding mental faculties and, above all, with a lively intelligence and a steadfast memory, learned Christian doctrine without difficulty, and, after immediately requesting to be admitted to the Holy Communion, she underwent a rigorous examination on Christian doctrine by the parish priest, and, after some difficulties, which arose from her young age, Sophia, even to this day, was finally admitted to the Sacrament of the Altar. What happened in this young soul on that solemn day of her first union with God remains hidden from us; nevertheless, it must have been a mutual outpouring of love that took place, so that, indeed, a bond of charity was formed between the creature and the Creator, a bond that is most closely united in eternal life in heaven. After partaking of the Eucharistic bread,

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Aloysius, her most beloved brother, encouraged and guided her towards a more solid piety and a more virtuous manner of life. He, surpassing all others in his profound doctrine and integrity of morals, knowing that his sister Magdalena was endowed with abundant gifts of grace and many natural talents, spared no effort, even though she was inclined to childish jokes, due to her lively disposition, to restrain her from these things and to instruct her in virtues and in the acquisition of knowledge.

[*Latin ed. p. 421*]

421. Acts of Pope Pius XI. And so, with the consent of the parents, he imposed a rule of life upon his sister, by which the girl was most strictly compelled to devote the greater part of the day to the study of letters and sciences. This method of life, originating solely from the brother's love, was soon deemed too rigid by the mother, who urged Aloysius to moderate the severity. Sophia never yielded to this austerity, but rather, always pursuing her brother with the greatest love, she daily demonstrated the sentiments of a grateful heart through her studies. In a short space of time, she made great progress in Greek and Latin, and acquired knowledge of the Spanish and Italian languages, so that she used the Latin language with such fluency as to excite the admiration of the priests, with whom she afterwards frequently discussed many matters in Latin for the sake of her work. When Magdalena had reached the age of fourteen, and, hidden in a small oratory in the house, dedicated to the Infant Jesus, she was progressing in age, knowledge, and grace; then, unexpectedly, a dark period of trials overshadowed the serenity of her life. In all of France, in the year 1793, fury and slaughter raged, and all kinds of atrocities were committed. The priests were suddenly required to swear an oath of allegiance to the Civil Constitution of the Clergy; by which the Gallican Church was unjustly deprived of the immediate authority of the Holy See. Aloysius, the beloved brother of Magdalena, obeying the insistence of his parents, and ignorant of the gravity of the matter, took the oath before the civil authorities; but when he soon realized that he had fallen into a deep abyss, he immediately, by an act of obedience to our lamented predecessor, Pope Pius VI, revoked the oath. And, as the bloody terror against the ministers of the sacred rites increased day by day, Aloysius went to Paris, to live there in obscurity and to thwart the efforts of the wicked men. Deceived by this hope, he was seized and thrown into prison, from which no one was allowed to leave except for the purpose of ascending the scaffold. Who can express the anguish of the mother and of Sophia, for the misfortune of so beloved a son and brother? To whom can we turn to restore peace to their troubled hearts? Only constant and fervent prayer offered to God, who provides relief to his children in times of distress. And indeed, both of them implored divine help with all their might, and Magdalena added to her mother's sorrow, refusing food because of her grief, and, as if deprived of the light of reason,

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she was so overcome by grief that she could not bear it. But without delay, God came to the aid of his faithful servants; the cruel Robespierre, who for a long time had oppressed France with a tyrannical rule, was overthrown from power.

[*Latin ed. p. 422*]

Acta Apostolicae Sedis - The official commentary was rejected; this occurred so that the captivity of the head of the damned might be imposed. In the month of February of the year one thousand seven hundred and ninety-five, Aloysius, having returned to his homeland, saw Margaret and, moved by paternal affection, sought to guide her and to arrange for the fulfillment of divine plans, whatever they might be. The parents opposed; only Aloysius again petitioned in Paris, and there, secretly initiated into the priesthood, he began to write many letters to his sister, in which he encouraged her to strive for virtues and self-denial. Having returned to Jovinacum, he persisted until Margaret, with a generous spirit, left her family and diligently pursued her studies in the city of Paris. Shortly after reaching the age of twenty, the young woman devoted herself to the study of philosophy and sacred matters, with Aloysius as her guide and teacher; in the same house, two or three young girls, eager to devote themselves to God, listened daily to the lessons, nourishing their minds with the food of doctrine and strengthening their souls with solid piety. The progress made by this pious young woman in this arena of study, labor, and prayer became evident. On several occasions, she made it known to her brother, whom she had chosen as her confessor, that she greatly desired to bind herself to God with a vow, in order to follow the path that leads to the heights of perfection; therefore, despising worldly vanities and deceptions more and more, she embraced a harsh way of life, subjecting her body, already weakened by infirmity, to torments almost every day through floggings, thorns, fasts, and vigils. With the greatest love, she pursued the interior life, the delights of which she had renounced, and she considered joining the Carmelite Order, in order to bind herself more firmly to the sacrifice of Jesus Christ. But this evangelical grain of mustard, guided by God, had to grow into a great tree, so that the love of the Sacred Heart of Jesus might be expanded, without which the foundations of religion and humanity would quickly collapse. And great praise is due to Margaret for having spread, with all her strength, the devotion to this Sacred Heart and to Saint Margaret of Alacoque, as will be seen below. While Margaret was living in a small Parisian chapel, as if in a temple, adorning her life with virtues, a most distinguished man, named Joseph Varin, who served as a teacher of piety in the renowned Society of Jesus, followed the advice of Father de Tournely, a priest of outstanding sanctity, who, having been taken alive after thirty years of penance, had devised a new Congregation for women, in order to provide an institution for young girls, especially from more honorable families, and to free them

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entirely. God, in his providence, made the man's plan succeed by allowing him to form a friendship with Margaret's brother; likewise,

[*Latin ed. p. 423*]

The acts of Pope Pius XI show that the virtues and gifts were perceived. Briefly, B. P. Varin realized that Sophia had been granted a helper and companion in God, and he immediately recognized in her the divine instrument for founding a Congregation, which, under the name of the Heart of Jesus, could, for the propagation of devotion, lead the ailing society, already weakened by the poisonous doctrine of philosophers, back to the path of civil and Christian virtues. Sophia still hesitated, wondering whether to give the Institute the name of the Carmelites or to dedicate it to the apostolic ministry of missions, for which she had always felt a great zeal throughout her life and time; finally, she embraced the will of God, yielding to the counsel of her brother and of B. P. Varin, and submitting herself, as once the Virgin Mary did, to the word, placing all her faith in Him who is called the strength of the weak and the comfort of the afflicted. Thus, Magdalena became the cornerstone of the Society, to the great joy of her brother, Aloysius, and of B. P. Varin, who quickly sensed that her decision would bring forth timely fruits; for, after a few companions had joined her in a life of study and religious devotion, the most ardent of them desired to follow her example. In the year 1800, in a private chapel, before the image of the Blessed Virgin holding the Infant Jesus, they all dedicated themselves to the Holy Heart of Jesus, and the most blessed memory of that day was celebrated with great joy fifty years later by the entire community of Sisters. As the number of young women increased, the house in Paris became too small, and it became necessary to move to a larger dwelling, especially as peace was gradually being restored throughout all of France, under the first Napoleon. Seizing this opportunity, B. P. Varin moved the seat of the Society from the Saint-Cœur in Amiens; but before Magdalena could proceed to that city, she returned to her father's house with her brother, to receive the blessing of her parents. Shortly afterward, she and the first companions joined the house in Amiens, and, with the addition of other young women, under the guidance of a very pious woman, they were received into the Institute, where the aforementioned B. P. Varin finally laid the foundations of the Society, as he had intended. With this unexpected hospitality, Magdalena, having more time for meditation on heavenly things and the practice of virtues, not only performed the humbler duties, but also instructed young girls from the lowest classes with a joyful spirit. However, difficulties soon arose, both from the miserable condition of the families and from the harsh nature of the prelate, who was quite averse to religious life. From day to day, domestic affairs worsened, and B. P. Varin hastened to provide

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a suitable remedy, etc., because Magdalena -

[*Latin ed. p. 424*]

424 Acta Apostolicae Sedis - Official Commentary. Because she possessed a character most outstanding for its virtues, each Sister was moved to convert her soul and her will; she, however, renounced the position of Superior, although she was the youngest among the other members; for this young woman had already reached the age of twenty-one. Magdalena, reflecting on the words of Christ: "Learn from Me, for I am meek and humble of heart," as if she, above all others, had always excelled in the virtue of humility, scarcely perceived that she had been designated by the Superior. With a gentle demeanor before the Sisters, shedding abundant tears, she prostrated herself and, with a heavy heart, declared her unworthiness and immediately requested that another of the Sisters be appointed to the office. However, it was impossible for the Sisters and the Reverend Father Varin to oppose her will, and she was very close to being chosen, were it not for the pain she felt; nevertheless, although reluctant, she accepted the arduous task out of obedience. From the very beginning, in the first community of the Daughters of the Sacred Heart, Magdalena, with filial confidence in fulfilling her difficult office, dedicated herself to God, and with maternal charity, she worked to ensure that the work of God, which had been divinely ordained, would proceed without any impediment. Knowing that those who are established in authority ought to be endowed with all virtues, she devoted herself to a fervent study of piety, and she exemplified the duties of regular observance to her companions, and she exerted every effort to ensure that the Sisters embraced humility, the foundation of all virtues. And this humility appeared not merely as something learned, but as something innate, and she spoke and acted in such a way that she seemed rather to be the least among the nuns. Therefore, the feelings of love for her were greatly intensified in the Sisters, and all willingly rendered her the obedience that she, with her most pleasing and easy manner, repaid with the most delightful affection. At the beginning, the house, which in the city of Ambianensis was already bearing abundant fruit, was soon, through the care and counsel of the most pious Joseph Varin, joined by another house in the monastery located at Gratianopolis, called Sanctae Mariae ab Alto, from which the nuns had been expelled due to the French civil unrest, and the monastery had been converted into a prison. Meanwhile, the Pia Societas, having arisen from humble beginnings, was flourishing in the most remarkable way, and, as its fame spread, many houses were established in various places, which were dedicated to the honor and glory of the Heart of Jesus, and to the restoration of young girls; hence, the Sisters were sought after by bishops from all parts. From this, it can be seen that this small Society had been abundantly blessed with the graces of

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God, so that, in the year one thousand eight hundred and forty, it already had forty.

[*Latin ed. p. 425*]

The acts of Pope Pius XI would record that countless women, thirsting for the love of Christ, were received, and that Christian young girls were admirably instructed. However, the Society, whose affairs were gathered together daily, was governed by a General Superioress, who held together all the houses, scattered everywhere, with a single bond of charity. By unanimous voice and consent, Magdalen Sophia, whom the Sisters loved with filial affection, as one distinguished for probity, prudence, and counsel, and who, although reluctant and unwilling, accepted the office of General Superioress, a position which she fulfilled with unwavering dedication for nearly sixty years, always earning the love and esteem of all. The greatest undertaking that Magdalen undertook was when she established her convents; she was not unaware of the dangers and adversities that she would have to endure in those times. However, this humble woman, not distinguished by noble birth, nor by abundant family wealth, but rather, destitute of all things, began with nothing, and, requiring a powerful and wealthy man to accomplish her work, she began with zeal and courage, and successfully completed her undertaking. Before she had established so many houses, the first concern of Magdalen was that the Constitutions and Rules, in whose elaboration she received the wise counsel of the Most Reverend Father Joseph Varin, be submitted to Leo XII, Our Predecessor, who, with Apostolic authority, ratified and approved them. This alone brought great joy to the heart of the Superioress, so that she was never forgetful of this great benefit throughout her long life. She desired that these laws of the Institute be perfectly observed by the Sisters, because they concealed the secret of her love for the Most Sacred Heart of Jesus, from which alone the salvation of the corrupt human race is to be hoped for. Indeed, when it was permitted to send Sisters to the distant regions of America, she especially urged them to spread devotion to the Heart of Jesus everywhere. Nor was this enough. Always mindful of her own prudence, and recognizing the grave danger that threatened religious families in France at that time, in order to safeguard their safety, she took steps to have the rules governing the Sodality recognized by civil authority. This was accomplished under Napoleon I, Emperor of the French, who approved them under the title: "Dames de l'instruction chrétienne." Scarcely had this approval been obtained when the enemy of human salvation, that deceitful one, stirred up a great storm against the Society. For, in the house of Amiens, a certain priest, who had for many years negligently performed the duties of spiritual director, inflamed by a mad ambition, disregarding the counsel of others, foolishly considered that the title of "Founder" belonged to himself, and, completely ignorant of the spirit of the Institute, to which the Most

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Reverend Father Varin had entrusted the guidance by the providence of God, indulged only in his own arbitrary will, introducing certain variations in

[*Latin ed. p. 426*]

426 Acta Apostolicae Sedis - Commentarium Officiale. Regulas curandas, auferendas et nomina primis exordiis Societatis impositum. Itaque huius hominis facinus inter Sorores omnes schisma seminavit, et celeriter diffudit. Hinc discordiae sunt exortae, hinc lites, hinc Sororibus detracta estimatio Dei Famulae, quae graviori morbo iam laborans, anxias preces et caritatis aestum in Cor Iesu sperantes effudit, poenitentias vavit, ut Deus, dives in misericordia, impendentem ruinam remedium praeberet et tranquillitatem universae Societati restitueret. Roganti non defuit solatium; brevissimo tempore, corporis vires exhaustae pristinis sunt restitutae. Tunc pientissima Mater, grates Deo solvens, nulli temporismi mora indulgens, Lutetiam Parisiorum petiit, et Societatis Regulis, antea Patrum Societate Iesu consilio et prudentia, exaratis, unanimiter sancitis, universa Sororum Congregatio se libenter subiecit; Sodalitatis nostris obmutuit, et dissociatae Filiae Sophiam Matrem et Moderatricem peramanter rursus complexae sunt. Aliis fundationibus Instituto per hos annos accidentibus in extremis Americae plagis, in Gallia et in Italia, et praesertim in alma Urbe - ubi ad Sanctissimae Trinitatis in Hortorum Colle ad Montem Pincium prima domus constituta est, quam aliae duae postea secutae sunt, diu praesentia et exemplo Legiferae Matris recreatae - Magdalena curis innumeris distenta, angustiis districta et laboribus, ob gravissimum Sodalitatis universae pondus, heroicae mansuetudinis, prudentiae et fidei in Deum signa perspicua ostendit. Innumeria et ardua pro Societatis suae emolumento suscepit itinera; et graves infirmitates impedire non potuerunt, quominus ipsa huiusmodi itinera perageret. Saepissime suam nobilem missionem respiciens, semper Cordi Iesu innixa, haec verba fundere audita est: « Cor Iesu, tua res Sodalitas est; qui eam coepisti, Tu ad exitum feliciter perdes ». Que autem consilia virtutum Sororibus Antistita praeberet in visitandis domibus, haud facile dictu est. Haec solummodo verba meminisse iuvabit, quae iterare solebat: « Nec commoda, nec honores; nostra hereditas labor; nostra scientia Cor Iesu: quaenam nostra merces? quod nam praemium? Animas, animas semperque animas ad Cordis Iesu gloriam ». Quid pro nobis? Paupertatem, contemptum, dolores»; et similia geminabat suspiria, quae animum igne divini Cordis accensum revelabant. Hanc quidem caritatis flammam tanto impetu verbis exprimebat, ut vel álgidos animos penitus excitat et succenderet: sibi enim immotum fixum quemanebat, bona omnia ab hoc divino Corde in Societatem universam profluxisse, ideoque moniales suas ita animo comparatas esse debere, ut vitam ipsam pro Illius gloria profundere minime dubitarent. Hoc ferventissimo amore solummodo infiammata,

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aedificium suae Societatis veluti humeris gestans, praeclarissima Antistita fidem animo incidebat, quamvis.

[*Latin ed. p. 427*]

The acts of Pope Pius XI were, on almost no day, without some cause for sorrow. In the year one thousand eight hundred and thirty-nine, the number of troubles and difficulties increased; for at Rome, in the General Congregation of the Order, to which it was to be decided whether certain variations should be made regarding the Constitutions, and especially concerning the transfer of the General Residence to Rome, in order to preserve it amidst so many frequent civil disturbances, great dissensions arose, both on the part of the Archbishop of Paris and the prelates of Gaul, and on the part of the Sisters and the civil authorities, who openly proclaimed that Gaul had been the cradle of the Society, and that they would never tolerate the abandonment of this Society, which had always been supported by them. The decree of Pope Gregory XVI, Our Predecessor, who had granted these variations for a time, as a matter of experiment, was recalled. What was to be done in such a great controversy? But finally, after four years of vicissitudes and a series of sorrows, with the help of God, the vigilance of the Most Holy Pope, Our Predecessor, cut short all controversy; for with his most wise decree, he ordered that no further changes be made to the Rules. Thus, with all cause for contention removed, the storms calmed, and peace and tranquility were restored to the minds of all. And the Mother Barat, a little later, was able to write these words to the Sisters: "Let us give thanks to the Lord for the sufferings which we have endured; and let us recognize that the Cross is the tree of life, from which flows all that is good."

After some time, a more serious sorrow arose: the number of difficulties increased, when the principal house of the Society, which had been transferred to another noble and suitable location, commonly called the Hôtel Biron, was involved. From the city of Gratianopolis, Mother Barat returned to Lutetia Parisiorum, and heard harmful calumnies, the falsehood of which the history of religious orders has never remembered. Indeed, impious men asserted that the Hôtel Biron was nothing other than a splendid and opulent building, where great ladies were displayed, to whom, after having performed more serious duties, were offered frivolous arts and sciences, which conferred no benefit whatsoever on the conduct of life. The soul of the Mother, who sought only to honor the name of Jesus Christ and to promote the salvation of souls, was wounded as if by poisoned arrows; but quickly, inflamed with the most ardent zeal, she rejected this wicked injustice with all her strength, which, being examined in the light, proved to be entirely false, and all the more so because the number of foundations was increasing marvelously from day to day. And indeed, Blessed Mary Magdalen can be compared to St. Teresa, because, with the help of God,

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she accomplished many house foundations in various parts of the world.

[*Latin ed. p. 428*]

Acts of the Apostolic See - The official commentary states that, as previously mentioned, monasteries were established, and the aforementioned Reverend Father Gregory XVI, his predecessor, solemnly proclaimed them to be bulwarks of the City. Moreover, with great kindness, the Society of the Sacred Heart embraced the Mother, in Rome, in the year one thousand eight hundred and thirty-second, when she was ill, and she gently departed from them. This kindness and esteem were also expressed by Pius IX himself, who visited these houses annually, giving one or another alms. However, if such esteem and affection could bring the greatest joy to the soul, there were also more pressing concerns. In the year one thousand eight hundred and sixty-six, during the war raging in Italy, the Sisters were expelled, and the Society of the Blessed Virgin Mother lost two monasteries. She feared that the war, having arisen in the Americas, might bring about a great ruin to the houses that had been built there after long and arduous labors. But her fortitude was not broken, and she had nothing to do but to ensure that the Religious Sisters cultivate the youth, not only in piety, but also in worldly disciplines, suitable for the times and for the individuals. Therefore, she established many congregations named after the Infant Jesus, the Sacred Heart, Aloysius Gonzaga, the Angels, Saint Anne, and Mary Consoler, in which the minds of young girls, far from the distractions of Aversa, would always be turned towards heaven. It is also worth mentioning the establishment of the Congregation of the Daughters of Mary, in which, in addition to certain exercises of piety and works of charity, chastity and modesty, among other Christian virtues, are especially emphasized for the girls; and it is no secret how beneficial this institution has been and still is for the good morals of families. Indeed, one would never reach the end of listing all the virtues that this woman displayed, and which all those who serve God must possess; it is clear that throughout her entire life and ministry, she shone with outstanding prudence, incomparable justice, ardent charity, and invincible fortitude, which were admired by all, not only by the nuns, but also by learned and pious men, who praised her with the highest commendations. And, in order to specifically mention something about her charity towards her neighbor, it cannot be overlooked that Mother Barat poured out her charity upon the poor, whom she considered to be a beloved portion of Christ's flock, and, as a solicitous and most loving Mother, she constantly attended to their needs, helping them secretly with clothing, food, beds, and other necessities; and if the resources of the monasteries were insufficient to support so many poor, she sought assistance from pious benefactors. With even greater and greater care, she provided for poor priests, and she generously spent her money, especially for the support and education of needy clerics, so that the Church of Christ

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might be enriched.

[*Latin ed. p. 429*]

429 The acts of Pope Pius XI concerning the priests who would increase and spread the cult and honor of the Sacred Heart of Jesus. It is therefore not surprising that God adorned this most excellent Servant, even in her lifetime, with the splendor of many heavenly gifts: for she, having often penetrated the hidden depths of men's hearts, foretold the future; she frequently appeared, transported by the senses into the divine realm, and healed many who were afflicted with illness. Of these things, a few may be briefly mentioned. Imposing her hands upon a certain Sister who was afflicted with a very grave illness, she immediately restored her strength; souls detained in Purgatory, requesting assistance through prayers, frequently appeared to her; in the midst of the greatest poverty, she multiplied money; she interpreted the sacred Scriptures without any effort; she exercised dominion over the most savage animals, which wonderfully demonstrated her benevolence and obedience to the Most High. We consider it superfluous to enumerate other things of this kind, by which the sanctity of Saint Magdalene is clearly confirmed. But, after a long series of sorrows, with the rigor of penance having broken her physical strength, and weakened by old age (for she was eighty-five years old), in the house in Paris, foreseeing the hour of her own death, she convened a General Chapter, omitting nothing that pertained to the good of the Society and the discipline of the Sisters. And at the very end of her life, the humility of Sophia shone forth again; for she requested to be excused from her own office, so that she might prepare herself quietly for death, and therefore she chose a General Vicar to assist her in the administration of the Institute. After these things were accomplished, she ordered the Sisters to assemble, and announced to them the day of her death with these words: "My most beloved daughters, it is necessary that I join you in a final embrace: for three days after, it will be given to me to enter the celestial kingdom." The prophecy was fulfilled. On the sixteenth day of May, in the year one thousand eight hundred and sixty-fifth, at the hour of morning, after having participated in the usual exercises of piety, and after the Holy Mass had been celebrated, she was struck by a stroke (apoplexy), but, having regained her senses, she encouraged her daughters to devote themselves to promoting the honor of the Heart of Christ and to advancing the Society, to the best of their abilities, and, still maintaining a serene countenance, she blessed them, praying for their happiness. Immediately, the doctors were called, and, pronouncing that there was no hope of her recovery, it was declared that the infirmity would lead to death. On the twenty-fifth day of May, that is, three days after the prediction, having received the last sacraments of the Church, and having been strengthened by the Apostolic Benediction of Pope Pius IX, on the very day that Jesus Christ ascended

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into heaven, with great fervor she kissed the image of the Crucifix, and, pressing it frequently against her breast, joining herself to the prayers of the infirm, the most pure soul of Magdalene Sophia was given back to God, in a wonderful peace. Immediately after, such tranquility erupted from her face that no one noticed her death; the confessor himself, who was attending to the dying...

[*Latin ed. p. 430*]

430 Acta Apostolicae Sedis – The Official Commentary had attested, leaving behind a memory that the celestial splendor had illuminated the face of Saint Sophia, even though it was transfigured by suffering, so that it could be affirmed that the image of this distinguished woman, destined for the priesthood, had exhibited the likeness of her post-mortem state. Without any delay, it was discovered that the spiritual testament of the Blessed, drawn up in the month of April of the year one thousand eight hundred and sixty-three, had been documented by the Blessed Antistite, in which the most important precepts are transmitted to the Sisters, and the spirit is greatly encouraged to spread the glory of the Sacred Heart of Jesus; indulgences for sins are granted, and prayers are requested for the soul of the Superioress. Scarcely had the news of her death been heard, when many faithful approached to see the body, which was exposed for three days, so that their piety might be satisfied. And demonstrating the signs of true religion, they invoked her intercession, applying prayerful wreaths, flowers, and sacred coins to the remains. The throng of the people became even greater when the funeral rites were performed; indeed, a very large crowd of the poor, to whom Saint Magdalene had shown so many acts of charity throughout her life, spontaneously accompanied the funeral procession, amidst the sighs and tears of the nuns, girls, and citizens, so that it could truly be said that such a testimony of love and gratitude had never before been seen in Paris. After the funeral rites, the body of Saint Magdalene Barat, having been received into the sacred chapel of the Sorrowful Mother of God, was placed in the most modest of tombs, as if she had simply gone to sleep, and a constant pilgrimage of the faithful hastened to that place, to honor the memory of this most holy woman, recalling the words of Saint Bernard: "The more humble you are, the greater the glory that will follow you." However, the memory of this blessed woman did not perish, even though her body was laid to rest; but rather, her fame as a saint spread throughout Europe, and even in the regions of America, among people of distinguished birth, learning, and character, growing from day to day, and God confirmed it through celestial marvels, of which we will briefly mention a few. Prince Burghesius, having implored the help of Saint Magdalene for his daughter-in-law, Helen, conceived a child, to whom he gave the name Camilla; Baldoina DeSchutz, who was suffering from an incurable tumor, which baffled the doctors, was healed; a girl named Nancy Blake,

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who was afflicted with a shortened leg and excruciating pain, was immediately restored to health through the invocation of Saint Sophia; and the father of this healed girl, who had shown no sign of piety, was converted to a good life; a mute girl began to speak; a paralytic was healed; a boy, to whom the arm was to be amputated, was immediately freed from this danger and illness. It would never end if one were to attempt to recount the conversions of sinners and the many healings that took place in America. With this ever-increasing abundance of miracles, the cause was presented to the Congregation of Saints, and on the eighteenth day of July of the year one thousand eight hundred and seventy-nine, the Cause...

[*Latin ed. p. 431*]

431. The Acts of Pope Pius XI, with the esteemed Cardinal Raphael Monaco as relator, the esteemed and Reverend Cardinal Dominic Bartolini as secretary of the Holy Congregation, and Placido Balli, a member of the College, state that Pope Leo XIII, Our Predecessor, deigned to sign with his own hand the Commission for the introduction of the cause. Having duly expended the ordinary and Apostolic processes, Pope Pius X, Our Predecessor, solemnly declared on the sixth day of the week after Epiphany, in the year of Our Lord nineteen hundred and ninety-five, that the Venerable Sophia had attained the heroic degree of virtues. Subsequently, an investigation was instituted concerning two special miracles, which were said to have been wrought through her intercession. The first of these occurred in the American city of St. Louis in the year nineteen hundred and sixty-seven. Maria Anna Iesu Bakewell, a girl of eleven years, began to suffer from severe pains in the legs, and was tormented by excruciating pains, especially due to swelling in the thighs, the length of which had diminished. From the very beginning, the illness had manifested itself so severely, and had resisted all remedies, that either death was to be expected, or a permanent deformity of the limbs. In this distress, novenas were instituted, and some relics of the Venerable Servant of God Barat were applied to the leg of the suffering girl. The hope conceived was not disappointed by the outcome. Suddenly, the girl, having peacefully slept, awoke in the morning, having spent the night in perfect peace, and arose from her bed completely and perfectly healed. The second miracle occurred in the city of Biedermburg in the year nineteen hundred and eighty-two. Maria Klippel, a member of the Society of the Sacred Heart of Jesus, while visiting Austria with the Emperor, was seized by severe pains in the abdominal region. As the illness worsened day by day, the doctors judged that she was suffering from appendicitis and perityphlitis, resulting from an intestinal laceration, now called a blind loop. After three months had elapsed, during which time Maria, weakened and consumed by illness, had been brought to the brink of death, her patronage was implored through novenas to the Venerable

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Servant of God. Not many days after the beginning of the prayers, the sick woman, at the very moment when she received the most sacred Body of Christ, felt herself to be perfectly and completely healed. Concerning these miracles, on the second Sunday after the Advent, in the year nineteen hundred and ninety-seven, the aforementioned Reverend Pius X, Our Predecessor, solemnly declared: "That the two proposed miracles are established." And on the third Sunday after Epiphany, in the year nineteen hundred and ninety-eight, he declared: "That the process can proceed to the Beatification of the Venerable Servant of God Magdalena Sophia Barat." The solemnities of her Beatification were celebrated in the Basilica of St. Peter's on the twenty-fourth day of May in the year nineteen hundred and ninety-eight.

[*Latin ed. p. 432*]

432 Acta Apostolicae Sedis - Commentarium Officiale. Not long had passed since the solemnities of the Beatification, when new miracles, divinely wrought, were reported through the intercession of Blessed Mary Magdalene Sophia. The most vigilant promoter of this Cause, Raphael Mary Virili, titular Archbishop of Ptolemaida, presented to the Sacred Congregation the miracles which had been proven, in order to obtain the Canonization of the Blessed. First, he presented the case of Sister Mary of Salm, of the Institute of the Sacred Heart of Jesus. This Sister, born into a noble family, had had pious parents, although her mother was of delicate health. At the age of eight, she used to spend many hours enjoying horseback riding. Three years later, her mother noticed a lateral curvature of the spine. The family physician, an orthopedist, was consulted, and prescribed an apparatus, which proved beneficial for about three months. At the age of fifteen, she entered the Blumenthal school to continue her education, where her illness began to worsen day by day. She consulted the doctors of the institution; but as her condition grew more serious, after three weeks, the doctor declared her incurable. In the year 1892, as a novice among the Sisters of the Sacred Heart of Jesus, she was subjected to laborious exercises, such as attending classes in the college every day, carrying water jugs to the dormitories of fifty girls, and other similar tasks. It happened that the Superiress, during the same novitiate, observed the curvature of the spine in this Sister, who, being afflicted with discomfort and pain, seemed unable to perform her usual duties. In the autumn of the year 1912, she was sent home to Jette, where the sacred relics of the Blessed Founder, Magdalene Barat, are kept. There, the aforementioned Sister confidently invoked the Servant of God, not seeking healing for herself, but only strength to observe the rules of the community and to fulfill the duties of her office. To obtain this grace more easily, through the intercession of the same Servant of God, she decided, despite the great discomfort, to rise from her bed at the hour prescribed by the rule, for

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nine days. For six days, she rose at the appointed hour, but she suffered so much from headache and weakness that she again prayed and begged the Blessed. Afterwards, she anointed her forehead with the burning oil from the venerable relics of the Founder, and for almost an hour, she felt less pain in her head and was able to read a book. On the seventh day, her illness worsened again, and, taking a little oil from the lamp, she applied it to her chest, and immediately fell into a deep sleep. Rising at the fifth hour of the morning, she suddenly noticed an extraordinary change; she felt a strength that had not been there before in her weakened body.

[*Latin ed. p. 433*]

433 The acts of Pope Pius XI refer to a hastened healing; a woman, who previously had faced difficulties and impossibilities, accomplishes them without any difficulty, and with great ease, crosses the lake in a small boat. Feeling that she has received perfect healing, and with this miracle made even more certain on that day, she, not at all concealing her emotion, kneels with bowed head before her Mother and the Foundress standing nearby, and offers her most fervent thanks. In accordance with the opinion of the doctors, this was not attributed to any science, but to a miracle; and it was confirmed that Sister Maria de Salm-Salm had received a perfect and instantaneous healing.

A short time later, the account of another miracle is related, which Almighty God deigned to accomplish through the intercession of the same Blessed One: Sister Bosa Coyne, also of the Society of the Sacred Heart of Jesus, was, according to the declaration of Doctor Egan, who had examined her, suffering from a severe pulmonary tuberculosis, without any hope of healing. On the evening of the twenty-third of May, in the year nineteen hundred and nineteen, she went to the chapel of the monastery of the Sacred Heart in Manhattanville, and, with greater confidence, implored God to deliver her from a long and troublesome infirmity, through the intercession of the Blessed Magdalena Sophia Barat. After completing her prayers, filled with fervent love, she returned to her sick room, and, lying down on her bed, she enjoyed a peaceful sleep, which she had not experienced for a long time. Very early the next morning, rising from her bed, she noticed that the symptoms of her old ailments had disappeared, and she resumed her life among the Sisters, partaking of food. She digested her meals without any usual discomfort; she devoted herself to the more difficult tasks, without any remote inconvenience. The miraculous healing, accomplished through the intercession of the Blessed Magdalena Sophia Barat, to the Almighty God, was immediately attributed to Him, with the customary expressions of gratitude.

On the twenty-eighth of December of the year nineteen hundred and twenty-four, a second miracle was discussed before Us, and We ourselves decreed and solemnly pronounced: "That there are two miracles; the first,

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the instantaneous and perfect healing of Sister Maria de Salm-Salm, a student of the Society of the Sacred Heart of Jesus, who had reached an incurable condition; and the second, the instantaneous and perfect healing of Sister Bosa Coyne, of the Society of the Sacred Heart of Jesus, from a lethal phthisis."

Furthermore, it is safe to say that the Blessed Magdalena Sophia Barat may be raised to the highest honors, with which the Church is accustomed to adorn its most illustrious children, who have shown themselves worthy of such glory. This will be done at the general meeting of the Congregation of the Society of the Sacred Heart.

[*Latin ed. p. 434*]

The Acts of the Apostolic See – Official Commentary, 434. This year's expenses, having been brought before Us, were examined, and all those present unanimously declared that it was safe to proceed with the solemn canonization. In so grave a matter, however, We requested, through fervent and common prayers, the help of heavenly light. Finally, after due consideration and again imploring heavenly light, on the eighth day of February, on the Sunday of the Seventieth Week of this year, We solemnly pronounced three times: "It is safe to proceed with the solemn canonization of Blessed Magdalena Sophia Barat." In order that the proper order of law might be observed in this matter, following the example of Our Predecessors, We ordered that Our most beloved sons, the Most Reverend Cardinals, be consulted in a secret Consistory, to be held on the thirtieth day of the month of March of the current year, so that We might be present. Then, Our venerable brother Caietan, the Most Reverend Cardinal Bisleti, Promoter of the Cause of the Blessed, explained to Us and the Cardinals, one by one and in detail, the acts and miracles of the Saint, and he exerted great effort to ensure that Blessed Magdalena Sophia Barat be honored with the highest honors. A little later, on the second day of April of the same year, a public Consistory was held, and in it, all those present, the Cardinals, after listening with great pleasure to the most eloquent speech of Our Consistorial Hall Advocate, the most beloved son Anthony Burri, unanimously urged Us to make a legitimate definition of this cause. On the twentieth day of April of the immediately preceding month, another semi-public Consistory was held, in which, as well as the Most Reverend Cardinals, the venerable brothers, Patriarchs, Archbishops, and Bishops, who had been summoned by Us in writing for this purpose, were present, and who, having become fully aware of what had been done in the public Consistory, and from the authentic documents of the Sacred Congregation, unanimously agreed with the Cardinals. A record of this matter was prepared by Our beloved sons, the Notaries of the Apostolic See, and was ordered to be kept in the archives of the Congregation of Sacred Rites. We appointed the twenty-fourth day of this month of May as the date for the solemn canonization

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to be celebrated in the Basilica of the Vatican, and We urged the faithful to offer prayers, and especially to intensify their prayers in the churches where the public adoration of the most august Sacrament has been instituted, that the Holy Spirit might be present so that We might accomplish this solemnity, and that they themselves might receive abundant fruit from it. When that blessed day arrived, all the secular and regular clergy, the Prelates and Officials of the Roman Curia, the Most Reverend Cardinals, Patriarchs, Archbishops, and Bishops who were present in the city, were in the Vatican.

[*Latin ed. p. 435*]

The Acts of Pope Pius XI, 435, recount that a magnificently decorated basilica was filled with people who had gathered for a solemn supplication. We entered the Basilica, and then our venerable brother, Anthony Cardinal Vico, Prefect of the Sacred Congregation for the Propagation of the Faith and entrusted with the cause of canonization, together with our beloved son Vincent Sacconi, our Consistorial Advocate, offered prayers and vows on behalf of the sacred prelates and the entire Society of the Sacred Heart of Jesus, that we might enroll Blessed Magdalene Sophia Barat, the founder of that same Society, distinguished by her virtues and miracles, among the ranks of the Saints, together with Blessed Mary Magdalene Postel, a Virgin, the founder of the Institute of the Sisters of Christian Schools of Mercy. Indeed, this very thing had been urgently and earnestly requested of us by the aforementioned Cardinal through our Consistorial Advocate. Therefore, having implored the light of the Paraclete Spirit, and fervently invoked the help of the Blessed Virgin Mary and all the Saints, We decreed: "For the honor of the Holy and undivided Trinity, for the growth and glory of the Catholic faith, by the authority of our Lord Jesus Christ, of the Holy Apostles Peter and Paul, and by our mature deliberation, and with the counsel and vote of our Venerable Brothers, the Cardinals, Patriarchs, Archbishops, and Bishops, We decree that Blessed Magdalene Sophia Barat, the founder of the Society of the Sisters of the Sacred Heart of Jesus, is a Saint, and is to be enrolled among the Saints." To this same decree, We joined Blessed Mary Magdalene Postel, a Virgin, the founder of the Institute of the Sisters of Christian Schools of Mercy, also distinguished by her sanctity. We also decreed that the memory of Saint Magdalene Sophia Barat should be celebrated on the twenty-fifth day of May, and that she should be included in the Roman Martyrology. Then, grateful to Almighty God for what had been accomplished, we approached the altar to offer the unbloody Sacrifice, and after the reading of the Gospel, we spoke to all those present, rejoicing in the Lord, that through our humility, We had been deemed worthy to manifest this heavenly glory, and We encouraged them to seek the patronage of these new Saints before our Lord Jesus Christ for the Church and the Christian republic, especially in these times of great

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turmoil. We also granted a plenary indulgence to all those present, and We ordered that these Apostolic Decrees be dispatched under a lead seal. We confirm, strengthen, and reiterate all of these things with full certainty and the fullness of Apostolic authority, and We decree them, and We announce them to the entire Catholic Church, ordering that, upon the presentation, even if printed, of these documents, signed by a public notary and sealed by a person of ecclesiastical dignity, the same faith be given to them as would be given to these documents if they were exhibited or shown.

[*Latin ed. p. 436*]

436 Acta Apostolicae Sedis - Official Commentary. To no one, therefore, is it permitted to infringe upon, contradict, or disregard these Our Letters of definition, decree, mandate, relaxation, and will. But if anyone should presumptuously attempt to do so, let him incur the indignation of the Almighty God, and of the blessed Apostles Peter and Paul, and of His Apostles, or, rather, let him incur their wrath. Given at Rome, at Saint Peter's, in the year of Our Lord one thousand nine hundred and twenty-fifth, on the twenty-fourth day of May.

[Signatures:]

PIUS, Bishop of the Catholic Church.

CAJETANUS, Bishop of Sabina, Cardinal DELAI.

ANTONIUS, Bishop of Portus and of St. Rufina, Cardinal Vico.

IANUARIUS, Bishop of Alba, Cardinal GRANITOPIGNATELLI DI BELMONTE.

BASILIUS, Bishop of Velletri, Cardinal POMPILJ.

IOANNES, Bishop of Tusculum, Cardinal CAGLIERO.

IOSEPH, Presbyter of the titles of SS. John and Paul, Cardinal FRANCICA NAVA DI BONTIFÉ.

BAPHAEL, Presbyter of the title of St. Praxedis, Cardinal MERRYDELVAL.

DESIDERATUS, Presbyter of the title of St. Peter ad Vincula, Cardinal MERCIER.

PETRUS, Presbyter of the title of St. Lawrence in Lucina, Cardinal GASPARRI, Secretary of State.

FRANCISCUS, Presbyter of the title of St. Pudentiana, Cardinal BOURNE.

GULIELMUS, Presbyter of the title of the Holy Cross in Jerusalem, Cardinal VAN BOSSUM.

MICHAEL, Presbyter of the title of St. Eustachius, Cardinal LEGA.

AIDANUS, Presbyter of the title of St. Mary in Porticu, Cardinal GASQUET.

Brother ANDREW, Presbyter of the titles of SS. Cosmas and Damian,

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Cardinal FRUEHWIRTH, Major Penitentiary.

[*Latin ed. p. 437*]

Acta PP. XI, 137, §8. Ego RAPHAEL, Presbyter tituli S. Hieronymi Illyricorum, Cardinalis SCAPINELLI DI LÉGUIGNO. §8. Ego VICTORIUS AMADEUS, Presbyter tituli S. Priscae, Cardinalis RANUZZI DE BIANCHI. §8. Ego FRANCISCUS, Presbyter tituli S. Marcelli, Cardinalis RAGONESI. §8. Ego MICHAEL, Presbyter tituli S. Anastasiae, Cardinalis DE FAULHABER. §8. Ego DIONYSIUS, Presbyter tituli SS. Nereì et Achillei, Cardinalis DOUGHERTY. §8. Ego FRANCISCUS, Presbyter tituli S. Sabinae, Cardinalis VIDAL YBARRAQUER. §8. Ego CAROLUS Iosephus, Presbyter tituli SS. Quattuor Coronatorum, Cardinalis SCHULTE. §8. Ego IOANNES, Presbyter tituli S. Susannae, Cardinalis BONZANO. §8. Ego ALEXIUS, Presbyter tituli S. Mariae de Victoria, Cardinalis CHAROST. §8. Ego CAIETANUS, Proto-diaconus tituli Sanctae Agathae, Cardinalis BISLETI. §8. Ego LUDOVICUS, Diaconus tituli S. Mariae in Via Lata, Cardinalis BILLOT. §8. Ego CAMILLUS, Diaconus tituli S. Mariae Scalaris, Cardinalis LAURENTI. §8. Ego IOSEPH, Diaconus tituli S. Nicolai in Carcere Tulliano, Cardinalis MORI. §8. Ego FRANCISCUS, Diaconus tituli S. Caesarii in Palatio, Cardinalis EHRLE. §8. Ego ALOISIUS, Diaconus tituli S. Georgii ad Velabrum, Cardinalis SINCERO. §8. Ego AURELIUS, Diaconus tituli S. Angeli in Foro Piscario, Cardinalis GALLI. O. CARD. CAGIANO. A. CARD. VICO, S. B. 'E. Cancellarius. Ep. Portuensis et S. Bufinae, S. B. C. Praefectus. Ioseph Wilpert, Becanus. Ioannes Zani-Caprelli, Loco © Plumbi. Beg. in Cane. Apost. vol. XXXI, n. 16; Coll. Proton. Protonotarius Ap. Ucorum. Apostolicus.

[*Latin ed. p. 438*]

438 Acta Apostolicae Sedis - Official Commentary

APOSTOLIC CONSTITUTIONS

I. OF THE ERECTION OF THE COLLEGE CHURCH DEDICATED TO SAINT JOSEPH IN SERENIO, ARCHDIOCESE OF MEDIOLANENSIS.

PIUS SERVUS

TO THE BISHOPS, SERVANTS OF GOD, FOR ETERNAL REMEMBRANCE.

The Roman Pontiffs, ever mindful of all the churches, especially those which have the care of souls and of those devoted to their service, have been accustomed to honor them with special titles and privileges, in order to enhance the splendor of the divine worship, to promote the work of the

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clergy in the sacred ministry, and to stir up the devotion of the people.

Now, in the city of Serenio, commonly called Seregno, in the archdiocese of Mediola-nensis, there exists a parish church dedicated to Saint Joseph, the Spouse of the Blessed Virgin Mary, which is sufficiently large and marvelously constructed, in which the sacred ceremonies are performed with due reverence and decorum, assisted by six priests, under the direction of the Parish Priest. Our beloved son, Eugenius, of the title of Saints Sylvester and Martin in Montibus, Most Reverend Cardinal Tosi, Archbishop of Mediola-nensis, desiring that a new title of honor be added to the aforementioned church, humbly presented petitions to Us, that the aforementioned parish church be raised to the dignity of a collegiate church, and that a collegiate chapter be established therein.

We, having considered all that was presented to Us with mature deliberation, have decided to grant the petitions. Wherefore, by the fullness of Our Apostolic authority, and with the consent of those whose interests are involved or are presumed to be involved, We establish a collegiate chapter in honor of the church of Saint Joseph in the city of Serenio, and We erect the aforementioned church into a collegiate church, with all the rights and privileges which such churches enjoy and possess, subject, of course, to the laws and regulations.

The chapter shall consist of one Dignity and six Canonicates, namely:

I. The Parish Rectorship, which shall be the sole Dignity of the chapter.

II. A curacy under the title of Saint Ambrose.

III. A curacy under the title of Saint Victor, the Martyr.

IV. A benefice under the name of the Blessed Virgin Mary, of the Seven Sorrows.

V. A benefice under the title of Saint Joseph, Spouse of the Blessed Virgin Mary.

VI. A benefice under the title of the Most Holy Rosary.

VII. A benefice called Gomphala.

[*Latin ed. p. 439*]

439 The acts of Pope Pius XI state that the Pro-prior, and therefore the dignity of the Chapter, will henceforth be held by the most worthy son, Henry Eatti, the present parish priest of the church of St. Joseph; and it is stated that six canons hold the prebends, as mentioned above. In the future, nominations will be made according to common law. Furthermore, the Pro-prior and the canons are subject to removal in the same manner as other parish priests and vicars, so that they do not acquire any further stability from the dignity or canonical honor to which they have been raised, and that they immediately lose their office upon receiving it, thereby falling from the position of Pro-prior or canon. Regarding precedence, after the Pro-prior and the parish priest, the canons will follow in order of the se-

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niority of their benefice. The Pro-prior, in addition to the duties that belong to him as a parish priest, namely, caring for all matters pertaining to the religious and material well-being of the church, will also perform the duties of a prefect, whether in the choir or in all chapter meetings. The other canons, in addition to the obligation of fulfilling all that is contained in the founding documents of the benefices, especially those pertaining to the care of souls, will, together with the Pro-prior, be burdened with choral service. However, this will not be a daily occurrence, since all the canons perform various duties in the parish, but rather it will be arranged in an orderly manner, as is established in the constitutions of the Chapter and approved by the Archbishop. All will enjoy the fruits of the prebends that each one receives. For the purpose of establishing a distribution of these fruits, the Pro-prior will deposit six hundred florins annually, and each canon will deposit three hundred florins; these sums, according to the norms defined in the constitutions, will be assigned to the present members in the choir, with a double portion assigned to the Pro-prior. Those who are absent during parochial duties or due to their own proper duties will be considered legitimately excused and will receive their distributions. With the privileges that the Pro-prior currently enjoys being maintained, the insignia of the Pro-prior and the canons will be a rochet with red sleeves and a mozzetta of the same color. They may wear these exclusively during sacred ceremonies in which the Chapter participates. These present letters and all that they contain, and even those who are interested, or who presume to be interested, who have not heard of them and have not agreed to them, even if they are expressly, specifically, and individually mentioned, will never, at any time, be able to challenge them on the grounds of fraud, or deception, or nullity, or intention, or any other defect, however substantial or unforeseen, nor will they be able to bring them into controversy; but these, as they are made with full knowledge and authority, will remain perpetually valid and will continue to be so, and will always be considered to be such.

[*Latin ed. p. 440*]

440 Acta Apostolicae Sedis - The full and complete effects of this [document] must be produced and obtained, and it must be inviolably observed by all to whom it pertains, and if, in any way, by anyone, knowingly or unknowingly, anything should happen that attempts to alter it, it shall be entirely null and void, and we declare and decree that it shall be and remain so. Having laid down all the above, for the execution of all these things, we appoint Our beloved son, Eugenius, of the title of Saints Sylvester and Martin in the Mountains, Reverend Cardinal Priest of the Sacred Roman Church, Archbishop of Milan, with the necessary and appropriate faculties, so that he, or through another person delegated by him in office or ecclesiastical dignity, may be able to do all that pertains to the execution of the

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aforementioned, with the obligation to transmit to the Sacred Congregation Consistorial, within six months from the date of these Letters, a certified copy of the completed execution. We also wish and command that, upon presentation of these Letters, even in printed form, with the endorsement of a public notary and the seal of some person in office or ecclesiastical dignity, the same full faith be given to them, both in judgment and outside of it, as would be given if they were originally exhibited or shown. Notwithstanding the synodal, provincial, general, and universal rules issued by the Councils, the special or general constitutions and ordinances of the Holy See, and any other dispositions of our predecessors, the Roman Pontiffs, and all other contrary things whatsoever. Therefore, to no one shall it be permitted to infringe or contradict those things which are decreed in these Our Letters of erection, revocation, concession, derogation, statute, mandate, and will. If anyone, presumptuously, should attempt to do so, let him know that he will incur the wrath of the Almighty God and of the blessed Peter and Paul, His Apostles. Given at Rome, at Saint Peter's, in the year of Our Lord one thousand nine hundred and twenty-four, on the fourth day of the month of November, in the third year of Our Pontificate.

O. CARD. CAGIANO,

© C. CARD. DE L A I,

Episc. Sabinen,

S. E. B. Cancellarius.

S. C. Consistorialis Secretarius.

Ioseph Wilpert,

Dominicus Loco

£8 Plumbi.

Reg. in Conc. Ap., vol. XXX, n. 57: Becanus Spolverini, Coli. Proton. Protonotarius Apost. Apostolicus.

[*Latin ed. p. 441*]

4M Acts of Pope Pius XI, Part II, concerning the division and erection of the Diocese of Ponce.

By the sacred office of the Apostolate, entrusted to Us by divine Providence, We recognize it as Our duty to divide and erect dioceses throughout the world, as the needs of the Christian faithful and the circumstances of time and place require. The Diocese of Puerto Rico, due to the increase in its population and the gravity of its affairs, has grown to such an extent in recent times that it has become quite impossible for its Ordinary to adequately provide for all the needs of its faithful; therefore, he has repeatedly considered the division of this diocese and the erection of another within

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its boundaries. Now, when the necessary resources for this purpose have become available, and it is no longer possible to postpone the plans for this undertaking, lest the spiritual well-being of the faithful in this diocese be further harmed, the aforementioned Ordinary has earnestly petitioned Us to decree the desired division and erection. Furthermore, together with the Ordinary of Roseau, the Virgin Islands are said to be, he has also requested that all the islands currently belonging to the Diocese of Roseau be assigned to the ancient Cathedral Church of Puerto Rico, so that the inhabitants of these islands may be properly served. Wherefore, after having first heard the favorable opinion of Our Apostolic Delegate, We have not hesitated to accept the petitions presented to Us. Therefore, with the consent of Our venerable brothers, the Most Reverend Cardinals, Prefects of the Sacred Congregation Consistorial, and after having provided what was necessary, and also taking into account what is reserved to Us and to the Holy Roman Church in this matter in the Apostolic Letters dated the twenty-seventh day of the month of April of the year of Our Lord one thousand eight hundred and ninety-two, We, by Our Apostolic authority, divide the Diocese of Puerto Rico into the following parishes: Aibonito, Añasco, Arroyo, Guayama, Hormigueros, Guayanilla, Lajas, Maricao, Rincón, Sabana, Manauabo, Grande, Guánica, Las Mayagüez, Salinas, San, commonly known as Barranquitas, Marías, Moca, Germán, Adjuntas, Cabo, Jayuya, Patillas, San Aguada, Agua Boja, Juana, Peñuelas, Sebastián, Coamo, Díaz, Ponce, Santa Isabel, Yauado, Villalba, and Yauco. Within the boundaries of these parishes, We erect a new diocese.

[*Latin ed. p. 442*]

Acts of the Apostolic See – We establish the diocese, henceforth to be called Ponce. The boundaries of this new diocese shall be the same as those of the parishes within which it is established. We erect the seat and the episcopal cathedral of this diocese in the city commonly called Ponce; the diocese takes its name from this place, and therefore we raise it to the rank of an episcopal city; we likewise raise the existing parish church there, dedicated to the Blessed Virgin Mary of Guadalupe, to the status and dignity of a cathedral, temporarily, under the same name and invocation, with the same parochial rights and obligations, and we grant to it and to its then-Bishop the honors, insignia, favors, graces, privileges, and rights with which other cathedrals and their prelates in Latin America, by common law and custom, enjoy. Furthermore, we place this cathedral church directly under Our authority and that of the Apostolic See. Since, for the time being, the establishment of a Chapter of Canons is prohibited, we order that, in their place, diocesan consultors be chosen, according to the norms of canon 423 and following of the Code of Canon Law. We also order that, as soon as it is possible, at least a small diocesan seminary be established, according to the provisions and regulations of the same Code, as laid down by the

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Sacred Congregation for Seminaries; and we also order that, at the expense of the diocese, two chosen young men, or at least one for the present, be sent to the Pontifical College Pio Latino Americano in Rome, without interruption. Regarding the administration and governance of this Church, the election of a Vicarious Capitular, or Administrator in the vacancy of the see, and the rights and obligations of the clergy and the faithful, as determined by the sacred canons, shall be observed. With regard to the clergy in particular, we decree that, as soon as the erection of the diocese is completed, the priests of the Church assigned to it shall be considered to be legitimately residing within its territory. The episcopal endowment shall be established: six thousand dollars annually, deducted from the assets of the former Church of Puerto Rico, along with the expenses of the Curia and other offerings that are customarily provided by the faithful, for whose benefit the diocese is established, in addition to those that have already been collected for this purpose. Furthermore, we detach the Islands which we call the Virgins from the diocese of Bos and attribute them to the former Church of Puerto Rico, which henceforth shall no longer be called simply Puerto Rico, but shall be called Saint John's, from the city of Saint John's, the seat of the diocese of Puerto Rico.

[*Latin ed. p. 443*]

443. Acts of Pope Pius XI. Therefore, by Apostolic authority, We resolve that the inhabitants of these islands shall be under the jurisdiction of the Ordinary of Ross, and We assign them to the Ordinary of Saint John Portoricensis. Let the Ordinary of Ross therefore see to it that, as soon as possible, all acts and documents pertaining to these aforementioned islands be delivered to the chancery of the diocese of Saint John Portoricensis. And, in particular, priests who legitimately reside there shall be considered as belonging to this diocese by the very fact that these Apostolic Letters are ordered to be executed. We also command the Ordinary of Saint John Portoricensis to see to it that the acts and documents pertaining to the diocese of Ponzense be delivered to the chancery of that same diocese, so that they may be preserved in the archives. And these things which We have decreed by Our Apostolic authority, it is forbidden to any man, at any time, to infringe, or to oppose, or in any way to contradict. If anyone, may God prevent it, should presume to attempt this, let him know that he will be subject to the penalties prescribed by the sacred canons against those who resist the exercise of ecclesiastical jurisdiction. To all of these matters, We entrust the execution to Our beloved son, Liberatus Tosti, Auditor of the Apostolic Delegation in the Islands of Cuba and Portorico, and We grant him the necessary faculties for this business, including the power to delegate another man constituted in ecclesiastical dignity, and to render a definitive judgment in the event of any difficulty or opposition, imposing upon him the duty of transmitting, within six months from the present date,

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to the Sacred Congregation Consistorial, a faithful and authentic copy for the absolute execution of this Our mandate. Finally, We declare that these present Letters shall be valid, notwithstanding any contrary provisions, even those specifically and expressly mentioned, to the contrary. Given at Rome, at Saint Peter's, in the year of Our Lord one thousand nine hundred and twenty-four, on the twenty-first day of the month of November, in the third year of Our pontificate.

O. CARD. CAGIANO,

E. C. CARD. DE LAI,

Bishop of Sabina.
S. B. E. Cancellarius.
S. Ioseph Wilpert,
Dominicus Loco
E.g. Plumbi.
Beg. in Conc. Ap., vol. XXX, n. 58.
C. Consistorialis Becanus Spolverini,
Coli. Secretarius.
Proton. Protonotarius Apost. Apostolicus.

[*Latin ed. p. 444*]

444 Acta Apostolicae Sedis - Official Commentary. APOSTOLIC LETTER. A Prefecture Apostolic of "Yungchowfu" is erected from a portion of the territory and the Apostolic Vicariate of "Changsha" in China. PIUS PP. XI. For the sake of posterity. To all regions of the Catholic world, even though separated by the vast expanse of the seas, we turn the eyes of our mind from the chair of Peter, the Prince of the Apostles, as from a lofty vantage point, and those things which, in themselves, appear to contribute to the greater glory of God and to the eternal salvation of the people, we determine with diligent study, fulfilling the supreme office of the Apostolate, divinely entrusted to us. Indeed, the venerable brother John P. Mondami, titular Bishop of Synaita and Apostolic Vicar of Changsha (formerly in southern Hunan) in China, has informed us that, due to its excessive extent, his territory of jurisdiction is to be divided, and a new Mission is to be established. We, after consulting with the Most Reverend Fathers, Cardinals, Prefects of the Congregation for the Propagation of the Faith, having heard the favorable opinion of the venerable brother Celso Constantini, titular Archbishop of Theodosiensis, Apostolic Delegate in China, and having carefully considered all relevant matters, have deemed it fitting to grant a favorable response to the prayers of the aforementioned Prelate. Wherefore, by our own authority and with certain knowledge and mature delib-

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eration, and by the fullness of our Apostolic power, we hereby separate from the present Apostolic Vicariate of Changsha the territory comprising Paolcinfu, Kueiyangchow, the four civil districts of Tsinchow, de Kuamtom, and the prefectures, as well as the southern part of de Yungchowfu, limited to the west by the civil province of Kuiceu, to the north by the Apostolic Prefecture of Shenchow, and finally, to the east, by the remaining part of the Vicariate of Changsha. This territory, thus separated or divided by the present decree, we hereby, by the same authority, by the tenor of these presents, erect into a Prefecture Apostolic, to be called Yungchowfu, and we entrust it to the care of the Order of the Friars Minor. These things we decree, determining that these present Letters shall remain firm, valid, and efficacious forever, and shall produce and obtain their full and complete effects, and that they shall, now and in the future, most amply suffice for those to whom they pertain, or may pertain; and thus, duly.

[*Latin ed. p. 445*]

The Acts of Pope Pius XI, page 445, define this, and declare that it is to be considered valid from now on, and that if anything contrary to these matters, in any way whatsoever, is attempted, knowingly or unknowingly, it will be of no effect. Notwithstanding the Apostolic Constitutions and ordinances, and all other contrary things whatsoever. Given in Rome, at St. Peter's, under the Fisherman's Ring, on the tenth day of the month of May, in the year 1925, in the fourth year of Our Pontificate.

P. CARD. GASPARRI, Secretary of State.

II. NEW VICARIATES ARE ESTABLISHED FOR BURMA ORIENTAL AND BURMA SEPTENTRIONALIS.

PIUS PP. XI.

For the sake of posterity.

We turn the eyes of Our mind to all parts of the Catholic world, and, with diligent study, We strive to determine what may better serve the sacred cause, in accordance with the apostolic office divinely entrusted to Us.

Indeed, the venerable Brother Emmanuel Sagrada, titular Bishop of Hirina, and Apostolic Vicar of Burma Oriental, has urgently requested Us to extend his Apostolic jurisdiction also to the territory comprising the Shan states and the northern part of the district of Jamethin, from Jamethin up to the twentieth degree, which territory belongs to the vicariate of Burma Septentrionalis; We, after having consulted with the Most Reverend and Most Excellent Cardinals, Prefects of the Congregation for the Propagation of the Faith, and having received the favorable consent and vote of the venerable Brother Eugenius Carolus Foulquier, titular Bishop of Corydallen, and Apostolic Vicar of Burma Septentrionalis, having carefully considered all aspects of the matter, especially with the end in view that the evange-

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lization of that region may be facilitated, We have gladly decided to grant the request of the aforementioned Vicar.

Nevertheless, by Our own motion and with certain knowledge and mature deliberation, and by the fullness of Our Apostolic power, by the tenor of the present document, We separate or dismember the territory comprising the Shan states and that part of the district of Jamethin in the north, up to the twentieth degree of latitude, which is called the subdivision of Pyinmana, from the vicariate of Burma Septentrionalis, and We assign that same territory, thus separated or dismembered, to the vicariate of Burma Oriental.

We decree, command, and ordain that these Our Letters shall always remain firm, valid, and effective, and shall have and obtain their full and complete effect, to those to whom they pertain or are intended.

[*Latin ed. p. 446*]

Acts of the Apostolic See – The official commentary can, most excellently, contribute; and it is judged and defined, and it will be considered invalid from now on, if anything whatsoever, concerning these matters, with any authority whatsoever, knowingly or unknowingly, should be attempted. Notwithstanding any contrary provisions. Given in Rome, near Saint Peter, under the Fisherman's ring, on the twelfth day of May in the year 1925, in the fourth year of Our Pontificate. P. CARD. GASPARRI, Prefect of the Secretariat of State.

THE TERRITORY OF THE APOSTOLIC PREFECTURE OF "KATANGA" IS DIVIDED, AND THE APOSTOLIC PREFECTURE OF "LU APULA SUPERIORE" IS ESTABLISHED, IN THE BELGIAN CONGO.

PIUS PP. XI.

For the sake of future remembrance.

The supreme office of the apostolate, which has been divinely entrusted to Us, demands that We diligently strive that all things concerning the glory of God and the salvation of the faithful may proceed well, prosperously, and happily. Indeed, in order that the missionary work in the Belgian Congo, where the Apostolic Prefecture of Katanga is presently located, may bear more abundant fruits of salvation, and since it has seemed opportune to separate a portion of that territory, which extends to the south, We, after carefully considering all relevant matters with Our Most Reverend and Venerable Brothers, the Cardinals, Prefects of the Congregation for the Propagation of the Faith, have judged it fitting to decree the following.

Therefore, by Our own authority and with full knowledge and mature deliberation, and by the fullness of Our apostolic power, by the present document, We separate, or rather, divide from the Apostolic Prefecture of Katanga in the Belgian Congo, that portion of territory which extends to

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the south, where for a long time members of the Pious Society of Saint Francis de Sales have labored, and in that area, likewise by Our authority, We establish a new Apostolic Prefecture, to be called "Luapula Superiore," which We order to be separated from the Apostolic Prefecture of Katanga with the following boundaries:

Beginning in the west with the line at the place commonly called Baya, then following the course of the Mabaya River to its confluence with the Munama River, then with a straight line to Kasubu, then with the limits of the suburban area of the Congo, to the Elisabethville River, and from "L'Etoile" to its crossing via Kasenga, then from the Kasenga road to the northern limits of the chieftaincy, commonly called Kibuye, then with the limits of this chieftaincy to those of Sapwe, and finally, from that place with a straight line to the confluence of the Kasenga and Luapula Rivers.

This new Apostolic Prefecture of

[*Latin ed. p. 447*]

447 The Acts of Pope Pius XI state: "In the region of Luapula, We entrust the governance and care of these matters to religious men of the Society of St. Francis of Sales. We decree these present letters to be firm, valid, and efficacious forever, and to have their full and complete effect, and We most earnestly support those to whom they pertain, now and in the future; and it shall be rightly judged and defined, and it shall be utterly void from this time forward and forever, if anything whatsoever, concerning these matters, should be attempted by any authority, knowingly or unknowingly. Notwithstanding the Apostolic constitutions and ordinances, and all other contrary things whatsoever." Given in Rome, at St. Peter's, under the Fisherman's ring, on the tenth day of the month of May, in the year 1925, in the fourth year of Our Pontificate. P. CARD. GASPARRI, Prefect of the Secretariat of State.

IV. THE NAME OF THE APOSTOLIC VICARIATE FORMERLY CALLED "UNJANYEMBÉ" IN CENTRAL AFRICA IS CHANGED.

PIUS PP. XI. For the sake of future memory. — Since the venerable Brother Henry Leonard, Missionary of Africa, titular Bishop of Tipasa, and Apostolic Vicar of Unjanyembé, in Central Africa, recently requested that the name of the aforementioned Mission, formerly Unjanyembé, be changed to Tabora, We, after having consulted with Our Most Reverend and Venerable Brothers, the Cardinals, Prefects of the Congregation for the Propagation of the Faith, and after carefully considering all matters of importance, have deemed it fitting to grant these requests. Wherefore, by Our Apostolic authority, We decree, by these present letters, that the Apostolic Vicariate of Unjanyembé, in Central Africa, shall henceforth be called Tabora. We wish this to be so, and We decree these present letters to be firm, valid, and efficacious forever, and to have their full and complete effect, and We most earnestly support those to whom

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they pertain, now and in the future; and it shall be rightly judged and defined, and it shall be utterly void from this time forward and forever, if anything whatsoever, concerning these matters, should be attempted by any authority, knowingly or unknowingly. Notwithstanding all contrary things whatsoever. Given in Rome, at St. Peter's, under the Fisherman's ring, on the tenth day of the month of May, in the year 1925, in the fourth year of Our Pontificate. P. CARD. GASPARRI, Prefect of the Secretariat of State.

[*Latin ed. p. 448*]

44-8 Acta Apostolicae Sedis - Official Commentary. CONCERNING THE TITLE AND PRIVILEGES GRANTED TO THE CATHEDRAL CHURCH OF CAMPANIA, DEDICATED TO "OUR LADY OF PEACE." PIUS PP. XI. For the perpetual memory of the matter. Among the most distinguished sacred buildings which ennoble Lucania, the cathedral church, dedicated to the Most Blessed Virgin Mary, under the title of "Our Lady of Peace," deserves to be especially mentioned in the city and diocese of Campania. It is said that this church had its origin in the sixth century, when, at the turn of the sixth century, on the eighth day of September, on which day the Nativity of the Virgin Mary is celebrated, the citizens of Campania, assembled to discuss a matter, experienced a fierce dispute among the people and the nobles regarding the location for the construction of the temple, whether in the upper or lower part of the city. They heard a wondrous voice from the heavens, clearly proclaiming, "Peace! Peace! Peace!" This miracle, granted by the Mother of God, immediately put an end to all discord. Thus, peace being achieved and all quarrels and disagreements forgotten, with unanimous consent, the foundations were laid, in the upper part of the city, for the temple dedicated to the Virgin Mary, Our Lady of Peace, which, by the Most Blessed Leo PP. X, Our Predecessor, was established as a collegiate church. In the Holy Year of 1925, by Apostolic Letters sealed with lead, issued by Clement PP. VII, Our Predecessor, it was raised to the title and dignity of a cathedral. Now, when the Dignitaries and Canons of the venerable temple's Chapter have, this Holy Year, also celebrated the fourth centenary from the time it was raised to the dignity of a cathedral, and when the same temple, Our Lady of Peace, deserves to be raised to the dignity of a minor basilica, We, having learned of this, and considering the temple to be worthy, built according to the form of the Patriarchal Basilica of the Vatican, Saint Peter's, with generous contributions from the citizens, possessing abundant and precious sacred furnishings, and enriched with numerous indulgences and privileges granted by this Holy See, illuminated by the relics of the Saints and the splendor of divine worship and sacred functions, and remembering that Our Predecessor, Benedict XV, greatly desired that, after the tumultuous wars, peace might finally smile upon

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men, We have readily and willingly agreed to this. Nevertheless, moved by the abundant support of the Archbishop of Usküb, together with the votes of the municipality and of any order of citizens of Campania, after consulting with Our venerable brother, Anthony S. B. E., Cardinal Vico, Bishop of Portuense and of Santa Rufina, Prefect of the Congregation of Sacred Rites, We, by Our Apostolic authority...

[*Latin ed. p. 449*]

449 The Acts of Pope Pius XI state: "With all due solemnity, and with the full force of our authority, we consecrate the cathedral church of the diocese of Campania to the Virgin Mary, under the invocation of Queen of Peace, and we raise it to the title and dignity of a Basilica minor, granting it all the privileges and honors that are rightfully due to the minor Basilicas of this city. We grant this, decreeing that these present letters shall remain forever valid and effective, and shall produce and obtain their full and complete effects, and that all things pertaining to them shall pertain to it now and in the future; and that it shall be rightly judged and defined, and that anything to the contrary, whether by any authority whatsoever, knowingly or unknowingly, shall be null and void from this moment. Notwithstanding any contrary provisions." Given at Rome, near Saint Peter's, on the nineteenth day of the month of May, in the year 1925, in the fourth year of Our Pontificate. P. CARD. GASPARRI, Secretary of State. LETTER TO THE REVEREND VINCENT, BISHOP OF OSTIA AND PRAENESTE, SECRETARY OF STATE, CARDINAL DECAN VANNETTELLI: CONCERNING THE DIOCESAN EUCHARISTIC CONVIVIUM TO BE HELD, AND REGARDING THE SUCCESSFULLY COMPLETED TWENTY-FIFTH YEAR OF YOUR EPISCOPATE. Venerable Brother, greetings and the apostolic blessing. — It is certainly not possible for the clergy and people of Praeneste not to commemorate with pious and grateful hearts the fifth and twentieth anniversaries since you, having been given the option, undertook to govern your native diocese. And if, because of the weight of your works, or because of the singular qualities of your mind and spirit, or even because of the flourishing of your advanced age, you inspire great admiration in many, how much more does your flock move you, who, through experience, knows that your thoughts and cares are entirely devoted to them? Indeed, we wished to share in this auspicious occasion and to honor it with letters, and therefore we do not hesitate to grant to you, for the benefit of the Church of Praeneste, many and varied and most excellent gifts, which the four Roman Pontiffs have not hesitated to bestow upon you during your remarkably long and enduring life; and it seems that you have responded to the opinion of Our predecessors in fulfilling these, surpassing all expectations. For, with delegations for the Apostolic See, and other matters, ACTS,

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Vol. XVII, n. 1, l. 9-9, 25.

[*Latin ed. p. 450*]

450 Acta Apostolicae Sedis - In the official commentary, it is known that you, having been chosen among the Cardinals as a Father, and having presided over the sacred councils of the Roman Curia, have never lacked subtle judgment, nor prudence in affairs, nor customary discretion. As you yourself have recalled in your previous life, nothing could have been more pleasing to you than those Eucharistic Congresses, which you presided over in Brussels, Tournai, Metz, London, Cologne, and Marienfeld. For, having spread the teachings on the Eucharist more abundantly and clearly, and having celebrated the august Sacrament with magnificent ceremonies, these Congresses, besides paving the way for more recent ones, have greatly increased the devotion to the Eucharist among all people, and multitudes, inflamed by the charity of Christ in the tabernacle, have been seen to burn more and more intensely each day. Moreover, as Our predecessor, Pope Pius X, urged you to renounce the honor of being his Patron and President of the permanent council, which promotes such congresses among nations, so too, venerable brother, you have now been urged to bring about, with your authority and grace, a diocesan Congress for the most holy Eucharist, to honor your wishes and those who desire to honor you. Indeed, the purpose that you are about to carry out, we consider worthy of your pastoral solicitude, for nothing else can provide a source of Christian piety and of virtues consonant with the Gospel for men, nor should the faithful, as it were, gaze upon and approach heaven on earth, except at the altar of the Body of Christ. Therefore, we congratulate you, venerable brother, on your twentieth episcopal anniversary, and we pray for the diocesan congress, which the clergy and people, obedient to you, are beginning so happily; and we promise you and yourselves many benefits. Meanwhile, as a testament to the conciliatory graces and paternal benevolence of heaven, we impart to you, venerable brother, and to your entire flock, our apostolic blessing, with all our heart. Given in Rome, at Saint Peter's, on the second day of August, in the year 1925, in the fourth year of Our pontificate. PIUS PP. XI.

[*Latin ed. p. 451*]

451. The Sacred Congregation Consistorial. ACTS OF THE SACRED CONGREGATIONS. THE SACRED CONSISTORIAL CONGREGATION. CONFIRMATION OF THE INTERDICT AND DECLARATION OF EXCOMMUNICATION. DECREE. This Sacred Consistorial Congregation, having knowledge of the sacrilegious aggression perpetrated against the venerable Bishop of Cariati, Monsignor Giuseppe Antonio Caruso, for having desired the observance of the holy laws of the Church and defending the rights of his Episcopal ministry, confirms the interdict

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imposed upon the Church of the Carmine, also known as the Church of St. Anthony, in Cariati, and declares that all those who were guilty of this sacrilegious aggression are subject to excommunication, in a special form reserved to the Holy See, according to canon 2343, paragraph 3. Rome, from the Sacred Consistorial Congregation, July 31, 1925.

[Signed] G. CARD. DE LAI, Bishop of Sabina, Secretary.

[Signed] S. E. R. Raffaello C., Archbishop of Thessalonica, Assessor.

II. APPOINTMENTS OF CHURCHES. Our Most Holy Father Pius, by divine Providence, Pope XI, having provided for the following churches, each with its own pastor, through the decrees of the Sacred Consistorial Congregation:

July 24, 1925. — The Cathedral Church of Wilmington was assigned to the Reverend Edmund J. Fitzmaurice, Urban Antistite, Rector of the Major Seminary of Philadelphia.

July 30. — The titular archiepiscopal Church of Stobi was assigned to the Reverend Father Emmanuel Raymond de Mello, formerly Bishop of Caetite.

— The titular episcopal Church of Zamensi was assigned to the Reverend Father John (Joseph) Santini, O.F.M. Capuchin.

From Rheate.

[*Latin ed. p. 452*]

452 Acta Apostolicae Sedis - Commentarium Officiale. SACRA CONGREGATIO DE DISCIPLINA SACRAMENTORUM ROMANA ET ALIARUM DE FACULTATE BAPTISMI DOMI CONFERENDI EXTRA MORTIS PERICULUM.

It was inquired whether the practice is in conformity with the law, namely, that infants, who are not in danger of death, but who can be transferred to the church without danger, be solemnly baptized at home (i.e., with all ceremonies, including the preceding ablutions) by a parish priest or another priest with the permission of the parish priest; for the minister of necessity can, in the strictly defined case, namely, when there is a positive fear that the infant will die (C. S. Off., January 11, 1899), and only in that same necessity, omit the ceremonies of the preceding ablution (S. O. Rit., January 17, 1914, Cod. iur. can., canon 776 § 1).

Therefore, the following questions were proposed: "I. Whether the aforementioned practice is in conformity with canon law, and, to the extent that it is not: 'II. How should one proceed in this case?'"

In a Plenary Congregation of the Most Reverend Fathers, held on June 26 of the current year, the same Most Reverend Fathers responded as follows: "To I. This will be provided in the second [question]. To II. It is in conformity with the law that, if an infant is not in danger of death, but cannot be transferred to the church without danger, according to canon

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775, the Ordinary, by virtue of canon 776 § 1, n. 2, may, according to his prudent judgment and conscience, for a just and reasonable cause, in some extraordinary case, permit the solemn administration of baptism at home; but to estimate the gravity of extraordinary cases is left to the prudence and conscience of the Ordinary himself in each case."

The Most Holy Lord Pope Pius XI, having heard, in an audience on July 4, 1925, the aforementioned report from the undersigned Secretary of the Sacred Congregation for the Discipline of the Sacraments, ratified and confirmed the resolution of the Most Reverend Fathers.

Given at ROMA, from the offices of the Sacred Congregation of Sacraments, on July 22, 1925.

f. A. Capotosti, Bishop of Thermen, Secretary.

[*Latin ed. p. 453*]

453. Sacred Congregation of Religious: Approvals. Our Most Holy Father Pius, by the divine Providence, Pope XI, by decrees of the Sacred Congregation of Religious: June 23, 1925. — The Institute of the Sisters of Purity, commonly called "de la Pureza de Maria," located in the diocese of Santísima, in Majorca, the Constitutions of which have been approved for a period of seven years, beginning with the principal house. — The Institute of the Tertiary Franciscan Sisters of Charity, with its principal house located in the city of Buenos Aires, the definitive Constitutions of which have been approved. — The Fraternity of Priests of the Holy Wounds of Our Lord Jesus Christ, with its principal house located in the City, the definitive Constitutions of which have been approved. August 4. — The Institute of Sisters of the Third Order of St. Francis, called "de Santa Maria Angelorum," with its principal house located in the diocese of Andagavensi, the Constitutions of which have been approved, and also, for the purpose of trial, for a period of seven years. — The Institute of the Sisters of the Daughters of the Divine Redeemer, with its principal house located in the diocese of Laurineni, the Constitutions of which have been approved, also for the purpose of trial, for a period of seven years. — The Religious Society of Sisters of the Third Order of St. Dominic, called "de Newcastle," with its principal house located in the apostolic vicariate of Natal, in Africa, the definitive Constitutions of which have been approved.

[*Latin ed. p. 454*]

Acta Apostolicae Sedis - Commentary, Official 454.

SACRED CONGREGATION FOR RITES, MASSILIA.

CONCERNING THE BEATIFICATION AND CANONIZATION OF THE SERVANT OF GOD, AEMILIA DE VIALAR, FOUNDRESS OF THE INSTITUTE OF THE SISTERS OF ST. JOSEPH OF THE APPARITION.

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Among the most important societies which, over the past century, have arisen in the Church and in Catholic nations, prompted by the Provident God for the good of souls, especially the young, it is of great benefit to remember their founders, who, shining with virtues and miracles, have attained the honors of the Blessed or the Saints through the supreme teaching of the Roman Pontiff and Apostolic authority.

Among these, the renowned virgins, worthy of the highest veneration, are Mary Magdalene Postelet and Magdalena Sophia Barat, founders, the former of the first congregation of the Christian Sisters, the latter of the Sisters of the Sacred Heart of Jesus, who, with solemn ceremonies of canonization and the august rite of Mass celebrated by our Most Holy Pope Pius XI, have been added to the catalogue of the Saints.

Other causes for beatification and canonization are also proceeding before the Sacred Congregation for Rites, according to the law, concerning institutes of a similar foundation: for example, the Venerable Anne Marie Javouhey, foundress of the Sisters of St. Joseph of Cluny, and the other, concerning whom we are speaking, the Servant of God Aemilia de Vialar, foundress of the Sisters of St. Joseph of the Apparition, both societies having the same glorious title and heavenly patroness, and the same social purpose.

In the town of Guillac (Tarn), in France, on September 12, 1797, Aemilia was born to her parents, James de Vialar and Antoinette de Portai, of an ancient and noble lineage. After being cleansed by the sacrament of baptism, she received the names Anne, Margaret, Adelaide, and Aemilia. The pious mother instructed her children in religion, and Aemilia, being the eldest of four brothers, Augustine, Maximin, and Alfred. The young girl, who from her tender years showed a docile nature and a love for devotion, was obedient to her parents and dedicated to prayer; at the age of seven, she entered a school recently opened, under the direction of a teacher who was skilled in letters, but not yet very concerned with religion; nevertheless, piety was taught by her mother through word and example.

On June 23, 1807, Aemilia received the sacrament of Confirmation from the Most Reverend Fournier, Bishop of Montpesulane, and shortly thereafter...

[*Latin ed. p. 455*]

The Saintly Congregation was founded 455 years after the Apparitions, in the city of Paris, where her maternal grandfather resided; but the mother, after three weeks of illness, passed away there, piously. The handmaid of God, for the sake of her education, was admitted to the noble college called the Abbey of the Woods, and while pursuing her studies, she also attended the holy Mass for the first time; she spent a short time in that home of peace and study. Her father, having been deprived of his beloved wife, brought her back to the family home and devoted himself to domestic

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cares, especially with the help of his younger brother. During this period, she neglected no exercises of piety: she prayed daily, attended Mass in the parish church, received the sacraments, and attended the sacred functions; in these things she found delight, and thus acquired the strength necessary to endure the family's hardships, which she bore with extraordinary fortitude, charity, and patience, no less than her father, and even more than her stepmother, who bore a grudge against the daughter. Meanwhile, Emilia, feeling herself called by God to the religious life, confided in the priest, Father Mercier, confessor and pastor of the church of Saint Peter of Guillaumes, who, with his consent and approval of her vocation, freely and willingly made a vow of temporary chastity. However, her father did not favor the religious vocation, indeed, he opposed it, so that he might keep his daughter at home or marry her off. Nevertheless, an unexpected event signified the approaching hour of divine help. For, through the death of her paternal uncle, Emilia inherited a substantial part of the inheritance, and thus, being free and of her own accord, she was able to satisfy her ardent desire for her vocation. In the very town of Guillaumes, she purchased a house and restored it, along with a chapel and the necessary furnishings, and there she gathered young women of good character from the town and the surrounding area; and thus, with God's help, she laid the foundation of the work. Before Father Mercier, who had the authority from the Archbishop of Albi, on March 19, 1833, she made her vows in the church of Saint Peter, and on the same day, the pastor gave the habit to the future Sisters of Saint Joseph. The principal works that were then begun were a dispensary and distribution for the poor, the sick, and those in need, as well as classes for boys and girls to be educated and raised. The handmaid of God, under the direction of Father Mercier, wrote the constitutions and rules, which the Archbishop examined and approved, and according to them, the religious vows of the Sisters were received, and the habit was given to the professed girls. Having asked her brother Augustine, the handmaid of God, along with the Sisters, went to Algeria, and devoted herself entirely to works of mercy for those afflicted by contagion, disease, and pestilence, to the admiration of Catholics, non-believers, and Israelites. After some difficulties arose, the Sisters returned to the town of Guillaumes. But new obstacles confronted the handmaid of God, both due to a lack of Sisters and due to the loss of temporal goods. Moreover, her father became ill, and, with his condition worsening, he passed away to the Lord, with the signs of a perfect Christian life, which, until the very end, he showed to his daughter, even to her right hand.

[*Latin ed. p. 456*]

The Acts of the Apostolic See - Official Commentary 456, brought her not a small consolation. Afterwards, having left the oratory at Alliac, she almost passed through Toulouse, and reached Marseilles, where she re-

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mained until her death. As President of the Institute for twenty-four years, she preserved it unharmed through many difficulties, and with admirable dedication and care, she governed and promoted it, leaving behind forty-two houses established, which, with the passage of time, increased to more than a hundred, scattered throughout Europe, Burma, Australia, Palestine, Tunisia, etc. In Marseilles, the principal house and the novitiate house are particularly noteworthy. In that city and at the primary house of God, weakened by labors and illnesses, she received the sacraments with fervor and piety, and, among her beloved sisters and daughters, she fell asleep in the Lord on August 24, 1856, at the age of ninety-five years. Her funeral was solemnly celebrated in the church of the Blessed Virgin Mary of Monte, and her remains were first placed in the cemetery of St. Charles, then in another of St. Peter, and finally, on March 10, 1914, they were transferred to the church of the principal house, where they are honorably kept. After the death of the Servant of God, Emilie de Vialar, the Sisters of the Institute were in grave difficulties, so Mother Vigouroux, the superior of the Marseilles house, and her companions, went to the priest, John Baptist Vianney, the parish priest of Ars, and informed him of the state and the dangers of the Institute, and they received excellent counsel and consolation from him. This man of God and holy priest, receiving them benignly, spoke of the excellence of the Institute and its happy preservation and propagation, because it was a work of Christ, and of St. Joseph, a powerful patron, who, just as He provided the necessities and bread for His holy family, so He would provide the necessities and opportunities for the Sisters and their companions, and for their works. Refreshed by these words, and supported by the protection of God and the holy patron, and endowed with the paternal blessing of the excellent parish priest Vianney, they returned to Marseilles, and, having happily experienced the desired and predicted preservation, prosperity, and propagation of the Institute of St. Joseph, the fame of her sanctity, which the Servant of God had acquired even while living, increased even more after her death, and was confirmed by signs, and with one voice, they proclaimed, "The bride of Christ has received her crown." Investigations were initiated by the Ordinary authority in the Marseilles diocese and in others, and the matter was brought before the Congregation of Sacred Rites. However, in accordance with the order of law, and after the writings of the Servant of God were examined and reviewed, and since nothing hindered further proceedings, at the urgent request of the Most Reverend Joseph Beltrami, the promoter of this cause, and with the attention given to the petitions of certain Most Reverend Cardinals, Archbishops, and Bishops; especially of the Ordinaries of the dioceses of France and of the missions abroad, a most eloquent general assembly of

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the Sisters of St. Joseph was held, and the votes of the Institute were taken.

[*Latin ed. p. 457*]

457 The Most Holy Congregation of Rites, having considered, through His Eminence Cardinal Antonius Vico, Bishop of Porto and Santa Rufina, who was appointed Promoter or Relator in this cause, and in the presence of the undersigned officials of the Congregation for Sacred Rites, convened in the aforementioned offices on the designated day, proposed the following Commission for the Introduction of the cause, to be discussed: Whether the cause in question should be formally initiated, and to what effect, concerning the recognition of the virtues of the Servant of God Emilia de Vialar, foundress of the Congregation of the Sisters of Saint Joseph of the Apparition. After the presentation by the aforementioned Promoter, and after hearing and reading the opinion of the Reverend Father Doctor Angelo Mariani, the Promotor, the Most Reverend Fathers, having deliberated, judged: That, if it should please the Most Holy Fathers to formally initiate the cause, it should be done with a positive judgment. On May 19, 1925, the aforementioned Commission was notified. Having related all of the above to Our Most Holy Lord Pope Pius XI through the undersigned Cardinal, Prefect of the Sacred Congregation of Rites, His Holiness, having approved the aforementioned decree of the Sacred Council, deigned to sign the Commission for the Introduction of the cause for the beatification and canonization of the Servant of God Emilia de Vialar, foundress of the Congregation of the Sisters of Saint Joseph of the Apparition, on the 27th day of the same month and year.

A. CARD. VICO, Bishop of Porto and Santa Rufina, Prefect of the S. L. B. C.

© S. Alexander Verde, Secretary.

[*Latin ed. p. 458*]

Acta Apostolicae Sedis - Commentarium Officiale 458

ACTA TRIBUNALIUM SACRAE ROMANAE ROTAE

De causa nullitatis vel dispensationis matrimonii (GIURDANELLA-MONFRINI)

Cum ignoratur locus actualis commorationis Domini Alfii Monfrini, nati Leontinis, in dioecesi Syracusana, anno 1873, in causa conventi, eundem citamus ad comparendum coram Nobis in sede Tribunalis S. R. Rotae (Roma, via della Dataria, 94), die 24 octobris 1925, hora 10, ad respondendum interrogationibus quas ei deferemus super dubiis iam legitime concordatis: An constet de nullitate matrimonii in casu. Et, quatenus negative: An sit praestandum consummato in consilium SSmmo pro dispensatione super rato nec casu. Ordinarii locorum, parochi,

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sacerdotes et fideles quicumque notitiam habentes de loco commorationis praedicti Domini Alfii Monfrini curare debent ut de hac edictali citatione psemoneatur.

* U. L. Mannucci, Ponens.

© S. E. ex Cancellaria Tribunalis S. R. Rotae, die 18 augusti 1925.

Ioannes Ladelci, Notarius.

* Etant inconnu le lieu de la demeure actuelle de Mr Alfio Monfrini, né à Lentini (Syracuse), en 1873, défendeur en cette cause, Nous le citons à comparaître devant Nous au siège du Tribunal de la S. Rote Romaine (Roma, via della Dataria, n. 94), le 24 octobre 1925, à 10 heures, pour répondre aux questions qui lui seront posées sur les doutes déjà légitimement concordes, savoir: Conste-t-il de la nullité du mariage dans le cas présent? Et, s'il ne conste pas : Peut-on donner conseil au Saint-Père pour la dispense sur le mariage non consommé, dans ce même cas? Les Ordinaires des lieux, les curés, les prêtres, les fidèles ayant connaissance du lieu de la résidence du dit Monsieur Alfio Monfrini, devront, dans la mesure du possible, l'avertir de la présente citation.

[*Latin ed. p. 459*]

Diary of the Roman Curia.

SACRED CONGREGATION OF RITES.

Tuesday, August 4, 1925, before the Most Reverend and Venerable Cardinal Vincenzo Vannutelli, Promoter of the Cause of Beatification of the Venerable Andrea Uberto Pournet, Secular Priest, Founder of the Congregation of the Daughters of the Cross, known as the Sisters of St. Andrew, a Congregation of Sacred Rites was held to discuss the doubt concerning two miracles which are asserted to have been wrought by God through the intercession of the aforementioned Venerable, and which are proposed for his beatification.

Tuesday, August 18, 1925, before the Most Reverend and Venerable Cardinal Gennaro Granito Pignatelli di Belmonte, Promoter of the Cause of Beatification and Canonization of the Venerable Servants of God, Emanuele Ruiz and his companions, of the Order of Friars Minor, with the participation and vote of the Reverend Prelates and the theological Consultors composing the Sacred Congregation of Rites, a Congregation of Sacred Rites was held to discuss the doubt as to whether there existed martyrdom, the cause of the martyrdom, and the signs or prodigies of the aforementioned Venerable Servants of God, who were killed, as is asserted, in hatred of the faith.

SACRED ROMAN ROTA.

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NOTICE.

It is hereby made known that registrations for the Study of the Rota, for the next academic year, will open on October 10 and close on November 30.

August 19, 1925.

M. Massimi, Pro-Dean.

[*Latin ed. p. 460*]

Acts of the Apostolic See - Official Commentary 460. SECRETARY OF STATE, BY APOSTOLIC BRIEF. The Most Holy Father Pius X, may He be blessed, deigned to appoint: July 30, 1925. The Most Reverend Cardinal Giovanni Bonzano, Protector of the Ursuline Nuns of the Union of Rome. August 1st. The Most Reverend Monsignor Andrea De Horatiis, Chaplain of the Apostolic Chamber, granted the title of Protonotary Apostolic, with the right to participate in deliberations. July 25, 1925. Monsignor Antonio Schaepman, of the archdiocese of Utrecht. July 30th. Monsignor Felice Costa, of the diocese of Biella. August 1st. Monsignor Alessio Baziuk, of the diocese of Crisio. August 8th. Monsignor Francesco Rocco, of the diocese of Parenzo and Pola. Domestic Prelates of His Holiness: March 16, 1925. Monsignor Giuseppe Schyrghens, of the diocese of Liegi. June 3rd. Monsignor Nicola Franche, of the diocese of Cleveland. June 3rd. Monsignor Ferdinando Schreiber, of the same diocese. June 3rd. Monsignor Carlo Boehm, of the same diocese. June 3rd. Monsignor Tommaso Mahon, of the same diocese. June 3rd. Monsignor Giovanni Klute, of the same diocese. June 3rd. Monsignor Francesco A. Malloy, of the same diocese. June 3rd. Monsignor Mariano Orzechowski, of the same diocese. June 3rd. Monsignor Pietro M. Cerveney, of the same diocese. June 22nd. Monsignor Giuseppe A. Weigand, of the diocese of Columbus. June 22nd. Monsignor Tommaso P. Harrington, of the same diocese. June 22nd. Monsignor Luigi Martinelli, of the Abbey of Subiaco. July 3rd. Monsignor Giovanni Maher, of the diocese of Concordia in America. July 3rd. Monsignor Adolfo T. Ennis, of the same diocese. July 3rd. Monsignor Guglielmo Schellberg, of the same diocese. August 14th. Monsignor Domenico Napoletano, of the diocese of Sant'Agata dei Goti. August 24th. Monsignor Ferdinando Brommer, of the Apostolic Vicariate of Mariannhill. Monsignor Antonio Stychel, of the diocese of Gnesna and Posnania.

[*Latin ed. p. 461*]

461 Diary of the Roman Curia, July 24, 1925. Monsignor Giovanni Giuseppe Fernandez y Sánchez-Solana, of the diocese of Badajoz.

25 " " Monsignor Giuseppe Weidinger, of the diocese of Würzburg.

28 " " Monsignor Baimondo M. Mestres, of the diocese of Monterey.

28 " " Monsignor Giacomo May, of the diocese of Mainz.

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" " " Monsignor Filippo Giacomo Mayer, of the same diocese.

29 " " Monsignor Gustavo Zapponi, of the diocese of Anagni.

31 " August 4, " Monsignor Eugenio Burke, of the diocese of Newark.

" Monsignor Vincenzo Del Signore, of the diocese of Fano.

" Monsignor Giovanni Antonio Salas y Boyano, of the diocese of Camagüey.

11 " " Monsignor Gioacchino Elisio Cavalcanti, of the diocese of Garanhuns.

17 " " Monsignor Giuseppe Diverio, of the archdiocese of Turin.

HONORS: With Apostolic Briefs, the Holy Father Pius XI, happily reigning, deigned to bestow:

The Grand Cross of the Order of Saint Pius: January 19, 1924. Upon the Most Noble Marquess Antonio Magaz y Pozo de Magaz (Spain).

The Commander's Cross with plaque of the Order of Saint Pius: July 29, 1925. Upon the Most Reverend Doctor Riccardo Meyer, Counselor of the German Legation at the Holy See.

January 15, 1924. Upon the Commander of the Order of Saint Pius: Most Noble Count Giovanni Battista Anteguera y Angosto, Count of Santa Pola (Spain).

July 18, 1925. Upon the Most Noble Marquess Ignazio Honorati, Exempt from service in the Pontifical Noble Guard.

" " " Upon the Most Noble Count Francesco Antamoro, Exempt from service in the Pontifical Noble Guard.

" " " Upon the Most Noble Marquess Alfonso Serlupi d'Ongran, Exempt from service in the Pontifical Noble Guard.

" " " Upon the Most Noble Marquess Carlo Sacripante Vitutij, Exempt from service in the Pontifical Noble Guard.

The Commander's Cross of the Order of Saint Gregory the Great, civil class: May 6, 1925. Upon the Most Reverend Giorgio de Cock de Bameyen, of the archdiocese of Malines.

July 5 " Upon the Most Reverend Ferdinando Carozzi, of the archdiocese of Turin.

[*Latin ed. p. 462*]

Acta Apostolicae Sedis - Official Commentary, July 18, 1925. To Mr. Giuseppe Chierichetti, of the archdiocese of Milan. July 21. To Mr. Enrico Rosier, of the diocese of Saint-Claude. July 27. To Mr. Doctor Agostino Most, of the diocese of Vratislavia. To Mr. Gastone Philips, of the archdiocese of Malines. August 5. The Knighthood of the Order of Saint Gregory the Great, civil class: July 5, 1925. To Mr. Enrico Cousin, of the archdiocese of Besançon. To Mr. Count Maurizio de Maistre, of the diocese of Autun. To Mr. Antonio Vieillard-Baron, of the same diocese. July 10. To Mr. Domenico

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De Monte, of the archdiocese of Bombay. July 14. To Mr. Mario Calandra, of the diocese of Sant'Agata dei Goti. July 21. To Mr. Advocate, Professor Giorgio Sforza, of the diocese of Trani. July 23. To Mr. Francesco Carmazzi (Boma). July 27. To Mr. Luigi Filippo Caillouet, of the archdiocese of New Orleans, in Tonkin. The Grand Cross of the Order of Saint Sylvester the Pope: July 24, 1925. To Mr. Baron Oscar Mitis, of the archdiocese of Vienna. The Commanderate of the Order of Saint Sylvester the Pope: May 6, 1925. To Mr. Giulio de Mahieu, of the archdiocese of Malines. To Mr. Luigi Bellemans, of the same archdiocese. July 26. To Mr. Knight Francesco Kissing, of the diocese of Paderborn. July 7. The Knighthood of the Order of Saint Sylvester the Pope: 1925. To Mr. Carlo Locatelli (Rome). To Mr. Alfredo Pansa (Rome). August 7. To Mr. Engineer Antonio Betancourt, of the diocese of Camagüey. July 16. To Mr. Doctor Federico Gruber, of the diocese of Eichstätt. To Mr. Gerardo Beintjes, of the diocese of Münster.

[*Latin ed. p. 463*]

463 Diary of the Roman Curia, MAGGIORDOMATO DI SUA SANTITÀ, in the name of His Holiness. By tickets from His Eminence, the Major Domo, the Most Holy Father, Pope Pius XI, may He reign happily, has deigned to appoint:

Secret Chamberlains of His Holiness, Extraordinary:

June 13, 1925.

Most Reverend Monsignor Pantaleo Giuseppe Costeira, of the archdiocese of Evora.

Most Reverend Monsignor Bronislao Bogowski, of the diocese of Kamieniec.

July 24.

Most Reverend Monsignor Francesco Coelho, of the archdiocese of Parahyba.

Most Reverend Monsignor José Tiburzio de Miranda, of the same archdiocese.

Most Reverend Monsignor José Paolino Duarte, of the same archdiocese.

Most Reverend Monsignor José Ferreira Antero, of the diocese of Garanhuns.

July 27.

Most Reverend Monsignor Giorgio Leech, of the archdiocese of Philadelphia.

August 1.

Most Reverend Monsignor Federico Tombrock, of the diocese of Florianopolis.

August 4.

Most Reverend Monsignor Antonio Milorard, of the diocese of Ban-

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jaluca.

August 5.

Most Reverend Monsignor Francesco Thurnhofer, of the diocese of Eichstätt.

Most Reverend Monsignor Giovanni Götz, of the same diocese.

August 6.

Most Reverend Monsignor Martino Walzer, of the diocese of Spira.

Most Reverend Monsignor Enrico Knittel, of the same diocese.

Most Reverend Monsignor Felice Kraemer, of the same diocese.

Most Reverend Monsignor Enrico Bech, of the diocese of Uruguay.

Most Reverend Monsignor Stanislao Wolski, of the same diocese.

August 7.

Most Reverend Monsignor Luigi Ganugi, of the archdiocese of Florence.

August 8.

Most Reverend Monsignor Francesco Saverio Giesberts, of the diocese of Floria (Brazil).

August 11.

Most Reverend Monsignor Angelo Pétrone, of the diocese of S. Severo.

Most Reverend Monsignor Francesco M. de Albuquerque, of the diocese of Maceiò (Brazil).

Most Reverend Monsignor Emmanuele Eibeira Vieira, of the same diocese.

Most Reverend Monsignor Emmanuele Capitolino de Carvalho, of the same diocese.

August 13.

Most Reverend Monsignor Giovanni Gallo, of the archdiocese of Naples.

August 18.

Most Reverend Monsignor Giovanni Botner, of the diocese of Lavant.

Most Reverend Monsignor Francesco Kruljc, of the same diocese.

Most Reverend Monsignor Antonio Jerovsêk, of the same diocese.

Secret Chamberlains of Sword and Mantle, Extraordinary, of His Holiness:

May 27, 1925.

The Right Honorable Count Giovanni Antonio Guelì Lopez, of the diocese of Madrid.

July 24.

The Right Honorable Mr. Giacomo Strachey Barnes, of the diocese of

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Simia.

[*Latin ed. p. 464*]

464 1 Acta Apostolicae Sedis - Official Commentary, August 1925. Here, Baron Ermanno de Wrede, of the diocese of Paderborn. 10. The Duke Matteo Gatti Farina, of the diocese of Naples. Honorary chamberlains, wearing the peacock blue attire of His Holiness: July 6, 1925. Monsignor Valentino Piotrowski, of the diocese of Cracow. Monsignor Antonio Alfonso da Silva, of the archdiocese of Pa. Monsignor Pietro Anisio Dantaz, of the same archdiocese. Monsignor Manoel M. de Almeida, of the same archdiocese. Monsignor Domenico Costero, of the same archdiocese. August 1. Monsignor Carlo Colli (Rome). Monsignor Raffaele Ortega Cruz, of the diocese of Jaen. Honorary chamberlains of Sword and Cape, extraordinary to His Holiness: July 24, 1925. Mr. Antonio Tomatis (Rome). July 27. Mr. Francesco Saverio Parisi (Rome). August 1. Mr. Giovanni Martínez Illescas, of the diocese of Barcelona. July 6. Mr. Count Francesco Paolo Naselli di Gela, of the archdiocese of Palermo. Mr. Count Giuseppe Maurigi di Castel Maurigi, of the same archdiocese. Mr. Knight Michele de' baroni Fatta Poiero, of the same archdiocese. Secretaries of honor to His Holiness: June 13, August 10, 1925. Monsignor Antonio Allmer, of the diocese of Seccovia. Monsignor Giuseppe Orsini (Rome).

NECROLOGY: August 1, 1925. The Reverend Father Alberto Lepidi, O.P., Master of the Sacred Apostolic Palaces.

[*Latin ed. p. 465*]

No. 12, October 1st, 1925. OFFICIAL COMMENTARY OF THE ACTS OF THE APOSTOLIC SEE. DECREES: TO THE BLESSED JOHN BAPTISTE, CONFESSOR, PAROCHIAL VICAR OF ARS, HONORS ARE DECREED BY PIUS XI. THE HOLY CHURCH, responding admirably to those who seek to abolish the name of Christ, shines forth with a most holy candelabrum, that is, with the burning lights of God's ministers, who, inflamed only by divine love and zeal, devote themselves with the greatest care to the salvation of souls throughout the entirety of their lives. Among these, for more than forty years, he demonstrated himself to be an example of all virtues and a true imitator of Christ, the Parochial Vicar of Ars, whose name is John Baptiste Marie Vianney. In the village of Dardilly, in the diocese of Liège, on the eighth day of May, in the year one thousand seven hundred and eighty-six, John Baptiste Marie was born to Matthew Vianney and Maria Belusen. The mother, who had already often offered him to Almighty God and to His Virgin Mother, as a pledge of her love, had secretly made a vow that, with God's help, she would dedicate her son to the service of the sacred altar without hesitation. On the very day that the child was born, he was cleansed with the sacred waters of baptism. The parents, of whom it could be said, as of Zachary and Elizabeth, "You

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both do the will of God," devoted themselves to rural labor, and took every care to educate their ten children, granted to them by God, in the study of religion.

[*Latin ed. p. 466*]

466 Acta Apostolicae Sedis - Commentarium Officiale. They offered them many examples of charity, especially in receiving the poor, who, passing by the road, asked for food and lodging. The mother, who followed the Virgin Mary with fervent love, had entrusted her children to the protection and care of the Mother of God, and they, nourished by maternal piety and sustenance, grew like flowers, moistened by the morning dew, day by day. But the mother's greatest concern was for the tender age of John the Baptist; for the best of women, with a noble spirit, clearly understood that her children, and even those of her neighbors, should always abstain from frivolous games, which are not easy at that age, but should dedicate themselves to pious exercises, that is, near the small altars, prepared for them with great joy, to prayer, and to gather other children during the day, who would recite prayers and hymns together. Oh, the mother had given her son a small image of the Virgin Mary, which, as often happens with other children, would have been a simple game; but for him, it became the principal sign of devotion and veneration; and he loved this image so much that, sixty years later, he would say that, in his youth, it was impossible for him to enjoy a quiet sleep without the image of the Mother of God. When he was four years old, one day he suddenly appeared before his parents' eyes. The pious mother, fearing that something might have happened to her son, anxiously searched here and there; finally, she found him in the stable, kneeling with his knees bent, praying with the utmost devotion: she rebuked him, holding both admiration and joy at the same time, for having caused her so much anxiety. The boy, deeply affected, embraced his mother: "Forgive me," he said, "most beloved mother; it was far from my intention to cause you such pain; I promise you that I will never do so again." Seeing the boy adorned with so many signs of piety, and witnessing his religious devotion, the townspeople were amazed, and they expressed words of praise to his parents very often, certain that in the future, that boy would dedicate all his care to the salvation of souls through the priestly ministry. But these divine joys soon began to be disturbed; for, in France, a civil upheaval occurred, and the priests were expelled, and, under the guise of a new freedom, any sign of Christian worship was forbidden; and the boy, who had promised his mother tears, lamented that he could no longer go to the temple to perform divine services. The time had come for John the Baptist to pay his tribute. Therefore, at the age of seven, he was assigned, along with his older brother, to the care of the flock, and he carried with him the image of the Virgin Mary; indeed, he laid the token of his love for her

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upon the grassy field, inviting his companions with charming grace to join him in the observance of veneration, with a burning zeal of spirit, to God.

[*Latin ed. p. 467*]

From the Acts of Pope Pius XI, page 467, paragraph: To the Virgin [Margaret], [Charles] offered [his] services. If, which rarely happened, one of the boys was the author of a quarrel, or struck another with cruel words, immediately, gently correcting him, he would exhort him not to bring the work of the Creator of God to naught. Moreover, arguing with exquisite eloquence and rebuking their shameful behavior, he quickly won over the hearts of all. It is to be rightly understood that, in this age, the joys of sacrifice and the glories of virginity were made manifest to God; for it is known that John the Baptist, with all his thoughts, intentions, and affections of his heart placed in God, acted with a single purpose, namely, to serve God alone and to dedicate the entire course of his life to Him. And he did not only show love for God; he also pursued the poor with ardent charity, and the house of Vianney was a refuge for the wretched, as we have already mentioned: it often happened that, during the winter, more than twenty poor people, gathered by the boy, were received into the home and warmed by the fire. Among these was the most distinguished servant of God, Benedict Joseph Labre, whose hospitality, as the family of Vianney recounts, is still remembered in the town of Bardilly. In this exercise of noble kindness, John the Baptist, imitating his parents, not only provided the poor with assistance in the form of money and clothing; but also, and this was the most important thing, he taught them the truths of religion, urging them to bear their own lot with equanimity and to always keep in mind that they would undoubtedly attain the joys of eternal life with a humble spirit. This beginning of his just infancy, to which God compared more splendid signs of sanctity, together with all those graces that, like the morning dew, are granted by God to His children, so that later in the day they may be able to sustain the heat and weight of faith with all their strength. The virtues of this boy, manifested so early, were all the more admirable because of the wickedness that was rampant in France; hence, it was rightly and deservedly said of him, that he blossomed like a flower among thorns. The pious mother, encouraged by the wise priest Grobaz, of the Society of Saint Sulpice, took the boy to the village of Ecully, where he stayed with his cousin, Margaret Humbert, who, with outstanding charity, along with other devout women, provided much assistance to the ministers of God, who were long afflicted and hidden in various homes, so that they could devote themselves to the duties of the sacred ministry during those difficult times. The cousin entrusted the boy to the care of two Sisters from the Institute of Saint Charles, who had established that house to receive [the poor]. In the year one thousand seven hundred and ninety-nine, being thirteen years of age, John the Baptist first approached the Eucharistic table,

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in the home of the Most Illustrious Count Pingeon, in much the same way as the martyrs of Christ, during times of persecution.

[*Latin ed. p. 468*]

468 Acta Apostolicae Sedis - Commentarium Officiale. In the countryside, they were nourished with food and piety within the sacred confines. With a remarkable sense of faith, the young man first approached the Agnus Dei, so that it may be undoubtedly affirmed that, on that day, the boy's soul was dedicated to the divine Spouse in a proper sanctuary. Upon returning to his home, he quickly gathered many companions, and he proved to be an example of innocence, obedience, chastity, and outstanding holiness. The diligent boy gathered his strength for the arduous tasks that, for certain reasons, were heavy for him due to his age, and, returning home in the evening, weary from his labors, he devoted himself to the reading of the catechism, the Gospel, and the sacred prayers, under the dim light of a rustic lamp, never ceasing from this exercise, except when overcome by sleep. For he did not allow the fleeting hours of the earth to diminish his leisure; he contemplated the image of priests, whom he venerated with fervent love. This memory was always cherished in the heart of John, and he revealed this with the utmost humility, saying these words: "I cultivated the land as a boy; often, striking the earth with a plow, I would say to myself: 'Your soul must be cultivated, John; it is necessary to uproot the harmful weeds from it, and to prepare it to receive the fertile seed of God.'" Finally, when the sacred buildings were opened, and a new order of things was established in the Cattolica Church, John's soul left the place, and the young man was called to greater things for God. A little later, when he had returned to the village of Jeully, a mutual affection arose between the parish priest of the Church, the most pious Father Balley, and the pious young man, who declared to the religious man that, since his childhood, he had felt a burning desire to be among the priests, so that he might be able to bring many souls to Christ. Praised by the parish priest Balley, who was captivated by the innocent young man, he promised that, as far as it was in his power, he would perform all the necessary sacrifices to help him in his studies. And so it was; John devoted himself to his studies with an eager spirit, and he never shirked from labor, so that he might excel in letters; but, with a weak intellect and a frail memory, and although the teacher provided him with assistance, and he applied himself with greater effort to his studies, he made little progress, and, feeling discouraged, he realized that the sacrifices of the parish priest were completely in vain. Therefore, he resolved to return home; the parish priest, who had in a way foretold that his disciple would begin his journey towards the priesthood, encouraged him with words and counsel not to abandon the course of his studies. Faced with the harsh and demanding difficulties, the young man turned his mind to God, so that he might be illuminated by divine light; and therefore,

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he requested the help of Saint Francis of Assisi, and he visited his tomb, earnestly praying that he might be granted the ability to understand and learn as much as was necessary.

[*Latin ed. p. 469*]

469 The acts of Pope Pius XI, a faithful servant of Christ, would suffice. There was no lack of tribulation; for he quickly experienced the difficulty, and the master himself was greatly astonished at the unexpected progress of the young man. But a new trial arose, for John was compelled to interrupt his studies after a space of five or six years. For, throughout all of Gallia, when John's name did not appear in the list of clerics exempted from military service, he was summoned; and upon the arrival of the messenger, the Vianney family was struck as if by a bolt of lightning. The father, hoping to pay a large sum, expected his son to be excused from military service; but this hope proved vain, and John was compelled to set out for the army. More oppressed by the sorrow of his parents than by his own, the young man fell ill; and when, on the appointed day, he did not appear before the military commander, he was immediately taken, by soldiers who were depriving him of his life, to the hospital in Lugdunum, where, after being restored by care, he recovered from the illness after fifteen days and was compelled to proceed to the town, which is called Roanne. But, struck by a new fever on the road, it was necessary for him to be taken again to the hospital, where he remained for two months, giving such signs of piety and patience that he received the esteem and veneration of many soldiers, parents, friends, and the Sisters of Saint Augustine, to whom the care of the sick soldiers had been entrusted, every day. Thus, with constant care, and his health completely restored, John was assigned to a cohort of soldiers, to whom it had already been ordered to hasten to Hispania. In these difficulties, entering the temple, he offered mournful prayers to the omnipotent God, and, having remained there for a long time, he arrived late at the legion, and was regarded as a deserter. But, with the intercession of others for him, and without any sign of voluntary desertion being found, permission was granted for him to proceed. He set out on the road, but with a confident heart, he took refuge in the faith of the Most Holy Virgin, so that he might not be abandoned in this adversity. The Mother of mercy granted him help; for after traveling for some time, sweating and exhausted, John encountered a certain unknown young man, who offered to guide him on his journey. This was done so that, through fields, through mountains, and through hidden places, they might both arrive at a village commonly called Les Noés, where the unknown young man entrusted him to a certain couple, from whose sight he immediately disappeared. John felt that a certain miracle had undoubtedly occurred, foreseen by God. Not long afterwards, he was received with the greatest kindness by the prefect of the village, and was entrusted to a widow, distinguished by her piety

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and charity, named Claudia Payot, with whom he lived a life safe from the dangers of persecution for many years. Through the best care of this excellent widow, John desired to...

[*Latin ed. p. 470*]

470 Acta Apostolicae Sedis - Commentarium Officiale, and with a certain gratitude, he offered himself as a teacher to the boys. This was readily approved, and without delay, the Servant of God began to instruct the children, with such love and patience that he quickly gained the esteem and affection of the entire population. The young men admired his virtuous conduct, his modesty, and his piety, as if it were a new marvel, and many from neighboring parishes flocked to see this extraordinary man and to pray with him. The townspeople realized that God had entrusted them with a great and precious treasure; therefore, whenever they feared an attack, they ordered their fellow citizens to set up watch posts along the road, and to signal, with a prearranged sign, the presence of any strangers. In those turbulent times, John the Baptist would recall the persecutions of his namesake; but he was greatly comforted, knowing that the steadfast love of his neighbors had provided him with a safe refuge. Therefore, he never failed to show the most religious devotion to the venerable widow Fayot; indeed, at the beginning of his priestly ministry, he would often write her letters in which he expressed the most heartfelt wishes for her happiness. When more favorable times arrived, and desiring to return, John constantly offered prayers to God that he might be allowed to return home and resume his interrupted studies. After a period of waiting, John the Baptist, now certain that his brother had been called to serve in his place, returned to the village of Les Noés, to the great joy and sorrow of the inhabitants, and, free from all anxiety, he once again devoted himself to his studies. In the year 1812, the most pious parish priest, Alley, whom he had always loved with ardent affection, was sent to the Seminary of Verrières, to teach philosophy, and he was forced to listen to the lectures in French, since his knowledge of Latin was not sufficient. When, in the following year, he had to study sacred theology, and while waiting for the holidays at the rectory, he began to study the elements of theology, displaying the signs of a humble spirit and true repentance, dedicating himself entirely to the task, so that he might grow as a good and faithful worker in the Lord's vineyard; for he was firmly convinced that the priestly vocation, being a demanding one, certainly required a mind well-grounded in knowledge, in order to properly perform the duties of the sacred office. At that time, the venerable mother of the blessed John the Baptist received the reward of her piety in heaven, and her death caused a very deep wound in the heart of her son; nevertheless, John, with a tranquil spirit, submitted to the

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inscrutable will of God.

[*Latin ed. p. 471*]

471 The acts of Pope Pius XI. Almost two years later, the very wise parish priest, Balley, having prepared himself sufficiently in the Sacred Theology, entered the great Seminary of Lugdunum. But God marked His servant with the seal of the cross; for when he appeared before the examining board, he was so overcome with fear that he gave inappropriate answers, and was therefore dismissed. The parish priest, who in some way considered himself the author of this unfortunate outcome, acted in such a way that John encountered a new trial; and after this trial was fulfilled, the cleric, distinguished by his piety, was accepted into the Seminary of Saint Irenaeus, where, not long afterwards, in the cathedral church of Gratianopolis, at the age of twenty-one, he received the sacred order of priesthood, not only with the title of "Doctor," but also as a sign of modesty and sanctity. Hardly had he begun his priestly ministry when he was inflamed with such zeal for charity that those more learned in doctrine rightly and deservedly judged that he would accomplish the most noble deeds for the glory of God and the salvation of souls. At that time, the most beloved parish priest of Écully, the administrator of the diocese, the priest Courbon, requested that John Baptist Mari be associated with him as a vicar; which he readily obtained, for the administrator was well aware of the zeal and diligence of the Servant of God in performing sacred duties. Thus, he quickly gained the esteem of all the religious orders, which, above all, is the proper adornment of priests. The principal, placing great trust in him, himself became his master; and together they led a strict and holy life, as if in a monastery, living not on food, but on fasting, as did Saint Benedict and Saint Romanus. The austerity of the parish priest and the vicar so moved the inhabitants of the town that they sent a petition to the administrator of the diocese, requesting a decree that both should moderate their strict way of life. Burning with apostolic zeal, John saw a vast field opening up before him, in which the most abundant fruits of charity could be gathered, and he devoted a large part of his day to exhorting the consciences of penitents in confession. Therefore, a frequent multitude of penitents, drawn by the integrity of the man of God, surrounded the sacred tribunal as if it were besieged; and many who, for many years, had scorned the divine sacraments and led a dissolute life, returned to a good life, guided by the administrator, John Baptist. Meanwhile, the diligent parish priest Balley, worn out by his labors, vigils, and the torments he had suffered during the time of terror, awaited, with a confident spirit, the hour when the crown of justice would be bestowed upon him, and he affirmed that he would exhale his soul with the greatest joy, when he had witnessed the restoration of Catholic worship and the triumph of the Church of God. After the death of this man, the

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inhabitants of the town of Écully unanimously asserted that the vicar...

[*Latin ed. p. 472*]

472 Acta Apostolicae Sedis - Commentarium Officiale. Ioannes Baptista, quem admodum parochus effinxerat, in mortuilocum constituitur, absque mora, pastorem. At, precibus incolarum, Ioannes modestia restitit, qui affirmabat non esse idoneum ad illud pergrave munus suscipiendum, quod suas vires longe excedere videbatur. Omnia posthabita recusationis causa ex moderatore parte, duos post menses, sacerdos Vianney renuntiatus fuit parochus, sed in vicum Ars est missus, in cuius paroecia multa mala erant radicitus evellenda. Sacerdos Courbon, illum ad officium parochirenunti ans, hisce verbis est allocutus: « Illico perge, Ioannes; exper Deiamore vicus ille exstat; tu illuc « Dei caritatem pro certo adduces». Hanc coniecturam non refellit eventus. Nam Famulus Dei in pago consedit et munus parochi suscepit, se pro viribus dedit ad multa zizania exstirpanda. Pagus Ars, cuius incolae fere omnes rei rusticae erant addicti, virtutis nomen vere ignorabat; templum Dei prope desertum squilalebat; confertissima multitudo opplebantur cauponae, praesertim diebus dominicis, qui et manuum opere profanabantur; iuventus ludis, choreis et voluptatibus indulgebat; undique iniqui perditique mores. In tanta animorum pravitate novi parochi mens vehementer commota est; verum animus non despovit. Negotii arditatem meditatus, existimavit nihil aliud sibi agendum, nisi preces, gemitus ac suspiria ad Deum effundere, divina misericordia efflagitans, ut filios, sibi commissos, ad bonam frugem reduceret. Crebris precibus auxilium verbi consociavit, quod summa eloquentia et auditoribus nunciabat, usus illo concionandi genere, quod vulgo «sermo pedestris» appellatur. Quare in viis, in campis, inter domesticos parietes, ad infirmorum lectulos, quacumque occasione arreptα, hoc praedicationis genus adhibuit, quo innumeras animas Deo lucrifecit. Bite compererai, numquam oppidanis aliquid boni redditurum, nisi prius, eos diligendo, ab illis quoque dirigetur. Sublime pastoris munus maximoperesentiens, in suum gregem aequalia aestimationis et devotionis signa praebuit; suavitate comitatus pueris obvius occurrit; eorum animos exstemplo sibi captavit atque tenellas mentes doctrinae christianae pabulo aluit. Arcessitus properabat illico; saepe vero non arcessitum domos ingrediens, incolae vici, notitias de familiis requirentes, transitionemque adamingeniose separata, de rebus divinis verbis dicentem, omnibus attente devoteque audientes. Quo melius sancti Viri zelus polleret, divina Providentia, exinde ab eius parochialis ministerii initio, ingens suppeditata auxilium ex parte pientissimae mulieris, cui nomen Comitissa de Ars, quae, etsi divitiis multoque auro affluens, tam temperatam ducabat vitam inter altioris perfectionis exercitia, non aliter vivens ac in claustro. Huiusce

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excellentissimae.

[*Latin ed. p. 473*]

473 The acts of Pope Pius XI record that a female religious house, a refuge for the poor, had become a place where the inhabitants, as well as the poor, were not only denied food, but also the nourishment of the divine word. The virtues of the Countess were admired, and it was felt that the parish of Ars had been given an invaluable gift from Heaven. Therefore, she generously provided financial assistance to the parish priest, so that the work of reform he had undertaken might be successfully completed. And indeed, nothing was more pleasing to the heart of the holy man than to renew the languishing and almost dead parish, and to establish it as a center of piety. Thus, relying on the example of wise men, he employed three means to stir up dormant faith. First, he established piety and devotion towards the Most Holy Sacrament; therefore, he took every care to ensure that perpetual adoration was established. Soon, not only the praised Countess and other devout women, but also farmers, who, having left their tools of labor at the doors of the church, would hasten in the evening to adore the Eucharistic Tabernacle on their bended knees. Thus, day by day, the number increased, and the church, which had previously been deserted and desolate, gradually became a frequent and constant gathering place for the faithful, who, in the exercises of piety instituted by the parish priest, found the sweetest rest and solace. Another means of sanctification was to encourage the inhabitants to more frequent use of the Sacraments; for few, on solemn days only, approached the Eucharistic table, and they were completely unaware that the Eucharist is the foundation of the Christian life, and the secret of all the wonders of faith, in which the faith of the Apostles, the constancy of the Martyrs, and the chastity of the Virgins were manifested. His tender invitations to the Sacrament of love, which cannot be expressed in words, were intended to kindle the fire of divine charity in all; and through this means, he led many to perfection. Finally, he considered that in order to foster piety, some kind of association should be established: one for men, and another for women. And indeed, he established two such associations, namely, the Confraternity of the Most Holy Sacrament and the Confraternity of the Most Holy Rosary, to which he later added the Confraternity of the Sacred Heart of Jesus, the Archconfraternity of the Most Blessed Virgin of Victories, and the Sodality of the Immaculate Conception. Nor did he cease here; for, in order to educate the girls, he opened a school, which was later converted into a home for poor girls, and was named "La Providence." He erected this home, in part with charitable donations, and in part with his own money, entrusting the care of the girls to the Sisters of Saint Joseph. Through these three means, [Blessed John Baptist Mary] effected, with patience, charity, and zeal, that in a short time, the parish would be transformed; where vice had been, there was now

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virtue; where there had been few in the church, now there were many; and those who had previously delighted in worldly pleasures, now adopted a more modest way of life.

[*Latin ed. p. 474*]

474 Acta Apostolicae Sedis - Commentarium Officiale: Quod est, qui diuturnum diem festum profanare habituerant, a servili opere manus abstinuerunt; qui lingua sacrilegi usi erant, blasphemiam et Deum in Sanctis ructantes, dignum in caelum cantica extollere coeperunt. Item dicendum de cauponiis et tabernis, quarum tres sponte clausae, quarta rogatu parochi, qui tamen indemnitatem praestitit cauponi. Ita, moribus compositis, admiratione et exemplo, parochia excelluit, et frequentes advenae eam esse, praesertim diebus dominicis et festis, veram felicitatis aedem, laeto animo testabantur. Quamobrem, parochi Ioannis Baptistae de Vianney, sanctimonium et famam in infinita oppida diffusa est; hinc multi in vicum Ars conveniebant, consilia quaerendi causa et animos pio sacerdoti patefaciendi; omnes autem domos suas repetebant laeti, quippe qui in eo consiliarum, consolationem in cruciatibus, medicinam in aegritudine invenerant, atque unam vocem dicebant vicum Ars, oh, planum desertum, in Christianismo immutatum fuisse sub parochi vigilantia et sancta ductu. Hactempestate ortum est admirabilis et constans peregrinatio hominum, cuius numerus, post remotionem vitae Beati, octoginta circa millia attigit. Honore et cultu aedi paroeciali restitutis, alio dilatata est sancti viri caritas, qui pluribus in locis missiones fundavit, felici successu semper et ingenti animarum proventu. Ad has instituendas nulli pepercit studio, et si quae res aureae vel argenteae sibi dono datae fuissent, eas illico in missiones sublevandas atque in alia caritatis opera impendebat, praesertim pro pauperibus, ad quos erigendos dentes quosque suos sacros sacerdotalem tunicam vendidit. Vix orbis puellis refugii domum aperuerat, cum eximproviso extraordinarii rumores nocturnam parochi quietem et presbyterii silentium turbare coeperunt. Et vir sanctus enarrat eos, perdurantenocte, tempestati ictibus comparari potuisse, non ab ulla humana causa, sed a diabolico spiritu promantibus, qui eum diu vexabat et in numerosis doloribus torquebat. Per triginta quinque fere annos, toleravit tam terribiles cruciatus Satanae, quem Dei Servus solummodo signo crucis et divino verbo fugabat. Nec unam tantum haec turbationis causa; adde hominum nefaria contradictiones, minas et censuras, et e parte sacerdotum, illum praepostero zelo exprobrantium. Qua furente vexatus, tranquillo et hilari animo cunctas suspiciones, et quo ista augebant, eopatientior fiebat Ioannes, quo frequentior dolor, eo mirabilior abnegationis vis. Suecrescente in dies admirantium multitudine, plurimi accedebant, qui eum deridere ac offendere minime erubescebant; verum, Servi Dei hilarem voluntatem, animi quietem et tranquillitatem intuentes atque explorantes, illico fiebant amici. Sacerdotes ipsi, qui

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multos per annos ei contradixerant, recognitum

[*Latin ed. p. 475*]

475 The acts of Pope Pius XI, refuting error and persevering in the faith, demonstrated to that man the victory that pertains only to humility. In order that the apostle might more freely labor in a wider field, he was destined for the parish commonly called 8alles-les-Beaujolais. Upon receiving the news, the inhabitants were ready to do all in their power to ensure that their most beloved pastor would not be deprived of his flock. But he, obeying the order of the moderators, acquiescing to the divine will, immediately set out. However, when he arrived at the river Saône, he was forbidden to cross, for the river had cast its mud upon its banks, and the winds were blowing fiercely from all directions; therefore, he was forced to return to his former dwelling; and since the moderators considered this to be a manifest sign of the divine will, they did not allow the pastor to leave the village of Ars, but restored him to its inhabitants, from whom he was received again with the greatest joy of spirit. For almost forty years, John Baptist held the office of pastor in this place, which God, while he still lived, enriched with his gifts. And indeed, he knew the hidden things of hearts, in receiving confessions; he foretold the death of a certain absent woman; he healed many who were suffering from illnesses; and he made many predictions, which did not fail to come true. When he had surpassed his seventieth year, he began to suffer from a certain weakness of the body, and he felt that he was being called to the ultimate end. Therefore, one day, in the evening, he summoned the inhabitants, and secretly announced the day of his death, thanking them from the bottom of his heart for the admirable support they had given him throughout his long years of pastoral ministry. The prediction was confirmed by events; for, after four days of illness, having received the Sacraments, with remarkable faith and piety, in the presence of a numerous company of priests, who, by the providence of God, had come from afar, even from other dioceses, to visit the sick man, on the fourth day of August, on the feast of the glorious Patriarch Saint Dominic, in the year one thousand eight hundred and fifty-nine, the Servant of God, John Baptist, of Vianney, peacefully exchanged this life for eternal life. In the lower hall of the presbytery, his body was exposed, and a crowd gathered from all sides, eager to see it, and all sought to take something that belonged to the deceased. The news was announced to the neighboring parishes by the sound of the mournful bells, and through public notices in the newspapers of France, and a great gathering was held to commemorate the death of the Servant of God, by which it was confirmed that the fame of the Servant of God had already spread to many parts of the world. After the funeral ceremonies, which were presided over by the Bishop of Bellicensis, who delivered a most moving eulogy in praise of the deceased pastor, before three hundred priests and a remarkable gathering of people from all sides,

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the body was transla-

[*Latin ed. p. 476*]

476 Acta Apostolicae Sedis - Commentarium Officiale. At that time, there was an altar dedicated to Saint John the Baptist, and within the temple, he was buried. The death of the Servant of God did not prevent the opinion of his holiness from growing, and it flourished throughout all nations, confirmed by countless miracles, as is evident from some of those which we have briefly mentioned. A boy, afflicted with paralysis and many convulsions, and also deprived of his voice, was perfectly healed during the nine days of prayer offered by his mother to the Servant of God. And, what is more, the boy's father became a most devout man. A young girl, afflicted with ankylosis in one of her arms, was healed, after the application of a sole of the shoe of the Servant of God to her arm, on the seventh day of the novena of prayer. Catherine Bresson, at the age of eleven, having been afflicted with vomiting, pain in the heart and nerves, and, later, with a very serious intestinal obstruction, after thirteen months of intolerable suffering, was perfectly healed after swallowing a small stone from the tomb of the Servant of God. Due to these and other miracles of this nature, obtained through the intercession of John Baptist Vianney, the cause for his Beatification and Canonization was accepted by the Sacred Congregation among the Causes of the Saints. And the holy memory of Pope Pius IX, our Predecessor, on the third of October, in the year one thousand eight hundred and seventy-two, signed the introduction of this cause with his own hand. After all the necessary proofs had been examined in the Ordinary and Apostolic processes, Pope Leo XIII, also our Predecessor, on the twenty-sixth of July, in the year one thousand eight hundred and ninety-six, solemnly pronounced the decree by which he declared that the Venerable Servant of God, John Baptist Mary Vianney, had lived with heroic virtues. And on the twenty-first of January, in the year one thousand nine hundred and two, a preparatory Congregation concerning the miracles was held, about which we have spoken in two previous discussions, until, with a large vote from all the officials and consulting fathers, the holy memory of Pope Pius X, our Predecessor, on the seventeenth of April, in the year one thousand nine hundred and four, decreed: That the cause of the Servant of God could proceed to be examined among the blessed in Heaven. In the following year, that is, in the year one thousand nine hundred and five, on the octave of January, the solemnity of the Beatification was celebrated in the Vatican Temple, with the prayers of all the inhabitants of Bellicensis and of France fulfilled. Nine years later, with new miracles granted by the Almighty God, the assistance of the Blessed man John Baptist Mary Vianney was always present, and on the thirteenth of May, in the year one thousand nine hundred and thirteen, the resumption of the Apostolic cause was decreed by authority. Two miracles were then presented to the

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Congregation of Sacred Rites for approval by the Apostolic See. The first concerns...

[*Latin ed. p. 477*]

477 The acts of Pope Pius XI state that Antoniam Burri, from the town commonly called Saint-Fourgeœ, in the diocese of Bellicus, had parents of the best character and enjoyed good health. At the age of seventeen, she entered the Congregation of the Sisters of Saint Charles, in the city of Lugdunum, and after ten years, she made her profession, receiving the name of Sister of Saint Eugene. She was sent to various houses of the Congregation, and finally settled in the house in Ranno, where she was in charge of the kitchen. There, in the year 1905, she began to suffer from varicose veins in her left leg. She quickly went to the doctor, but no remedies were found to cure the disease. The doctor, seeing her condition worsening day by day, declared her incurable. Therefore, having tried in vain the aid of medical science, the sick woman repeatedly implored the protection of Saint John the Baptist, and, accompanied by two sisters, she made a pilgrimage to his tomb. Having knelt before the tomb of the Blessed Man, she poured out prayers to God for almost an hour, with the firm conviction that, through his help, she would regain her health. And so it happened. The pains, discomforts, and annoyances suddenly vanished, and the sick woman rose, perfectly healed from the varicose ulcer in her left leg. From that day on, she was able to perform her duties freely. Another miracle occurred to a certain Mecthilde Bougeol, from the town commonly called Villers-la Faye, in Gallia, who, from childhood, had suffered from poor health, especially affecting her respiratory organs. In January of the year 1906, she was afflicted with a serious illness, and gradually lost her voice, which she had not yet regained four years later. After trying in vain the remedies of medical science, the sick woman made a pilgrimage to the sanctuaries commonly called Lourdes and Ars. In this second pilgrimage, she was taken to the Basilica, where the relics of Saint John the Baptist, Mariae Vianney, are kept, and there she prayed for a long time. She then received a book containing sacred hymns to be recited during pilgrimages, and suddenly felt her voice clearly emerge from her throat. And indeed, she was healed. Regarding these miracles, after a thorough examination, We solemnly declared on the first of November, in the year 1924: "It is established that two miracles have occurred, namely, the instantaneous and perfect healing of Antoniam Burri from a varicose ulcer in her left leg, and the instantaneous and perfect healing of Mecthildis Bougeol from chronic tuberculous laryngitis, with the complete loss of her voice." In the same year, on the twenty-eighth of December, the day on which the memory of the Holy Innocents is celebrated, We solemnly pronounced: "It is permissible to proceed to the solemn canonization of Saint John the Baptist,

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Mariae Vianney."

[*Latin ed. p. 478*]

478 Acta Apostolicae Sedis - Official Commentary. Then, adhering to the examples of Our Predecessors, on the thirtieth day of the month of March of this Sacred Year, We gathered Our beloved sons, Cardinals of the Sacred Roman Church, in a secret Consistory, in which the venerable brother Anthony Vico, Prefect of the Congregation of Sacred Rites and entrusted with the promotion of this canonization, clearly explained the life and works of the Blessed One, and aroused great zeal in all of them, so that His memory might be honored with the highest honors. A little later, namely, on the second day of the month of April just passed, a public Consistory was held, in which the beloved son Albert Guidi, Advocate of Our Consistory, pleaded the cause. In the meantime, We took care to send, by Our letters, to the Bishops of the Catholic world, so that they might participate in this solemnity, and, if possible, that they themselves might express their opinions. Since many had come to the City, not only from neighboring regions, but also from distant ones, having learned of the matter, they, having fully understood the cause, and both from what had been done, especially in the public Consistory, and from the acts of the Congregation of Sacred Rites, of which a copy was given to each one, in a semi-public Consistory held on the twenty-second day of the month of April, reached the same judgment as the Cardinals. A public record of this matter was prepared for Our beloved sons, the Notaries of the Apostolic See, and was placed in the archives of the Congregation of Sacred Rites. We have set the thirtieth day of the month of May as the date for the celebration of this solemn canonization, and in the meantime, We earnestly exhort all the faithful to offer fervent prayers, especially in the sacred buildings, in which the public adoration of the Most Holy Sacrament has been announced, so that they may receive the most abundant fruit from this solemnity, and that the benign Spirit of Paraclete may be present with Us when We shall perform this act. Therefore, when that most auspicious day arrived, all, both the secular and regular clergy, all the officials and prelates of the Roman Curia, and all who were present in the City, Cardinals, Patriarchs, Primates, Archbishops, and Abbots, gathered in the Vatican Basilica, magnificently adorned; and We, preceded by a solemn supplication from them all, entered the same Basilica. Then the venerable brother Anthony, Cardinal Vico, with the eloquent plea of the beloved son, Augustine Milani, Advocate of Our Consistory, presented the wishes and prayers of the sacred prelates, that Blessed John Baptist Mary Vianney, together with Blessed John Eudes, might be enrolled among the Saints. This, as We learned for the third time, the same Cardinal, through the aforementioned Advocate of the Consistory, had requested of Us, and We, having first earnestly implored the light of the Paraclete Spirit, then

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invoked the Blessed Mary.

[*Latin ed. p. 479*]

479 The Acts of Pope Pius XI state that, with the help of the Virgin Mary, the celestial spirits, and all the Saints, "for the honor of the Holy and undivided Trinity, for the increase and adornment of the Catholic faith, by the authority of Our Lord Jesus Christ, of the Holy Apostles Peter and Paul, and by Our mature deliberation, and with the counsel of Our Venerable Brothers, the Cardinals of the Holy Roman Church, Patriarchs, Archbishops, and Bishops, We have decreed that Blessed John Vianney, priest of the parish of Ars, be declared a Saint and inscribed in the catalogue of the Saints." To this same decree, We have joined Blessed John Eudes, also distinguished by virtues and the glory of miracles. We have also ordered that the memory of Saint John Vianney be celebrated on the ninth day of August each year, and that it be included in the Roman Martyrology. Then, giving thanks to Almighty God, We approached the altar to offer the unbloody Sacrifice, and, after the reading of the Gospel, We addressed the clergy and the people with a homily, and We encouraged them that all, filled with faith and charity, might merit to have these new Saints propitious to themselves and to the entire Church. Finally, We imparted the Apostolic Blessing and a plenary indulgence, and We ordered that these decrees be dispatched under the leaden seal. Now, therefore, O faithful Christians, turn your eyes to these new Saints, and, strengthened by their examples, rejoice greatly. May your faith increase, may charity abound among you, may you, lovers of fraternal unity, be merciful to one another; may you all be modest. Above all, let those who are devoted to the sacred ministry rejoice, to whom it is granted to celebrate, in this solemn year of propitiation, the inclusion of these two brothers in the number of the Saints. Especially should the priests who perform parochial duties imitate the most holy John Vianney, for they have before them the excellent example of a most pious and zealous shepherd of souls, who, with wondrous diligence, prudence, and charity, exercised the parochial office. Let us, therefore, pray with all our hearts to Almighty God, that He may always raise up priests in the Church, who, like Saint John Vianney, may truly be burning lights, from whom the light of all virtues may be poured forth upon the Christian people. Having considered all that was to be considered, and having affirmed all and each of the foregoing with certain knowledge and the fullness of Apostolic power, 1 Thessalonians 1:3; 1 Peter 3:8.

[*Latin ed. p. 480*]

We confirm, and again we establish, we decree, and we announce to the entire Catholic Church, commanding that these Letters, whether copied by hand or printed, and duly signed by a public Notary, and sealed with the seal of a man of ecclesiastical dignity, shall have the very same validity as

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if these Our Letters were presented or shown. Therefore, let no one dare to infringe or contradict these Our Letters of definition, decree, mandate, and dispensation, or to act against them. If anyone, with reckless audacity, should presume to attempt this, let him know that he will incur the wrath of Almighty God and of the Saints Peter and Paul, His Apostles.

Given at Rome, at Saint Peter's, in the year of Our Lord nineteen hundred and twenty-fifth, on the thirty-first day of the month of May, in the fourth year of Our Pontificate.

[Signature] PIUS, Bishop of the Catholic Church.

[Signature] CAJETANUS, Bishop of Sabina, Cardinal DELAI.

[Signature] ANTONIUS, Bishop of Porto and S. Rufina, Cardinal VICO.

[Signature] IOANNES, Bishop of Albano Laziale, Cardinal GRANITOPIGNATELLI DI BELMONTE.

[Signature] BASILIUS, Bishop of Velletri, Cardinal POMPILI.

[Signature] IOANNES, Bishop of Frascati, Cardinal CAGLIERO.

[Signature] IOSEPH, of the title of Saints John and Paul, Priest, Cardinal FRANCICA NAVA DI BONTIFÉ.

[Signature] RAPHAEL, of the title of Saint Praxedis, Priest, Cardinal MERRYDELVAL.

[Signature] DESIDERATUS, of the title of Saint Peter in Vincula, Priest, Cardinal MERCIER.

[Signature] PETRUS, of the title of Saint Lawrence in Lucina, Priest, Cardinal G. A. SPAREM, Secretary of State.

[Signature] ANTONIUS, of the titles of Saints Marcellinus and Peter, Priest, Cardinal MENDES BELLO.

[*Latin ed. p. 481*]

481 Acta Pii PP. XI 83. Ego GULIELMUS tituli S. Crucis in Hierusalem, Presbyter Cardinalis, VAN BOSSUM. 83. Ego MICHAEL tituli S. Eustachii, Presbyter Cardinalis, LEGA. 83. Ego AIDANUS tituli S. Mariae in Porticu, Presbyter Cardinalis, GASQUET. 83. Ego frater ANDREAS tituli SS. Cosmae et Damiani, Presbyter Cardinalis, FRÜHWIRTH, Maior Poenitentiarius. 83. Ego RAPHAEL tituli S. Hieronymi Illyricorum, Presbyter Cardinalis, SCAPINELLI DI LÉGUIGNO. 83. Ego VICTORIUS AMADEUS tituli S. Priscae, Presbyter Cardinalis, RANUZZI DE BIANCHI. 83. Ego DONATUS tituli S. Silvestri in Capite, Presbyter Cardinalis, SBARRETTI. 83. Ego ALOISIUS IOSEPH tituli SSmiae Trinitatis in Monte Pincio, Presbyter Cardinalis, MAURIN. 83. Ego FRANCISCUS tituli S. Marcelli, Presbyter Cardinalis, BAGONESI. 83. Ego DIONYSIUS tituli SS. Nerei et Achillei, Presbyter Cardinalis, DOU GHERTY. 83. Ego FRANCISCUS tituli S. Sabinae, Presbyter Cardinalis, VIDAL YBARRAQUER. 83. Ego IOANNES tituli S. Mariae Transtyberim, Presbyter Cardinalis, TACCI. 83.

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Ego IOANNES tituli S. Susannae, Presbyter Cardinalis, BONZANO. 83. Ego ALEXIUS tituli S. Mariae de Victoria, Presbyter Cardinalis, CHAROST. 83. Ego CAIETANUS Sanctae Agathae, Protodiaconus Cardinalis, BISLETI. 83. Ego LUDOVICUS S. Mariae in Via Lata, Diaconus Cardinalis, BILLOT. 83. Ego CAMILLUS S. Mariae Scalaris, Diaconus Cardinalis, LAURENTI. 83. Ego IOSEPH S. Nicolai in Carcere Tulliano, Diaconus Cardinalis, MORI. 83. Ego FRANCISCUS S. Caesarii in Palatio, Diaconus Cardinalis, EHRLE. 83. Ego ALOISIUS S. Georgii ad Velabrum, Diaconus Cardinalis, SINCERO. 83. Ego EVARISTUS S. Adriani, Diaconus Cardinalis, LUCIDI. 83. Ego AURELIUS S. Angeli in Foro Piscario, Diaconus Cardinalis, GALLI. O. CARD. CAGIANO, Cancellarius. Ioseph CARD. VICO, Episcopus Portuensis et Sublacensis, S. B. C., Praefectus. Wilpert, Ioannes, Decanus. Zani-Caprelli, Collegium. Protonotarius Apostolicorum. Apostolicus. Loco £8 Plumbi. Beg. in Cane. vol. XXXI, n. 18. ACTA, Vol. XVII, n. 12. — 1-10-925. 3Î.

[*Latin ed. p. 482*]

Acta Apostolicae Sedis - Official Commentary, Volume II. BLESSED JOHN EUDES, missionary of the Congregation of the Charity of Jesus and Mary, and member of the Order of the Holy Confessors, is added to the list of the blessed, on this sacred year, dedicated to OUR LADY. The BISHOP, SERVANT OF THE APOSTOLIC SEE, and FOUNDER of CONGREGATIONS, for the perpetual memory of God, and for the perfection of individuals and of states, desired that his most powerful and most wise Lord should exalt some of His servants, even in the lands, and grant to the Church militant new intercessors to be invoked in our needs. Let us admire and give thanks for His plan, by which these days six servants of God have been raised to the highest ranks, and many blessed are declared; some after a long time spent on earth, others who have recently left this world, so that there may be no lack of those who, while they were still living, knew them, and were able to appreciate their virtues. You, faithful of Christ, residing in the City, or peregrinating to another Catholic nation, behold the glory of these Confessors and Martyrs, who have attained eternal salvation through the practice of sublime virtues, according to their own state of life, and praise the wonderful works of God, who glories in His saints, and honors His servants. And we rejoice, and we hope that the group entrusted to us, through the patronage of these Saints and Blesseds, may obtain eternal salvation, and in the present circumstances, may obtain what is necessary. Now, according to the laudable custom of the Church, we propose the example of John Eudes, so that the memory of his life may stir up the hearts of the weak to imitation, and that our weakness, strengthened by his example, may be confirmed, and so that he may excite charity and devotion. In the year one thousand six hundred and one, on the fourteenth day of the month of November, in

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the village commonly called Ri, in the diocese of SÃ©ez, John Eudes was born of pious and honest parents, Isaac and Martha Corbin, who, in order to have a child, had undertaken a sacred pilgrimage to the sanctuary of Our Lady of La Recouvrance, and had fulfilled a vow to dedicate the child to God. The parents, having given birth to the boy, took care to have him regenerated by the waters of baptism, and gave him the name John. There, the parents...

[*Latin ed. p. 483*]

483 The acts of Pope Pius XI show that, as a boy, he flourished remarkably, displaying many virtues that surpassed his peers. Witnesses recounted that his parents, deeply anxious and distressed by his prolonged absence, found him, still a young boy, standing near a column in the temple, rapt in divine contemplation. They also reported that John, still only nine years old, received the First Communion in Desdignières, before traveling to Genoa, and that he offered the other cheek to a classmate, following the teachings of the Gospel. The witness, astonished by this, spread the story publicly, which filled the hearts of all who heard it with great admiration. In the prime of his youth, he showed a singular devotion to his parents, who entrusted him to the priest Jacob Blanette to learn the fundamentals of Christian instruction. Having demonstrated many examples of virtue and a precocious habit of prayer, at the age of twelve, John, on the feast of Pentecost in the year 1613, approached the sacred Synaxis and experienced ineffable delights, being for the first time satiated with the food of the divine flesh. To ensure that he could more frequently partake of this heavenly bread, which strengthens and matures the soul and fosters the flower of virginity, and contrary to the custom of those who only approached the Sacrament of the Eucharist once a year, John obtained permission to receive it every month, so that he might be nourished by this divine food. Therefore, piety, faith, and love flourished remarkably in him through the frequent use of this saving food, and the abundance of heavenly delights with which God did not hesitate to fill him, so that, even before reaching adolescence, John, inflamed by such divine charity, made perpetual vows of chastity to God. In October of the year 1615, having barely learned the elements of grammar, he was received into the College of Caen, whose directors were members of the Society of Jesus; there, his outstanding intelligence and singular piety quickly became evident, and he was called "the devoted one," and was presented as an example to his classmates, of whom there were over three hundred. John's youthful piety was especially directed towards the Virgin Mary, whom he called the Queen, the Patron, and the Bride, to whom he had once placed a ring on her finger, signifying a covenant sealed and signed with his own blood. The Rector of the College testified to his singular conduct, not only in his studies, but above all in his piety. Happily completing his philosophical

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studies, his parents, although deeply devoted and eager to lead John, the young man, towards wealth and virtue, and hoping to prevail over the will of their son, who was very inclined to a clerical life, saw their hopes dashed, because John, already bound by his vow of chastity, rejected the idea of marriage; indeed, his parents recalled the promise made in the sanctuary.

[*Latin ed. p. 484*]

484 Acta Apostolicae Sedis - The official record states that, before the birth of his son, they encouraged him to follow the path that Divine Providence had ordained. Returning to his paternal home in the year 1620, John received the tonsure and the minor orders from his Bishop, Camus de Pontcarré, and, seeking a firmer support for his wavering strength, and because it was not easy for him at home, again facing his father, and again receiving his consent, he followed the counsel of a confessor and joined the Congregation of the Oratory of Paris, founded by the most learned Father de Bérulle, who was soon after appointed among the Cardinals of the Holy Roman Church. In that young cleric, he immediately recognized one of those whom Divine Providence calls to the sacred ministry to restore the work of the priesthood. The cleric, not yet having received the order of deacon, diligently pursued his studies, and progressed so much that he was entrusted with the office of preaching, which he performed with great praise, although he had not yet been ordained to the sacraments. The abundant fruits of his preaching, beneficial to the salvation of souls, demonstrated to Father de Bérulle a legitimate love for John, to whom all the members of the Congregation readily attached themselves, without any shadow of envy. At the end of the year 1625, with singular zeal, John, being twenty-four years of age, received the increase of the priesthood, and the first Mass was celebrated by him, with the permission of the same Father de Bérulle, so that he might more quickly gather the harvest in the vineyard of the Church. However, it was otherwise ordained by Divine Providence; for the newly ordained priest, already suffering from a grievous illness, and having undertaken a harsh life, was compelled to leave Paris, in order that he might restore his health in a secluded place, commonly called Aubervilliers. After a short time in solitude, he recovered and was soon after summoned by his superior to hear the most excellent preachers of the Word of God. Having returned to the house on the street commonly called Saint-Honoré, John began to devote himself to study, piety, and the apostolic ministry, when suddenly he received a letter from his father, announcing that many victims were dying in his native place, and that the plague was raging more violently, and that therefore the help of his son was absolutely necessary. Having received this unfortunate news, and with the father's permission, John, without delay, hastened to offer himself to his fellow citizens afflicted by the Asian disease. Together with a most pious priest,

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who offered him hospitality with ardent zeal, which others had refused, he labored for many months, not only tending to bodies infected with the pestilent disease, but also comforting souls tormented by grief, with the greatest charity. He also provided assistance to many places afflicted by the same disease, sparing no labor, and depriving himself of almost all sleep, in order to console the afflicted.

[*Latin ed. p. 485*]

The acts of Pope Pius XI, page 485, state that he offered prayers, encouraged the fearful, and urged all to implore the help of the Virgin Mary, whose presence the citizens of Argenton had experienced, having been saved from the most terrible scourge. In the year 1631, the Asiatic plague broke out with greater force in the city of Cadom; all were filled with anxiety, and the sick fled, fearing that the disease would strike them. John hastened to where the infected were most numerous, bringing them the sacraments and offering assistance. And so that he might not communicate the pestilence to his brothers, he, weakened by fatigue, spent the evening in a wooden chest, placed in a meadow called "the meadow of Saint." However, the disease also invaded the Oratory, and John, giving all his strength to his brothers, endured the most grievous labors, and was struck by a severe illness, so that he seemed to be approaching his final day. But through the constant prayers and fasts of the daughters of Saint Teresa and the nuns of Saint Benedict, for his health, John recovered, and with renewed zeal he undertook his apostolic mission, seeing that the people had been steeped in ignorance and false beliefs due to the dangers of the Jansenist doctrine, from which not even the clergy had been able to escape. Therefore, fruitfully and diligently pursuing his prayers, he asked God that he might be made a learned and zealous missionary, for the salvation of souls and the refutation of errors; and he immediately received this, and his zeal in bringing back the erring to the path of righteousness could be compared to the zeal of Saint Francis de Sales and Saint Vincent de Paul. In the year 1632, with his Oratorian companions, he undertook missions in Normandy, and with great joy he gathered abundant fruits from them. No one could hear John preaching without being moved to tears, and a very large crowd of people would seek him out in the confessional, so that he might enlighten their minds and bring them consolation; his prudence and gentleness fulfilled in the sacred tribunal what had been begun in his sermons. Thus, having successfully completed these first missions, two years later, with greater zeal and diligence, and with the approval of Father Condren, the new Moderator of the Congregation, he was commissioned by the Archbishop of Bothomagen to carry out sacred missions throughout Normandy, with suitable companions assigned to him. Therefore, he was considered one of the most outstanding messengers of the divine law of the age, not only by Father Ober, founder of the Society of Saint Sulpice, but

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also by the Queen of France and the Most Reverend Bossuet, a man of outstanding learning. Although he had already recounted many victories in combating the errors of the Calvinists, some of whom had been converted to the Catholic Church,

[*Latin ed. p. 486*]

486 Acta Apostolicae Sedis - Official Commentary. However, John was greatly grieved when he perceived that the fruits of his mission were not lasting, because the highest authorities could not be persuaded to devote themselves to the Church. Therefore, he felt that the work would not succeed unless seminaries were established for the good and increase of the clergy; and, having been taught by experience that the Oratorian Congregation did not respond as its Founder, de Bérulle, had hoped, and after praying earnestly to God, although with a heavy heart, he decided to leave that Congregation. Consequently, discord arose among the confreres, and it was not easy to bring back obedience from some members who, while lamenting John's departure, nevertheless feared him. Meanwhile, John himself diligently devoted himself to restoring harmony among the Oratorians, but his efforts at reconciliation were unsuccessful. Therefore, having left the Oratorian Congregation, he joined forces with five priests, and he presented himself at the very ancient sanctuary of Our Lady of Deliverance, earnestly imploring Jesus and Mary to provide the soul of the Society he wished to found, and to provide an example of its rule. To accomplish this work, he had as his president and patron the Bishop of Bayeux; but in this undertaking, he suffered many afflictions, especially that unjust accusation, by which he was charged with having taken a large sum of money from the Oratory for the founding of his Congregation. This accusation proved to be entirely false; for it was quickly discovered that the money had been provided partly by the Duchess de Aiguillon, and partly by the family of Bepichon, and that only a small sum had been promised, and that only by counsel, in order to provide special assistance to the new undertaking. Thus, on the twenty-fifth day of March of the year one thousand six hundred and forty-three, the Society of Secular Priests began, to which the name was given "Congregation of Jesus and Mary," and immediately a first seminary was opened in the city of Caen, which, in the following year, together with the aforementioned Society, was duly confirmed by the Bishop of Bayeux. Several bishops, who observed that the seminary was established in accordance with the decree of the Council of Trent, and that it abundantly served the instruction and piety of the clergy, without any delay, urged John Eudes to found other seminaries in their dioceses. Thus, among others, seminaries were established in the cities of Coutances, Lisieux, Rouen, Évreux, and Rennes. In these increasing foundations, John instilled in the young men, by example more than by words, the spirit of piety, modesty, poverty, zeal, obedience, and

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charity. To establish new rules, he sought light from God, so that it might be revealed to him which principles and methods should be adopted in drafting the Constitutions.

[*Latin ed. p. 487*]

487 The acts of Pope Pius XI. In the year one thousand six hundred and forty-fifth, following the counsel of his friends, he compiled a summary of certain statutes and constitutions in Latin, for a new Congregation; in these, after receiving their definitive form in the year one thousand six hundred and fifty-fourth, the spirit of wisdom is clearly evident, along with the elegance of counsel and the piety of intention. John proposed a double aim in establishing the Congregation: first, to provide the Church of God with outstanding and pious workers, rich in doctrine, especially in his native province, who would restore the morals of the Gallican clergy through apostolic ministry; and second, to revive the faith of the dead people through missions and the administration of the sacraments. With the help of God, John was able to achieve both aims, through diligent care throughout his life, especially in the exercise of missions, which he undertook with great zeal, as he was wont to say to himself: "Wretched me, unless I evangelize the poor, unless I bring back to God those who are wandering!" Following the footsteps of the Divine Master, he traversed cities and towns, everywhere proclaiming the kingdom of God. Missions followed missions, so that he was often exhausted, and the people did not tire of hearing him. Crowds gathered in the temples, captivated by the power of his eloquence, his voice, and his gestures; all were as if listening to an angel sent from heaven. It often happened that on festive days, thousands of people would be counted in the temple, eager to hear the apostle; nor did the severity of the weather, the harshness of the terrain, or the fatigue of the people restrain the ardor of those who so desired to approach God. After almost entire weeks of such gatherings, finally, all would come to the sacred tribunal of penance, and with the greatest signs of piety, they would reject the food of Puebla. No less attention was given to the children, of whatever status or condition, whom John endeavored to receive with the utmost rigor and love, teaching them the rudiments of Christian doctrine, so that they might receive the first sacraments, celebrating the rites with solemnity, in order to impress upon the minds of the children a lasting memory of their deeds. Among the numerous missions celebrated, we especially wish to recall that held in the place commonly called Autun, in the year one thousand six hundred and forty-eighth, with a great gathering of the people, where many young people, who had long been members of a certain society under the title of Valentins, were laboring under the vile vice of drunkenness; during the time of abstinence from meat, they rushed to the altar of God and the sacred missions, consumed by fury and rage. John did not despair, but with such sweetness of speech and charity of heart, he

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addressed them, that the leaders of the wicked society suddenly repented of their crimes, promising to avoid the evil life, to renounce the ways of Satan, and to abstain from all temptations.

[*Latin ed. p. 488*]

Acts of the Apostolic See - Official Commentary 488. On the same day, while traveling, they encountered a man who, through his actions, had shown himself to be reckless in his sins, and, shedding tears, he partook of the food of the Eucharist, a sign of his fervent piety, and publicly made amends. Similarly, in the year 1666, in Paris, near Saint-Germain-des-Prés, John, without fear, addressed Anne of Austria, the Queen, before the people, and, with open words, reminded her of the duties of her office in the sight of God, and he implored her, in the name of God, to consider the plight of her subjects, and to alleviate their suffering, and he prayed that she might instill in her own heart a sense of duty towards the Church and Religion, as eternal salvation was at stake. The Queen was moved by his words, and indeed, she revealed the sentiments of a grateful heart to John, and, turning to him, she said: "Indeed, you speak with the wisdom of a preacher: for those who 'flatter' us are surely trying to deceive us." Thus, the name and authority of the missionary were greatly enhanced, especially because God illustrated his sermons with miracles. Thus, in the year 1643, in a place commonly called Votognes, while John was preaching, a terrible storm suddenly arose: the listeners, seized with great fear, ran hither and thither, seeking to escape the danger. But the speaker, with a firm voice, assured them that they would suffer no harm whatsoever, as indeed happened, for while water flowed through the nearby roads and fields, the listeners were not harmed at all, and they listened attentively to the sermon of the man of God. Elsewhere, on the second day of July in the year 1673, after a prayer in honor of the Virgin Mary, he began to speak of the virtue of chastity, and suddenly a terrible noise, as if from a flash of lightning, was heard in the temple, although the sky was not illuminated. Then there were cries among the listeners, and lamentations: some, kneeling, begged for mercy from God, while others rushed to the feet of the confessor, seeking absolution from their sins. Finally, the noise ceased, although the cause remained hidden; but it was clear to all that God had provoked this prodigy in order to stir up hardened hearts to receive the benefits of the mission. In his apostolic missions, John Eudes often encountered women who had been offended by the wickedness of others, and who had been abandoned by those who had wronged them. Some of these women had been subjected to abuse, but quickly realizing that, due to their poverty and lack of hope, they would fall into new dangers, moved by compassion, he began to offer them a suitable refuge. Therefore, at the suggestion of Magdalene Lamy, a woman of great virtue and character, and with the help of many families, in the year 1641, he rented a house in

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Cadomi, in which, with the approval of the Bishop, under the guidance of a virtuous woman of the pious century, he established...

[*Latin ed. p. 489*]

489 The acts of Pope Pius XI concerning these penitents were collected, and for their protection, a foundation was established. After ten years had elapsed, a new approval was scarcely obtained from the then-Bishop of Bayeux, and the pious women were permitted to pronounce the three usual vows of religion, to which a fourth was added, namely, the avoidance of bad company, and thus arose, under the title of Our Lady of Charity, a Congregation, which our predecessor, Pope Alexander VII, raised to the status of a religious order in the year 1666. With the passage of time, this new order founded other monasteries and demonstrated that abundant fruits would arise from them in the future, especially through the work of the Venerable Servant of God, Mary of Saint Euphrasia Pelletier, who, under the pontificate of our blessed predecessor, Gregory XV, also added a generalate in Angers, whose superior, after making some changes regarding the first constitutions of the Institute, faithfully observed the rules of John Eudes. Thus, through the ineffable goodness of God, always intent on the salvation of souls, the family of Our Lady of Charity was quickly and happily spread throughout the world, with the addition, for the Angers generalate, of the title of Good Shepherd. In this matter, it is fitting to remember that we, after one year, solemnly declared that the virtues of the same Servant of God, Mary of Saint Euphrasia Pelletier, had reached the heroic degree. With the greatest concern for the spiritual well-being of the faithful, John Eudes established a society, which still exists today, under the admirable title of the Heart of Our Mother of God. Also, in many places, confraternities of the Most Sacred Hearts were established by him, which our predecessor, Pope Clement X, also blessed, enriched with indulgences. Furthermore, he founded many other works of piety and charity: He opened an institute for secular priests, or the Congregation of Jesus and Mary, so that every year, the feast days of the Sacred Hearts might be solemnly celebrated. To this, he wrote an Office and a Mass in honor of the Most Sacred Heart of Our Mother of God, and on the eighth day of February of the year 1648, during the sacred mission, in the cathedral church of Autun, he first celebrated this sacred Office, with the approval of the Bishop. When writing this Office, he followed with praises not only the Heart of the Virgin Mary, but also the Most Sacred Heart of Jesus, so that this feast could more properly be called a feast in honor of both Hearts: which the Bishop of Autun immediately introduced in his diocese, and many other prelates of Gaul, with joyful hearts, followed his example, with the Cardinal de Vendôme, legate a latere of our predecessor, Pope Clement IX, also approving this devotion with his authority. John's zeal for these Most Sacred Hearts reached the highest degree when, in the year

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1661, he composed a complete Office and Mass in honor of the Most Sacred Heart of Jesus, which he presented to the Most Reverend Bishop of Autun, and which, after examination, was approved by him, and promulgated throughout his diocese.

[*Latin ed. p. 490*]

490 Acta Apostolicae Sedis - The Official Commentary, in the seventieth year, after the mission concluded in the city of Rennes and the establishment of the Seminary there, he was able to celebrate the feast of the Most Sacred Heart of Jesus for the first time, not without the approval of the diocesan Bishop, to whom many prelates most readily adhered; indeed, two years later, Pope Pius ordered that the aforementioned feast should also be celebrated in all houses of his Congregation as a patronal feast. Pope Pius IX, Our Predecessor, added his approval to both feasts, celebrated in the Eudist family, and established the days of commemoration, namely, the eighth day of February for the feast of the Most Holy Heart of Mary, and the twentieth day of October for the memory of the Divine Heart of Jesus. This virtuous man's method of acting in this manner aroused implacable hatred from the Jansenists, by whom he suffered many afflictions, which he endured with an unwavering spirit for the love of God and the salvation of souls. Oppressed by long and arduous labors, John felt his strength diminishing day by day, and, suffering from a prolonged hemorrhage, he weakened so much in body that he could scarcely continue. Therefore, in the year 1678, as his illnesses increased, he decided to seek consolation; but, having gained no hope of regaining his health, he relinquished his office as director and ordered that a successor be chosen. Thus, in the city of Caen, on the twenty-sixth day of June of the year 1678, in the presence of a gathering, the Rector of the Congregation of Jesus and Mary announced that R. P. Blonet de Camilly, one of John's most beloved sons, had been elected. Scarcely had he been elected when John, hastening to his feet, bestowed his blessing upon him, and offered himself as the last brother and companion of the Society. This example of humility aroused admiration and pious tears from those present. Having thus relinquished the governance of the Congregation, the pious Founder had nothing in his mind but to exhale his spirit in sentiments of faith and charity towards God. And in the same manner in which he had prescribed spiritual exercises for his own preparation for the hour of death, he himself made use of them, and, revising his will, he ratified it. With the last words of salvation, "My daughter, the Lady of Charity," he addressed them and blessed them. Later, oppressed by intense fever and other ailments, he lay long upon his bed in the house in Caen, exhibiting signs of wondrous patience and sanctity. Eagerly seeking the last sacraments of the Church, as soon as he saw a priest approaching, he rose from his bed, although he was greatly weakened, and, kneeling before the Most Sacred Sacrament, he expressed

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many acts of love and humility, and, addressing his confreres, he urged them to observe the Rule perfectly. Refreshed by the voice of angels, he was again placed in his bed and received the Sacrament of Extreme Unction, after which, having spoken words of eternal sanctity and of the delights of heaven to his grieving sons, he departed.

[*Latin ed. p. 491*]

491 Acts of the Venerable Servant of God. Finally, invoking the names of Jesus and Mary, he encouraged his brothers to peace, and the Servant of God passed away on the nineteenth of August of the year one thousand six hundred and eighty, having reached the age of eighty. Upon the announcement of his death, extraordinary testimonies of affection were received from the Bishops, the clergy, the Fathers of the Society of Jesus, and a very large crowd of people. There, a testament was found, drawn up in Paris on the twenty-fourth of April of the year one thousand six hundred and seventy-one, from which his feelings towards his Congregation and his spiritual families became clear. The body of the Servant of God was buried in the choir of the Cadom Seminary church, but after the end of the French Revolution, with a large gathering of people, in the year one thousand eight hundred and twelve, it was transferred to the church of the Blessed Virgin Mary; on the tomb, the last words of the epitaph were read: "He lived, he died piously." The opinion of this holiness was never doubted, but rather it increased day by day. In the year one thousand eight hundred and seventy-four, on the twenty-sixth of February, as the fame of his holiness and miracles spread, Pope Pius IX, our Predecessor, signed the decree establishing the Commission for the cause of beatification of the Venerable Servant of God, John Eudes, at the urging of all the Bishops and clergy of France, together with the Congregation of Jesus and Mary. After the processes were properly completed and all were observed according to the norms of law, fourteen of his virtues were discussed, and a judgment was rendered regarding their heroic degree. On the sixth of January of the year one thousand nine hundred and three, the Supreme Pontiff Leo XIII, also of blessed memory, our Predecessor, before opening the session, had expressed himself in these noble words: "When we speak of John Eudes, we speak of a most distinguished man who not only lived a life of exceptional holiness, but also with a diligent concern for the salvation of souls, and especially through the society he founded, he did much good for many people and for all time." Meanwhile, other miracles confirmed the holiness of this man, and these were discussed, whether he should be granted the honors of the Blessed in Heaven. The first was the miraculous healing of Sister Augustine Chassé, of the Institute of Our Lady of Charity, in the monastery of Bhedon, who was suffering from cancer in the stomach, and who, after fervently praying before the Blessed Sacrament and the statue of the Servant of God, regained perfect health in nine days. Another miracle

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occurred in the same monastery, where Sister Lucy, a penitent, with the help of the invocation of the Venerable John Eudes, was immediately freed from a multiple paralysis caused by an organic lesion of the brain and spinal cord on the seventh day of prayer. Finally, a third occurred to the young man Louis Bourdon, in the year one thousand eight hundred and eighty-three, when he, who had lost the light of his eyes...

[*Latin ed. p. 492*]

492 Acta Apostolicae Sedis - The official record states that, while imploring the intercession of the Servant of God for instantaneous and complete healing through novena prayers, he received it, the supplications scarcely concluded. After three miracles, following a diligent investigation and with all legal requirements fulfilled, before the Most Reverend Cardinals Seraphino Cretoni, Prefect of the Congregation of Sacred Rites, and Dominico Ferrata, Relator of the Cause, together with the officials of the same Congregation, Pope Pius X, of blessed memory, our predecessor, solemnly decreed: "Let the three proposed miracles be approved"; and this decree was promulgated on the third day of May in the year nineteen hundred and eight. Finally, on the third Sunday of Advent of the same year, the decree was made public: "That the solemn Beatification of the Servant of God, John Eudes, may proceed," which solemnity was celebrated in the Patriarchal Basilica of the Vatican, before a large number of faithful, even from distant regions, on the twenty-fifth of April of the following year. After the Beatification of Blessed John Eudes, the Almighty was pleased to manifest new miracles through him. Two of these were selected by the most astute promoter of the cause, Father Gabriele Mallet, and were adopted in order to expedite the canonization of John. On the twenty-eighth day of July of the year nineteen hundred and twenty-two, after considering the opinion of the Congregation of Sacred Rites, we confirmed the decision regarding the resumption of the Cause. The first: "Concerning the proposed miracles, it happened to Sister Joanna Beatrix Londoño, of the Congregation of the Sisters of Charity of the Presentation of the Blessed Virgin Mary of Tours, residing in the diocese of Manizales in India. Having entered the religious life in the year nineteen hundred and nine, she was in good health. Four years later, due to a certain incident that her superiors sought to eliminate, she began to suffer ill health, and, according to the opinion of the doctors, she was diagnosed with gastritis. As the discomfort and pains increased, both in her head and in her stomach and kidneys, Sister Joanna, reduced to the point of death, was strengthened with the Sacraments of the Church. But, not long afterwards, her condition worsened, and, as a remedy, a temperate climate was recommended in the city of Carthage in India, where Sister remained well for a time. However, her illness gradually worsened, with various ailments supervening, which were not alleviated by any remedy of the medical art. The doctors declared

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the Sister to be afflicted with a very serious diabetes mellitus, along with other renal complications, nephropathy, boils, and abscesses, and their judgment was unanimous regarding the incurability of the disease, since all remedies had proven useless. Then the infirm woman implored divine help, and, following the advice of a certain Eudist Father, she made novena prayers together with the community for Blessed John Eudes, applying his relic to herself. Finally, on the day after these supplications, the Sisters...

[*Latin ed. p. 493*]

493 During the pontificate of Pope Pius XI, and to the great astonishment of the physicians, she was immediately and perfectly healed. And this prodigious healing, according to the testimony of experts, continues to this day. Another of these miracles was obtained by Bonaventura Bomero, residing in the place commonly called Guarea, in Colombia, among the Fathers of the Eudist Order, in the seminary of the city of Saint Peter of Antioch, where he performed his duties. On the evening of the eleventh day of July of the year nineteen hundred and sixteen, some unknown persons reported to the Fathers that a horse had been stolen from the stable of the seminary. It was decided to investigate the theft, and, despite suffering from a finger injury due to a bite, Bonaventura wished to participate in the investigation, invited by the Fathers. Riding quickly with a companion, he soon located the fleeing thief, but suddenly Bonaventura's horse stumbled and fell, and the rider was thrown to the ground. Although seriously wounded, he immediately got back on the horse and pursued the thief, who, astonished by the audacity of the pursuit, completely abandoned the horse and fled. Bonaventura, at midnight, returned to the seminary, bringing back the horse, and, half-dead from exhaustion, collapsed on the ground. Subsequently, seized by severe pains in his stomach and head, he soon grew worse. The doctor, summoned in the morning, and arriving after several hours, declared that he was suffering from a traumatic peritonitis and a fractured skull. At this point, being near death, the most pious man was strengthened with the Sacrament of Extreme Unction. With no benefit from human remedies, and with no hope of recovery, the relics of Saint John Eudes were applied to the sick man by the superiors and students of the seminary, and a novena of prayers was immediately instituted. Almost at midnight, Bonaventura suddenly felt all the signs of his grievous illness disappear, and, to the great astonishment of those present, he immediately rose up, completely healed, and those present proclaimed the miraculous healing, which was later declared to be perfect and lasting by expert physicians. An investigation into these two healings was instituted by the Congregation of Sacred Rites, which, after its customary deliberations, reached its conclusion in a general congregation held before Us on the twenty-fifth day of January of the current sacred year. We postponed the publication of Our judgment, so that the Fathers might obtain Our sentence, and af-

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terwards, on the Sunday of the Seventh Sunday after Easter, which occurred with the greatest joy and happiness for both religious families who venerate and honor Saint John Eudes, their legitimate Father, namely the Congregation of Jesus and Mary and the Order of the Daughters of the Blessed Virgin Mary, we solemnly declared: "It is established that..."

[*Latin ed. p. 494*]

494 Acts of the Apostolic See - Official Commentary: concerning the proposed miracles, namely: the instantaneous and perfect healing of Sister Joanna Beatrix Londoño, of the Congregation of the Sisters of Charity of the Presentation of the Blessed Virgin Mary of Tours, who suffered from diabetes and other renal complications, nephropathy, boils, and an abscess; and concerning the other: the instantaneous and perfect healing of Bonaventura Bomero, who suffered from traumatic peritonitis and a severe head injury. On the aforementioned feast day of Saint Joseph, Spouse of the Blessed Virgin, having received the favorable votes of the Most Reverend Cardinals and the Congregation of Consultors, we solemnly decreed that the solemn canonization of Blessed John Eudes could proceed safely. In order that all things might be observed which Our Predecessors wisely prescribed for the celebration and dignity of the solemn ceremony, first of all, on the thirtieth day of the month of March of this year, we ordered all Our beloved sons, the Most Reverend Cardinals, to be present in a secret Consistory, where the venerable brother Anthony, Bishop of Porto and S. Bueno, and the Most Reverend Cardinal Vico, Prefect of the Congregation of Sacred Rites, explained to Us and the Cardinals, in detail and clearly, the acts and miracles of John Eudes and others, one by one. On the second day of April, a public Consistory was held, and the Cardinals present, having heard the most eloquent address of the beloved son Charles Salotti, Archbishop of Urbino and Advocate of the Consistorial Hall, were urged by Us, in this cause, to pronounce a legitimate judgment. Another Consistory, semi-public, was held on the twenty-second day of the same month of April, and to it, not only the Most Reverend Cardinals, but also the venerable brothers, Patriarchs, Archbishops, and Bishops, were present, having been summoned by Our mandate through letters from the Sacred Congregation of the Consistory. And from among them, based on what had been done in the public Consistory, and also based on the report of the Congregation of Sacred Rites, a copy of which, printed, we ordered to be given to each of them, they unanimously reached the same judgment as the Fathers Cardinals. A public instrument of this matter was prepared for Our beloved sons, the Notaries of the Apostolic See, and we ordered it to be kept in the archives of the aforementioned Congregation of Sacred Rites. For the celebration of this solemn canonization, we have fixed the thirtieth day of the month of May, the very day of Pentecost, in the Basilica of the Vatican, and we have also encouraged the faithful, and we ourselves

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urge them, to offer prayers, especially in those churches where the public adoration of the Most August Sacrament has been instituted, that the Lord may grant that they may receive the richest fruit from this solemnity, and that the Spirit of Paraclete may be present with Us in this celebration. And when this most auspicious day dawned, all, both secular and...

[*Latin ed. p. 495*]

495 The acts of Pope Pius XI record that the regular clergy, the prelates and officials of the Roman Curia, the Cardinals of the Holy Roman Church, the Patriarchs, Archbishops, and Bishops present in the city, gathered in the Vatican Basilica, magnificently adorned, and after solemn prayers, we entered the Basilica. The Venerable Brother Anthony, Bishop of Porto and Santa Rufina, Cardinal Vico, Prefect of the Congregation for Sacred Rites, and entrusted with the preparation of this canonization, through the eloquent words of our beloved son, Augusto Milani, Advocate of our Consistorial Hall, offered us the votes and prayers of the Sacred Congregation of Jesus and Mary and the Order of the Daughters of the Most Blessed Virgin, so that we might enroll Blessed John Eudes, the founder of both religious families, distinguished by his deeds, virtues, and miracles, among the Saints, together with Blessed John Baptist Marie Vianney, Confessor and Parish Priest of Ars. Indeed, this very thing was urgently and most earnestly requested by the aforementioned Cardinal, through our Consistorial Hall Advocate! Therefore, having implored the light of the Holy Spirit, and fervently invoked the help of the Blessed Virgin Mary and all the Saints, "for the honor of the Holy and undivided Trinity," "for the growth and glory of the Catholic faith," by the authority of our Lord Jesus Christ, and of the holy Apostles Peter and Paul, and by our mature deliberation, and by the vote of our beloved sons, the Most Reverend Cardinals, as well as the Patriarchs, Archbishops, and Bishops, we decreed that Blessed John Eudes, Apostolic Missionary and Founder of the Congregation of Jesus and Mary and the Order of the Ladies of Charity, is to be declared a Saint and enrolled in the catalogue of the Saints. By the same decree, we also declared Blessed John Baptist Marie Vianney, Confessor and Parish Priest of Ars, to be a Saint, renowned for his outstanding virtues. We also ordered that the memory of Saint John Eudes be included in the Roman Martyrology on the nineteenth day of the month of August. Then, having given thanks to Almighty God, we offered the unbloody Sacrifice and, after the reading of the Gospel, we spoke to all those present. Finally, we decreed that a plenary indulgence should be granted to all those present, and we ordered that these Apostolic Decrees be dispatched, signed by our hand and by the hands of the Most Reverend Cardinals, under seal. Two other Saints are presented to you today, O faithful, who are distinguished because of their sublime love of God and their concern for the spiritual welfare of their fellow citizens. May their example, who spent their entire lives for

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the good of others, always be before us, and may it urge us to love God and our neighbors, so that we too may attain the virtues and rewards of the Christian life. And you, O newly declared Saints, intercede for us, that the Almighty may deign to grant us the graces of which we stand in need, and that human society may return to Jesus.

[*Latin ed. p. 496*]

496. The Acts of the Apostolic See – an official commentary, especially dedicated to piety and the sanctification of souls – so that, as quickly as possible, the peace of Christ may shine forth in the Kingdom of Christ among men of the entire world. These documents, with certain knowledge and the fullness of Apostolic authority, we confirm, strengthen, declare to the Church, and decree, ordering that these and all other documents of the Catholic Church, whether transcribed or printed, maintained by this Notary in the public records, and bearing the seal of the person of ecclesiastical dignity constituted for this purpose, shall have the very same validity as if these Our documents were presented originally or were to be presented in the future. Therefore, it is not permitted to anyone to infringe upon, contradict, or violate these Our documents, definitions, decrees, and mandates. But if anyone, with reckless audacity, should presume to attempt this, let him know that he will incur the indignation of the Almighty God and of the Saints, the Apostles Peter and Paul, Apostles of His. Given in Rome, at Saint Peter's, in the year of Our Lord nineteen hundred and twenty, in the forty-sixth year of Our pontificate, on the thirty-first day of the month of May.

Here follow the signatures:

PIUS, Bishop of the Catholic Church.

CAIETANUM, Bishop of Sabina, Cardinal DE LAI.

ANTONIUS, Bishop of Portus and of St. Rufina, Cardinal VICO.

IANUARIUS, Bishop of Alba, Cardinal GRANITO PIGNATELLI DI BELMONTE.

BASILIUS, Bishop of Velletri, Cardinal POMPILJ.

IOANNES, Bishop of Tusculum, Cardinal CAGHERÒ.

IOSEPH, of the title of SS. John and Paul, Presbyter, Cardinal FRANCICANAVA DI BONTIFÉ.

BAPHAEL, of the title of St. Praxedes, Presbyter, Cardinal MERRY DEL VAL.

DESIDERATUS, of the title of St. Peter in Chains, Presbyter, Cardinal MERCIER.

PETER, of the title of St. Lawrence in Lucina, Presbyter, Cardinal GAS-

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PARRI, Secretary of State.

[*Latin ed. p. 497*]

497 Acts of Pope Pius XI:

I, Anthony, Cardinal Priest of the Most Holy titles of Marcellinus and Peter, Mendes Bello.

I, William, Cardinal Priest of the Holy Cross in Jerusalem, Yan Bossum.

I, Michael, Cardinal Priest of Eustachius, Lega.

I, Ann, Cardinal Priest of Mary in Porticus, Gasquet.

I, Brother Andrew, Cardinal Priest of the Most Holy Cosmas and Damian, Frühwirth, Major Penitentiary.

I, Baphrael, Cardinal Priest of Jerome of Illyria, Scapinelli di Léguigno.

I, Victor Amadeus, Cardinal Priest of Prisca, Banuzzi de Bianchi.

I, Donatus, Cardinal Priest of Saint Sylvester in Capite, Sbarretti.

I, Aloysius Joseph, Cardinal Priest of the Holy Trinity in Monte Pincio, Maurin.

I, Francis, Cardinal Priest of Saint Marcellus, Bagonesi.

I, Dionysius, Cardinal Priest of Saints Nereus and Achilles, Dou Gherty.

I, Francis, Cardinal Priest of Saint Sabina, Vldal Ybarrraquer.

I, John, Cardinal Priest of Mary Transtyberim, Tacci.

I, John, Cardinal Priest of Saint Susanna, Bonzano.

I, Alexius, Cardinal Priest of Mary de Victoria, Charost.

I, Caietan, Cardinal Protodeacon of Saint Agatha, Bisleti.

I, Louis, Cardinal Deacon of Saint Mary in Via Lata, Billot.

I, Camillus, Cardinal Deacon of Saint Mary Scalaris, Laurenti.

I, Joseph, Cardinal Deacon of Saint Nicholas in Carcere Tulliano, Mori.

I, Francis, Cardinal Deacon of Saint Caesarius in Palatio, Ehrle.

I, Aloysius, Cardinal Deacon of Saint George ad Velabrum, Sincero.

I, Evaristus, Cardinal Deacon of Saint Adrian, Lucidi.

I, Aurelius, Cardinal Deacon of Saint Angel in Foro Piscario, Galli.

O. Cardinal Cagiano.

A. Cardinal Vico, S. B. E., Chancellor. Bishop of Portuen and Saint Bufmae, S. B. C., Prefect.

Joseph John Wilpert, Dean of Zani-Caprelli, Coll. Proton., Protonotary Apostolic. Apostolic.

Loco Plumbi; Beginning in Canon. Apost. vol. XXXI, n. 19: Acts, Vol. XVII, n. 12.

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[*Latin ed. p. 498*]

Acta Apostolicae Sedis - Official Commentary 498. CONSTITUTIONES APOSTOLICAE I. CONCERNING THE DIVISION AND ERECTION OF THE DIOCESES OF SOROCABA AND DE SANTOS. PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR THE PERPETUAL COMMEMORATION OF THIS EVENT.

When, because of the extent of the territory or the number of the faithful, pastors are unable to properly exercise their pastoral duties, it is the duty of the Roman Pontiff to divide dioceses and to appoint new bishops, who may be able to shepherd the flock of the Lord and care for its spiritual welfare.

Since the State of São Paulo in Brazil has, over many years, been divided into several dioceses, nevertheless, with the ever-increasing number of inhabitants in the surrounding areas, this division has been seen as insufficient: especially since one of these dioceses, namely the Botucatuensis, occupies one hundred and twenty square kilometers. Therefore, the intention was to separate a portion of the southern part of this diocese and to establish a new diocese, to be called after the town of Sorocaba, and furthermore, another part, which is located near the coast of the ocean, together with coastal parts of the two neighboring dioceses of São Paulo and Taubatensis, to constitute a new diocese, which would take the name of the city of Santos.

Since a favorable opinion has been given by the venerable brothers, the present Archbishop of São Paulo and the Bishops of Botucatuensis and Taubatensis, to which the opinion of the Apostolic Nuncio in the Brazilian Republic has been added, and after having offered prayers, We have decided to approve.

Therefore, having heard the vote of Our Most Reverend Brothers, the Most Reverend Cardinals of the Sacred Congregation for Bishops, and having completed, as far as necessary, those things which seemed to pertain to their interests or to the common good, and with the fullness of Apostolic authority and with all power, in the Apostolic Letter, addressed to all the Churches of the world, on the twenty-seventh day of the month of April in the year one thousand nine hundred and eighty-two, reserved to the Apostolic See, We separate the following parishes from the diocese of Botucatuensis, which are called: Sorocaba, Porto Felix, Campo Archanjo, Sarapuhy, Itapetininga, Tatuhy, Largo, Piedade, Cesário Lange, Pilar, Bella, S. Miguel, Vista de.

[*Latin ed. p. 499*]

499. The acts of Pope Pius XI: Taiuhy, Cerquilho, tura, Bufete, Pereiras, Conchas, Tietê, Anhemby, Bury, Pirajú, 1 Itoby, Bom Guarehy, Itabera, Successo, Angatuba, Laranjal, Capão Itararé, Bonito, Faxina, Boituva, Itapo-

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ranga, Ribeirão Far- Branco. To these parishes, we establish the diocese of Sorocaba, and we erect its seat and cathedral in the town commonly called Sorocaba, and we elevate the parish church of Sorocaba to the status of a cathedral. We establish another diocese, to be called Santos, within the boundaries of the following parishes, commonly known as: Nossa Coração de Maria in Santos, do Vallongo in Santos, S. Senhora ão S. Antonio do Vicente, Rosario Embaré in Santos, Sagrado in Santos, S. Antonio Conceição de Itanhaen, which until now belonged to the archdiocese of S. Paulo. To these, we add other parishes, called: Ubatuba, Caraguatatuba, Villa Bella, S. Sebastião, which previously belonged to the diocese of Taubaté, and also others, commonly known as: Apiahy, Iporanga, Xiririca, Iguapé, Cananéa, Iacupiranga, luquià, Prainha, which we detach from the diocese of Botucatu and newly add to this newly established church, of which we erect the seat and cathedral in the town of Santos, and we elevate the parish church there, called Nossa Senhora do Rosario, to the status of a cathedral. Therefore, the boundaries of each diocese will be the same as the boundaries of the parishes of which they are composed. Furthermore, we grant to these newly erected cathedrals and their respective bishops, for the time being, the honors, insignia, favors, rights, and privileges with which other cathedrals and their prelates in Latin America, by common law and custom, are endowed and enjoy. We constitute these cathedrals as suffragan churches of the metropolitan church of S. Paulo in Brasília, and we place their respective bishops, for the time being, under the jurisdiction of the Metropolitan Archbishop of S. Paulo, reserving to the Apostolic See the faculty freely to determine the dismemberment of these dioceses whenever it may seem opportune to do so in the Lord. Moreover, since the circumstances do not yet permit the institution of a Chapter of Canons in each diocese, we command that, in place of Canons, Diocesan Consultors be elected, according to canon 423 and the following canons of the Code of Canon Law. We also command that, as soon as it is possible, at least a small diocesan seminary be established in each diocese, according to the provisions and regulations of the Code and those transmitted by the Sacred Congregation for Seminaries, and we desire that, in each diocese,

1. Thus written for what is Itahy: concerning which parish, as well as the places Pirajú, Fartura, Anhemby, cf. the decree of April 24, 1925 (in this volume, p. 243). Note of the Editor of the Commentary.

[*Latin ed. p. 500*]

500 Acta Apostolicae Sedis - Official Commentary. Furthermore, that two chosen young men, at least one at a time, may be sent from this Pontifical Latin Seminary of the Americas in Rome, without interruption, to Quarten. Concerning the governance and administration of these dioceses, We command that the Vicarius Capitularis or Administrator, during a vacancy of the see, observe all the rights and obligations of the clergy

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and the faithful, and all other matters as the sacred Canons prescribe. Regarding the clergy in particular, We decree that, as soon as the erection of the diocese has been completed, the presbyters are to be considered immediately assigned to that Church, within whose territory they legitimately reside. Furthermore, each Ordinary shall, as soon as it is possible, deliver to the Chancery all documents and acts pertaining to the new dioceses, so that they may be preserved in the archives. The Episcopal Mass shall constitute the revenues and other offerings that are customarily given by the faithful in the dioceses that are being erected, in addition to those that have already been collected. These matters, which We have decreed by Our Apostolic authority, may under no circumstances be infringed upon or contradicted by anyone, nor may they be opposed in any way. If anyone, may God prevent it, should presume to attempt this, let him know that he will incur the penalties prescribed by the sacred canons against those who resist the exercise of ecclesiastical jurisdiction. We entrust the execution of all these matters to our venerable brother Henry Gasparri, Archbishop of Sebastopol, Our Apostolic Nuncio in the Apostolic Republic of Brazil, and We grant him the necessary powers for this undertaking, including the power to delegate other men constituted in ecclesiastical dignity, and to pronounce a definitive judgment on any difficulty or opposition that may arise, with the obligation to transmit to the Sacred Congregation Consistorial, within six months, to be counted from the present time, an authentic copy of the completed execution of this Our mandate. Finally, We decree that these present Letters shall be valid, notwithstanding any contrary provisions, even those specifically mentioned. Given at Rome, at St. Peter's, in the year of Our Lord nineteen hundred and twenty-four, on the fourth day of July, in the third year of Our Pontificate. O. CARD. CAGIANO, Secretary. S. Loco. Plumbi. Reg. in Cane. Ap., vol. CasI) XXX, n. 1. C. - d : e L A I > E P Consistorialis Raphael Virili, Ioannes Zani-Caprelli. i s c Sabinen., Secretary. Proton. Apostolicus. Proton. Apost.

[*Latin ed. p. 501*]

501. Acts of Pope Pius XI, II, Concerning the Division and Erection of Dioceses in Bolivia, of Oruro, Tarija, and Potosí. PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD, for the perpetual memory of these matters: To Our predecessors and to Ourselves it has always been a concern to divide larger dioceses and to erect new ones, so that bishops, appointed to them, may better provide for the faithful entrusted to them and may promote their spiritual welfare. Since it has become apparent that the archdiocese of Potosí, in the Republic of Bolivia, extends more widely than it can adequately provide for the spiritual needs of all its inhabitants, it has seemed opportune to divide the territory of that same archdiocese and to erect within its boundaries three other dioceses, as the increase of the faithful demands. Wherefore, with the consent of the venerable brother,

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the present Archbishop of Potosí, and also with the vote of the venerable brother Philippi Cortesi, titular Archbishop of Siraces, who now governs the Apostolic Nunciature in Bolivia, and with the further provision that those whose interests are involved may, if necessary, express their opinion, and with the fullness of Apostolic authority, We have decided to erect within the boundaries of the aforementioned archdiocese three new dioceses, to be called Oruro, Tarija, and Potosí, and to bring about a more defined circumscription of the new archdiocese. In the first place, therefore, We separate the diocese of Oruro from the archdiocese of Potosí, and We decree that its boundaries shall be as follows: it belongs to the civil province, commonly called the Department of Oruro, including the towns of Santo Dalence, Oruro, and Domingo de Oruro, as well as Caracollo, Paria, Poopd, Toledo, Quillacas, Condo, Challapata, and the parishes called Matriz Sorasora, de Challacollo, Culta, Pampa-Aullagas, Salinas de Gard Mendoza, Corque, Totora, and Chocota, Huallamarca, Pluachaclla, Andamarca, Curaguara, and Turco. We establish the episcopal see and the cathedral in the city of Oruro, from which the diocese takes its name. Furthermore, We erect a diocese, to be called Tarija, within the boundaries of the civil province, commonly called the Department of the same name, and We intend it to include the following parishes: Matriz de Tarija, San Roque, San Lorenzo...

[*Latin ed. p. 502*]

Acta Apostolicae Sedis - Official Commentary: Renzo, Padeaya, La Conception, Yuncharà, Ríos, Santa Ana, which parishes, together with Tomayapo and San Luis de Entre Ríos, are detached from the archdiocese of Plata to form a new diocese, whose episcopal see and cathedral will be located in the city commonly called Tarija. Furthermore, we separate from the aforementioned archdiocese of Plata and constitute as a separate and united diocese the territory of the civil province commonly called Departamento Potosí, which includes the parishes of Laimes, Chayantaua, Pocoata, Chayala, Uruy-Carasi, Panacachi, Macha, Colquechaca, Chairapata, Torotoro, Micani, San Pampa, Pulacayo, Vyuni, Uncia, Tomave, Coroma, Esmoraca, Tocobamba, Chaqui, San Pocopoco, Livilivi, Chulchueani, Caiza, Cristóbal, Yocalla, Cotagaita, Pitantora, Ocuri, Summi, Sacaca, San Pedro, Acacio, Moscari, Toracari, Aram-Tagua, Tolapampa, Yura, Llicahu, Miculpaya, Turchuchiipa, Siporo, Porco, Moromoro, Marcos, Puna, Calcha, and also: Aimaya, Vitichi, Otuyo, Tinguipaya, Potobamba, Vichada, Betanzos, Salinas, Vilacaya, Toropdlca, Tupiza, Esquiri, Tarapaya, Talima, Tatasi, and Moray. This territory, constituted as a new diocese and separated from the archdiocese of Plata, will have its episcopal see and cathedral in the city of Potosí, and will also assume that name for the diocese itself. Moreover, the territory that remains after the creation of the new dioceses will belong

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to and remain with the Archbishop of Plata, and he will constitute a new archdiocese, which will henceforth be called from the principal city of Sucre. To the newly erected cathedral churches, and to their respective bishops for the time being, we grant honors, insignia, favors, rights, and privileges, with which other cathedral churches and their prelates in Latin America enjoy, either by common law or by legitimate custom; and we constitute all of them as suffragan churches of the metropolitan Church of Sucre, formerly of Plata, from which they have been separated, and we subject their respective bishops for the time being to the metropolitan jurisdiction of the same Archbishop of Sucre, reserving, however, to the Apostolic See the faculty to further divide these new dioceses, whenever it may seem opportune in the Lord's service. Furthermore, since the circumstances do not presently permit the institution of a chapter of canons in each cathedral, we decree that, in place of canons, diocesan consultors be chosen, according to canon 423 and following canons of the Code of Canon Law. We also command that, as soon as possible, at least a small diocesan seminary be established in each diocese, according to the precepts and norms of the Code and as transmitted by the Sacred Congregation for Seminaries, and that, at the expense of each diocese, two chosen young men, or at least one, be sent to the Pontifical Seminary of Pius Latin American in the City, without interruption.

[*Latin ed. p. 503*]

503. Acts of Pope Pius XI. Concerning the administration and governance of dioceses, and the election of a Vicar Capitular or Administrator when the See is vacant, and concerning the rights and obligations of clergy and the faithful, and other matters of this kind, We decree and ordain what must be observed, according to the sacred canons. With regard to the clergy, We decree that as soon as a diocese is established, the presbyters of the Church assigned to it shall be considered to be legitimately residing within its territory. The Ordinary of Sucre, formerly called Plata, shall, as soon as it is possible, deliver to the Chancellors of the new diocese all documents and acts pertaining to it, so that they may be preserved in the archives of the diocese. The Episcopal revenue shall consist of the emoluments of the Curia and other offerings which are customarily given by the faithful, in whose favor the dioceses are established, in addition to those which have been collected for this purpose. These things which We have decreed by these Apostolic Letters, it is forbidden to any person, at any time, to infringe or oppose, or in any way to contradict. If anyone, may God prevent it, should presume to attempt this, let him know that he will incur the penalties prescribed by the sacred canons and the statutes governing the exercise of ecclesiastical jurisdiction. For the execution of all that is commanded herein, We depute our venerable brother Philip Cortesi, titular Archbishop of Siraces, and Apostolic Regent in the Republic of Bolivia, and We grant

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him the necessary and appropriate faculties for this business, and We authorize him to delegate other men, constituted in ecclesiastical dignity, to pronounce a definitive judgment, should any difficulty or opposition arise, and to impose the obligation upon them to transmit to the Sacred Congregation of the Consistory, within six months from the present date, a faithful and authentic account of the execution of this Our mandate. Finally, We declare that these present Letters shall be valid, notwithstanding any contrary provisions, even those deserving of special and express mention. Given at Rome, at St. Peter's, in the year of Our Lord one thousand nine hundred and twenty-four, on the eleventh day of the month of November, in the third year of Our Pontificate.

O. CARD. CAGIANO,

© CARD. DE LAT, Bishop of Sabina.
S. B. E. Cancellarius.
S. Iulius Raphael,
Loco gg Plumbi.
Reg. in Conc. Ap, vol. XXX, n. 47.
C. Consistorialis Secretarius.
Campori, Apostolic Protonotary.
Virili, Apostolic Protonotary.

[*Latin ed. p. 504*]

504 Acta Apostolicae Sedis - Official Commentary. APOSTOLIC LETTER CONFERRING TITLE AND PRIVILEGES OF A MINOR BASILICA UPON THE CHURCH DEDICATED TO SAINT MARTIN IN THE CITY OF TOURS. PIUS PP. XI. For the perpetual memory of the matter. — In the city of Tours, the tomb of Saint Martin, Bishop and Confessor, exists to this day. A new church, dedicated in honor of the same Saint, has been recently constructed, and will be solemnly consecrated next July. In the same place, there previously existed a very large and magnificent basilica, adorned with works of art, which remained standing until the end of the eighteenth century; this basilica was not only frequented by the faithful from the diocese of Tours, but also from various provinces of Gaul, and even from foreign lands, who came to venerate the glorious tomb of the blessed Martin, and to seek the intercession of his holy Bishop, and the faithful of all conditions flocked there; among them were many princes and kings, as well as some of Our Predecessor Popes, who at times also bestowed privileges upon the place. In this church, near which many holy bishops of Tours and other illustrious men were buried after their death, the history of the ancient basilica of Saint Martin is closely linked to the memory of the diocese. The most recent innovation in the ornamentation

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of the tomb of Saint Martin is due to the work, above all, of the pious man Leonis Dupont, who died in the city of Tours in the year 1877, and from whom the new temple takes its origin; a vast sum of money, collected from the donations of many from all places, was gathered to build and complete it. This sacred edifice excels not only in its pleasing amplitude, its noble structure, and the abundance of sacred furnishings, but also in the excellence of its artistic features; and now, several priests minister there, and, as the splendor of this temple increases, it is fitting to restore the Collegiate Chapter, which, suppressed by force at the end of the eighteenth century, was formerly responsible for chanting the canonical hours and performing the ecclesiastical functions at the tomb of Saint Martin. Considering all these things, Albertus Nègre, Archbishop of Tours, after having offered fervent prayers, has petitioned Us, so that, for the increase of Christian piety and for the glory of the ancient Archdiocese of Tours, We might elevate the aforementioned new church to the dignity of a Minor Basilica: We, to whom it has been granted.

[*Latin ed. p. 505*]

505 The Acts of Pope Pius XI, older than the devotion of the Christian faithful towards the Saints, whom the Church venerates with celebrated worship and conspicuous antiquity, daily increases; therefore, with the unanimous will of all, We have decreed the following. After having also consulted with the Most Reverend and Most Illustrious Cardinals of the Holy Roman Church, Prefects of the Congregation of Sacred Rites, by Our own authority, with mature deliberation and with the fullness of Apostolic power, by the force of the present letters, perpetually established, We declare that the church dedicated to the blessed Martin, Bishop and Confessor, in the city and archdiocese of Tours, shall be honored with the dignity and title of a minor Basilica, with all the honors, prerogatives, privileges, and indulgences that rightfully belong to the minor basilicas of this most venerable city. We decree that these present letters shall always remain firm, valid, and efficacious, and shall continuously and fully produce their effects, and that We shall fully support that church, now and in the future; and that it shall be rightly judged and determined, and that whatever may be attempted in this matter, by any authority whatsoever, knowingly or unknowingly, shall be declared void and null from this moment. Notwithstanding any contrary provisions. Given at Rome, at Saint Peter's, under the Fisherman's ring, on the fifth day of the month of June, in the year 1905, in the fourth year of Our pontificate. P. CARD. GASPARRI, Secretary of State. LETTER TO THE REVEREND FATHER BASIL, BISHOP OF VELITERNE, S.R.E., CARDINAL POMPILJ, VICAR OF THE POWER OF THE CITY, AND THE ARCHPRIESTS OF THE MOST HOLY PATRIARCHAL ARCHBASILICA OF THE LATERAN: CONCERNING THE CELEBRATION OF SOLEMNITIES

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IN SAID ARCHBASILICA ON THE SIXTEENTH CENTENARY OF THE FIRST NICAEAN COUNCIL. Venerable Brother, greetings and Apostolic Benediction. — We are indeed delighted and rejoice greatly that the sixteenth centenary of the Council of Nicaea, held this year, is being duly commemorated, throughout Italy and the Catholic world, and especially in this venerable city, under the care of Our beloved son, John, S.R.E. Priest, Cardinal Tacci, to whom We have entrusted the most important task of carrying out this commemoration, for which he is performing a very serious duty in the Roman Curia.

[*Latin ed. p. 506*]

Acts of the Apostolic See - Official Commentary, 506 ter, inscribed with the same date, the fourth day of April of this year. Now, in order that the secular festivities may be celebrated in the best possible manner, what remains to be done, except that, joined with the Christian people, we give thanks to God, the giver of all good things, with the greatest gratitude? Therefore, venerable brother, since you hold our vicariate in the government of the City and preside over the Archbasilica of the Lateran, we entrust to you the task of arranging and directing the sacred festivities within that very Church, the Mother of all Churches, for seven days, that is, from the eighth to the fourteenth days of the coming month of November. During these days, it seems opportune to us that, according to various rites of the Church, Pontifical Masses be celebrated, as well as sacred sermons be given, and other similar things be done, which may contribute greatly to the spiritual benefit of the people, as the aforementioned Cardinal, Secretary of the Sacred Eastern Church, has judged, after consultation. And in order that these festivities may be more splendid – for indeed, the gravity of the occasion, the sacred year in which they occur, and also the dignity and magnificence of the place demand it – we wish that, from the beginning, the Image of the Divine Savior, Not Made by Human Hands, be transferred from its place in the Holy of Holies, where it is kept, to the Archbasilica, for public veneration of the faithful, especially those who, as pilgrims, have come to Rome during this time, and that it not be returned to its former place, except after the festivities are concluded. We are confident that you, venerable brother, will carry out these matters in accordance with our wishes and intentions; and we do not doubt that the clergy of the Lateran, since they are our clergy and are most devoted to us, will take care, under your guidance, that all things may proceed prosperously, fruitfully, and successfully. May the auspicious outcome be a witness to our paternal charity; therefore, we impart to you, venerable brother, and to the clergy of the Archbasilica of the Lateran, our apostolic blessing, with all our heart, in the Lord. Given in Rome, at Saint Peter's, on the nineteenth day of the month of September, in the sacred year of 1925, in the fourth year of our

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pontificate. PIUS PP. XI.

[*Latin ed. p. 507*]

507. The Holy Congregation Consistorial. ACTA of the HOLY CONGREGATIONS. SACRED CONSISTORIAL CONGREGATION concerning the exchange of territories between dioceses. DECREE. Whereas, within the limits of the parish of Spital, in the diocese of Linz, there exist two houses which are very distant from the parochial church; and whereas the Ordinary of Linz, in order to better provide for the spiritual welfare of those faithful, petitioned the Apostolic See that the aforementioned houses be separated from their own parish and incorporated into the parish of Lienen, in the diocese of Seckau, to which they are closer; and whereas the Most Holy Pope Pius XI, having considered the opinions of both Ordinaries, as well as the favorable opinion of the Most Reverend Father Henry Sibilia, titular Archbishop of Sidon and Apostolic Nuncio in Austria, decreed, in accordance with the present Consistorial decree, that the aforementioned two houses be separated from the parish of Spital and the diocese of Linz, and be permanently incorporated into the parish of Lienen in the diocese of Seckau, both spiritually and temporally. Furthermore, the same Holiness appointed the aforementioned Most Reverend Father Henry Sibilia to carry out the execution of this decree, granting him all the necessary and opportune faculties, including the power to delegate, to accomplish what is intended, to any person of whatever ecclesiastical dignity; and to send a certified copy of the completed execution to the Sacred Consistorial Congregation within six months. In contradiction to anything to the contrary. Given at Rome, from the offices of the Sacred Consistorial Congregation, on the 7th of August, 1925. C. CARD. DE LAI, Bishop of Sabina, Secretary. L. rB. S. f. Father Raphael C., Archbishop of Thessalonica, Assessor.

[*Latin ed. p. 508*]

50. Acta Apostolicae Sedis - Official Commentary IX. PROVISION of August 29, 1925. — TITLES OF CHURCHES. The episcopal Church of CitrÃ© has been assigned to the Reverend Joseph Solé y Mercadé, Auditor Adnexa to the Apostolic Nunciature in Spain, who is appointed Auxiliary to the Reverend Father Leopold Eijo y Garay, Bishop of Madrid and AlcalÃ¡ de Henares. August 1st. — The metropolitan Church of Kollotschau has been assigned to the Reverend Father Julius Zichy, formerly Bishop of Quinquecclesia. III. NOTIFICATION. The Reverend Aloisius Mattei, of the diocese of Camerinensis, is declared suspended from divine functions, concerning the Ordinaries, especially of South America. SACRED CONGREGATION OF THE COUNCIL. CONCERNING FUNERALS. On June 9, 1923, the Bishop of Ardachaden reported that, in the synod of Armacana in the year 1908, recognized by the Apostolic See, the law concerning funeral offerings was conceived as follows: "If anyone dies outside the boundaries

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of his parish, the clergy 'of domicile' shall have the right to three parts of the offerings made on the occasion of the funeral, wherever the funeral is celebrated; and the fourth part shall belong to the clergy of the place where the death occurred, who shall furthermore see to it that a Mass is celebrated for the soul of the deceased." Afterwards, given the Code, doubts have arisen as to whether "domicile" should be understood as the parish of the deceased, so that, if someone dies in a quasi-domicile, the clergy of the domicile would receive nothing; which, it seems, is too harsh for many pastors, and therefore they believe that, even if someone dies in the parish of a quasi-domicile, the pastor of the domicile should receive three parts of the offerings made on the occasion of the funeral, according to the provincial synod. There are also those who believe that the pastor of the quasi-domicile has a right to funeral offerings.

[*Latin ed. p. 509*]

509 The Holy Congregation of Councils does not acquire jurisdiction over a parish unless the majority of its inhabitants reside there. Therefore, the Bishop requests the opinion of the Holy Council on this matter.

OBSERVATION. It is established by repeated resolutions of the Most Holy Congregations, as is most clearly stated in the Code of Canon Law, canon 94, § 1: "Whether through domicile or quasi-domicile, each person is subject to a parish and its Ordinary." Therefore, wherever the terms "parish of one's own" and "one's own parish" appear in Title XII, Book III, it is undoubtedly the parish of quasi-domicile that is meant; and in canon 1236, it is stated that a portion of the parochial dues is due only from one who is buried elsewhere than in his own parish, if he has several parishes. No distinction is made between a parish in which someone actually resides for the majority of the time and one in which someone has only begun to reside, provided that he intends to remain there and is not called away; for in either case, the parish of quasi-domicile is acquired (c. 92, § 2).

The only innovation introduced by the Code is that, after a prolonged period of actual residence by the majority, there is no need to prove intent; however, this does not affect the quality of being a member of one's own parish, which is established from the beginning of the quasi-domicile, as was the case under the old law, if intent is present. Nor can this quality be considered to be removed or in any way restricted for a member of a quasi-domicile parish by a Provincial Council statute, as is alleged in the matter at hand; for such a fundamental change in the common law cannot possibly be within the power of a Provincial Council, nor can it be presumed or implicitly understood, but must be explicitly demonstrated in an Apostolic recognition, which is not the case here. Therefore, if a Provincial Council grants three parts of the offerings to the clergy of a domicile parish, it does so only for those who die outside of their own parish, that is, elsewhere than in their own parishes. But one who dies in a quasi-domicile parish

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does not die outside of his own parish, and therefore the hypothesis that something should be granted to the clergy of a domicile parish no longer applies.

Furthermore, it seems harsh to say that nothing should be granted to the clergy of a domicile parish, even if someone dies only a few days after establishing a quasi-domicile, except that accidental and particular cases should not be excluded from the general sanction of the law; but this is also easily refuted: for it could happen that someone, with a barely changed domicile, dies, and his funeral would have previously belonged to another parish. Moreover, what the clergy of a domicile parish loses today, they will gain later from those whom they bury who are from other parishes.

WHEREFORE, etc.

RESOLUTION. On June 9, 1923, the Holy Congregation of Councils, in a full meeting of the Fathers in the Palace of the Vatican, considered the following question: "Whether, after the promulgation of the Code of Canon Law..."

[*Latin ed. p. 510*]

510 Acta Apostolicae Sedis - Official Commentary: "Regarding the question of whether a parish, considered as the 'quasi-domicile' of the deceased, is the proper place for conducting funeral rites in the case of...", it was deemed appropriate to respond: "Affirmatively." Furthermore, after a report was presented to His Most Holy Father, Pope Pius XI, on the 11th of the same month, by the undersigned Secretary of the Sacred Congregation, His Holiness deigned to approve and confirm the resolution of the Most Eminent Fathers. I. Bruno, Secretary. II OXOMEN. CHORAL PRESENCE. On June 9, 1923. QUESTION. — The new Canon Penitentiary of the cathedral church of Oxomen, after consultation with the Chapter and the Bishop, humbly requested a resolution to the following doubt: "Whether the Canon Penitentiary of the cathedral church of Oxomen, who, by virtue of the disposition of the Supreme Constitution of Gregory XV and the concordat of Spain, teaches moral theology in the seminary, is considered present in the choir during the hours in which he reads [the cases], or rather, whether his presence should be considered in accordance with canon 421 § 1." OBSERVATION. — It appears that the answer to the doubt should be negative; and regarding the second part of the question, affirmatively. And indeed, it is clearly prescribed by common law (canon 421 § 1, especially when compared with canon 420 § 1, nos. 2 and 3) that the reason for the doubt arises only from the fact that the aforementioned Constitution of Gregory XV, issued for the Kingdom of Spain, establishes obligations for the Canon Penitentiary, among which is the obligation to read cases of conscience for a period of one hour and to resolve difficulties, and then it states: "And whenever any of our Penitentiary Canons are hindered in these duties and functions, according to the decrees of the Council of Trent, they shall be

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considered present in the choir." -However, in the diocese of Oxomen, with regard to the obligation of the Canon Penitentiary and the corresponding interest, the fiction of legal service in the choir, when he is hindered by the burden of reading cases of conscience, has not been accepted, as we learn from the records. Therefore, since the burden imposed by the Penitentiary Constitution is lacking, and the benefit of receiving distributions is granted to him while he fulfills this duty, it is necessary that this benefit be denied. Furthermore: "If the legislator knows that his subjects are disregarding the law and concealing it, he seems to revoke it by his silence; if he is ignorant of it, the law is valid for ten years."

[*Latin ed. p. 511*]

The Holy Congregation of the Council: "The doubt vanishes; indeed, if the greater and more sensible part of the subordinates do not obey the law, it must be understood that the law of the republic is not being enforced, and it must be presumed that the legislator will not persevere in his intention, if he knew this; but, 'therefore, desist' (D'Annibale, Summ., I, 203). Indeed, the Gregorian Constitution is a particular law for Hispania; it has, up to now, either not been received, as in many dioceses, among which is Oxomen; or it has fallen into disuse, as in others; or it still remains in force, but only in a very few places. However, since the time of Gregory X, many centuries have passed; therefore, it must be said that it has ceased to be in force in the diocese of Oxomen. And thus, it is explained what the Canon Regular of Penance narrates, and what the Bishop and Chapter confirm: that the writers of canon law in Hispania, when speaking of the obligations of the Penitentiary Canon, are silent about the duty of reading moral theology. But, the Penitentiary Canon, in this case, if he is not obliged to read moral theology by the Gregorian Constitution, which, from what has been said, is understood to have ceased to be in force, he may nevertheless be obliged by the Concordat in Hispania, which allows the Ordinary, after hearing the Chapter, to impose special obligations on the canonries, which are determined in the edict of convocation to the assembly (Perreres, Inst. Canon., I, 694, ed. 1920). In this hypothesis, the Penitentiary Canon would indeed be obliged to fulfill the duty of reading moral theology if this obligation has been added in the edict of convocation to the assembly; but he cannot claim the right to the choral distributions, which, unlike the canon theologian, are expressly granted to the Canon Penitentiary "while vacant from hearing confessions" (c. 420, § 1, n. 2). Therefore, the Canon Penitentiary, with regard to the choral distributions, must observe, even in the case prescribed by canon 21, § 1, 1. Wherefore, etc.

RESOLUTION. – Presented in the plenary session of the Holy Congregation of the Council, at Vatican, on June 9, 1923, the following doubt: "Is a Canon Penitentiary present in the choir to be considered, for the purpose of receiving the daily distributions, during the hours in which he

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teaches moral theology in the Seminary, in this case?" The Most Reverend Fathers were commanded to respond: Negatively, and the prescription of canon 421, § 1 of the Code must be observed. Afterwards, concerning the aforementioned, the Most Holy Pope Pius, by Divine Providence, Pope XI, through the undersigned, His Holiness, Secretary of the Sacred Congregation, on the 11th of the following month, deigned to approve and confirm the resolution.

I. Bruno, Secretary.

[*Latin ed. p. 512*]

512 Acta Apostolicae Sedis - Official Commentary

SACRED CONGREGATION FOR THE PROPAGATION OF THE FAITH

I. APPOINTMENTS

By Apostolic Briefs, the following were appointed:

July 15, 1925. — The Reverend Bernard Cornelius O'Biley, of the secular clergy, elected Bishop of Bhobensi, to be the Apostolic Vicar of the Western District of the Cape of Good Hope (Buena Esperanza).

— The Reverend James Leen, a priest of the Congregation of the Holy Spirit, elected titular Bishop of Hipponensis-Zaritorum, to be Coadjutor Bishop to the Bishop of Port-Louis in the island of Africa, with the right of succession.

— The Reverend Francis Irazola, O.F.M., hitherto Apostolic Prefect of Ucayali in Peru, elected titular Bishop of Flaviadensis.

II. DESIGNATION

The Apostolic Vicar of Canton in China designated, according to canon 1594, § 2, the Apostolic Vicar of Hong Kong; which designation was approved by the Most Holy Father, by a decree of this Sacred Congregation dated May 25, 1925.

III. APPROVAL

Furthermore, by a decree of the Sacred Council for the Propagation of the Faith, dated July 20, 1925, the Most Holy Father deigned to approve the statutes of the Pious Society, commonly known as the Catholic Students Mission Crusade, in America.

[*Latin ed. p. 513*]

Year XVII - Vol. XVII, November 5, 1925, No. 13.

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ACTA AP OSTOLICA COMMENTARIUM OFFICIALE.

ACTA PII PP. XI.

CONSTITUTIONES APOSTOLICAE.

* MANAGUENSIS.

DIVISION AND ERECTION OF THE "DE MATAGALPA" DIOCESE.

PIUS SERVUS AD DIOECESIS.

THE BISHOP, SERVANT OF GOD, FOR THE PERPETUAL MEMORY OF THE MATTER.

The salvation of souls is greatly aided by the opportune circumscription and division of the Catholic world, which makes it easier for bishops to oversee what has been entrusted to them, and for them to conveniently assist the faithful. Therefore, the Roman Pontiffs have always diligently striven to ensure that the circumscription itself appropriately responds to the conditions of time and place, and that the number of dioceses is increased when required, either because of the increase in the number of inhabitants or because of the excessive extent of a particular region.

Now, since the Archdiocese of Managua, in the Republic of Nicaragua, extends over a wider area, so that its administration can be easily and conveniently managed, from the year nineteen hundred and thirty-three, when the ecclesiastical province of Managua was established, the Metropolitan has been charged with having an Auxiliary Bishop, who, subject to the same Archbishop, resides in the city of Matagalpa, to attend to the spiritual welfare of the faithful living in the northern part of the archdiocese.

* Errata-Corrige. - In the preceding volume, the last line on page 480 and the first line on page 497 should be read as follows:

fEg ° FRANCISCUS, Cardinal Priest of the Title of St. Pudentiana.

ACTA, Vol. XVII, No. 13. - 5-11-1925.

34.

[*Latin ed. p. 514*]

514 Acta Apostolicae Sedis - Official Commentary. Now, in order that more effective spiritual assistance may be offered to the faithful, it has seemed opportune to separate from the aforementioned archdiocese of

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Managua that part which comprises the civil provinces commonly called Matagalpa and Jinotega, and to establish, within the boundaries of the aforementioned new diocese, a new diocese. Therefore, We, following the wishes of the Apostolic Delegate in Central America, and having before Our eyes what was determined in the Apostolic Letters addressed to all the churches of the world, on the twenty-seventh day of the month of April of the year one thousand eight hundred and ninety-two, which were reserved for the Holy See and, having completed what was necessary, and with the consent of those whose presence would be useful, or who might presume to be interested, by the fullness of Apostolic power, We have decreed and determined the erection within the boundaries of the aforementioned archdiocese, of the desired new diocese of Matagalpa, and that it become a new diocese, with a stricter circumscription, as We now decree and establish with these present Letters. The boundaries of the new diocese of Matagalpa, to be separated from the archdiocese of Managua, shall be the boundaries of the civil provinces, commonly called the departments, of Matagalpa and Jinotega. We establish the seat and the episcopal cathedral of the new diocese in the city of Matagalpa, and for this reason the diocese takes its name from that place, and furthermore, We raise it to the rank and honor of an episcopal city. In the same city, it will be the duty of that person who will be delegated below to execute the present Letters to choose a more suitable church in which the episcopal cathedral shall be established. To the newly erected cathedral church and to its temporary occupants, We grant the honors, insignia, favors, rights, and privileges with which other cathedral churches and their temporary occupants in Latin America, by common law and legitimate custom, are endowed and enjoy. We establish the new diocese of Matagalpa as a suffragan diocese of the metropolitan Church of Managua, and We grant to its temporary occupants the political jurisdiction of the Archiepiscopal See of Managua, with the reservation, however, that the Apostolic See may, whenever it deems it opportune in the Lord, authorize the dismemberment of the same diocese. Since, however, the conditions of the times prevent the establishment of a Chapter of Canons in the cathedral church at present, We decree that, in place of Canons, diocesan Consultors be chosen, according to canons 423 et seq. of the Code of Canon Law. We also command that, as soon as it is possible, at least a small diocesan seminary be established in the diocese, according to the precepts and norms of the Sacred Congregation for Seminaries.

[*Latin ed. p. 515*]

515 The Acts of Pope Pius XI decree that two young men, or at least one, be chosen at the expense of the diocese and sent to the Pontifical Latin-American Seminary in Rome, without exception. Furthermore, concerning the administration and governance of the same diocese, from the election

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of the Vicar Capitular, or Administrator, in the vacancy of the See, to the rights and obligations of the clergy and laity, and other matters of this kind, We decree that those things which the sacred canons prescribe be observed. And concerning the clergy, We decree that as soon as the erection of the diocese is completed, those ecclesiastical persons assigned to that diocese are to be considered as legitimately residing within its territory. Moreover, the Ordinary of Managua is to deliver, as soon as possible, all documents and records pertaining to the new diocese of Matagalpa to the chancery of that diocese, so that they may be preserved in its archives. We also desire that the episcopal revenues and other offerings, which are customarily given by the faithful in the diocese where it has been erected, be constituted as the income of the Curia, in addition to those which have already been collected for this purpose. These present Letters, and everything contained therein, even though any individual, whether he is actually concerned or is presumed to be concerned, may not have heard of them, even if they are not expressly, specifically, and individually mentioned, shall never, at any time, be subject to the vice of surreptition, or prevarication, or nullity, or to any intention of Ours, or by any other means, be deemed to be noted, impugned, or brought into controversy; but rather, as they have been made and issued with full knowledge and authority, they shall be and remain perpetually valid, and shall fully obtain and have effect, and shall be inviolably observed by all, for the purposes to which they pertain; and if, contrary to this, anything should happen to be attempted concerning them, knowingly or unknowingly, by anyone, We declare and decree that it shall be utterly null and void. With these things thus disposed of, We entrust the execution of all these matters to our venerable brother, Angelo Botta, Archbishop of Thebes, in Central America, Apostolic Delegate, and We grant him the necessary and appropriate faculties, and We also delegate to any person constituted in ecclesiastical dignity, the burden of sending an authentic copy of the completed execution to the Sacred Congregation Consistorial within six months from the date of these Letters. Furthermore, We decree that to the transcripts of these Letters, even if printed, and signed by a public notary and sealed by a person constituted in ecclesiastical dignity, the same full faith shall be given as would be given to these Letters if they were originally exhibited or shown.

[*Latin ed. p. 516*]

516 Acta Apostolicae Sedis - Official Commentary. Notwithstanding, this document is subject to the rules issued by synods, provincial, general, and universal councils, as well as special or general constitutions and ordinances of the Apostolic See, and any other contrary provisions. The dispositions of Our predecessors, the Roman Pontiffs, are likewise to be observed. Therefore, no one is permitted to infringe upon or contradict this Our decree concerning division, erection, suppression, concession, statute,

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mandate, derogation, or will. If anyone, with reckless audacity, should presume to attempt this, let him know that he will incur the indignation of the Almighty God and of the blessed Apostles Peter and Paul. Given at Rome, near the Holy Peter, in the year of Our Lord one thousand nine hundred and twenty-fourth, on the nineteenth day of the month of December, in the third year of Our pontificate. O. CARD. CAGIANO, S. B. E., Chancellor. © C. CARD. DELAI, Bishop of Sabina, S. C. Consistorial Secretary. Dominicus Iorio, Protonotary. Vincentius Bianchi-Cagliesi, Apostolic Protonotary. In place of £8 of lead. Leg. in Cane. Ap., vol. XXXII, n. 25. II VALENTINA in BRASILIA. ERECTION OF THE DIOCESE. PIUS, SERVUS SERVORUM DEI. For the perpetual memory of the matter, it pertains to Our Apostolic office, when the extension of a territory or the number of citizens requires it, to divide dioceses and to erect new ones, so that bishops may more suitably fulfill the spiritual care of the Christian faithful and may appropriately preside over the discipline of the clergy. Whereas the votes and prayers of the Catholics inhabiting the city of Valença, in the diocese of Barreiras de Pirahy in the Brazilian region, have been presented to the Holy See, to request the erection of a new diocese.

[*Latin ed. p. 517*]

517 The acts of the PUPP. XI indicate that, due to the large number of faithful and the considerable distance, an episcopal see should be established; and these desires and prayers have been confirmed. Furthermore, the venerable brother Henry Gasparri, Archbishop of Sebastiani and Apostolic Nuncio in the Brazilian Republic, and the beloved son, the current Administrator Apostolic of the aforementioned diocese of Barra of Pirahy: We, in order that the salvation and governance of souls may be more effectively promoted, having carefully considered all matters, have judged that the erection of a new diocese is necessary, and We have decreed it. Therefore, with the consent of Our beloved sons, the Most Reverend Cardinals who preside over the Sacred Congregation Consistorial, and supplementing what is necessary for the execution of this matter, and also taking into consideration what was reserved by the Apostolic See in a letter addressed to all the Churches of the world on the twenty-seventh day of the month of April in the year of Our Lord one thousand eight hundred and ninety-two, We, by the fullness of Apostolic power, detach a portion of the territory of the aforementioned diocese of Barra and, with the consent of the venerable brother, the current Bishop of Niterói, We also detach another portion from the territory of his diocese, and We erect a new diocese within their boundaries, to be called Valencia in Brazil: whose boundaries shall be as follows, and whose parishes shall be assigned as indicated below: V atenga, S. Antonio do Bio Conceiçâo de Ipiabas, S, Isabelha de Bio Breto, Nossa Senhora da Conceiçâo Besengano, Nossa Senhora do Ferreiros, and S. de Parahyba do Sapucaia, Nossa Senhora Bonito da Sul, S. Vassoura,

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Baty do Antonio S. de (Assumpçâo) Nossa de Apparecida, Gloria Conservatoria, Conceiçâo de da Alf S. Sebastiâo eres, Encruzilhada, Thereza; to which are added thirteen parishes, separated from the diocese of Barra, and also two others, commonly called Nossa Senhora do C armo and Nossa Senhora da Conceiçâo do Sumidouro, which belong to the aforementioned diocese of Niterói, or Petrópolis, which, being likewise detached from it, We assign to the aforementioned new diocese of Valencia. We erect the seat and cathedral of this new diocese in the city commonly called Valencia, and there We raise the parochial church of the Most Holy Mary's Assumption to the status of a cathedral. We bestow upon this newly erected cathedral church and its current Bishop the honors, insignia, favors, rights, and privileges with which other cathedrals and their prelates in Latin America are, by common law and custom, endowed and enjoy; and We constitute the church of Valencia of S. Sebastian as a suffragan of the metropolitan church of Fluminis Ianuarii in Brazil, and its current Bishop.

[*Latin ed. p. 518*]

518 Acta Apostolicae Sedis - We subject the official commentary, pertaining to the metropolitan jurisdiction of the Most Reverend Sebastian, Archbishop of Barra, to the authority of the same Archbishop, reserving to Ourselves and the Apostolic See the faculty of determining, whenever it may seem opportune to the Lord, the division of this diocese. However, since the circumstances do not presently permit the establishment of a new Chapter of Canons in the new diocese, We command that, in place of the Canons, diocesan Consultors be elected, according to the norms of canons 423 and following of the Code of Canon Law. We also command that, as soon as it is possible, at least a small diocesan seminary be established, according to the decrees of the Code and the norms of the Sacred Congregation for Seminaries, and that two young men, or at least one at present, be sent from the resources of the diocese to the Pontifical College Pio Latino Americano in Rome, without interruption. Regarding the governance and administration of this diocese, We command that the rights and obligations of the clergy and the faithful, and other matters of this kind, be observed, as the sacred canons prescribe. With regard to the clergy in particular, We decree that, as soon as the erection of the diocese is completed, the presbyters shall be considered to be assigned to that church, within whose territory they legitimately reside. Furthermore, all documents and acts pertaining to the new diocese shall, as soon as possible, be delivered from the chancery of both the diocese of Barra of Pirahy and the diocese of Nictheroy to the chancery of the diocese of Valencia, so that they may be preserved in its archives. The Episcopal Mass, the emoluments of the Curia, and other offerings that are customarily given by the faithful in the diocese where it is erected, are to be provided, in addition to those that have already been collected. These things, which We have decreed by Our Apostolic authority,

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may not, at any time, be infringed upon, or contradicted, or opposed in any way by any person. If anyone, may God prevent it, should presume to do this, let him know that he will incur the penalties prescribed by the sacred canons against those who resist the exercise of ecclesiastical jurisdiction. To these commands, We entrust the Most Reverend brother Henry Gasparri, Apostolic Nuncio in the Brazilian Republic, and We grant him the necessary faculties for this undertaking, including the power to delegate another person, duly constituted in ecclesiastical dignity, to render a definitive judgment on any difficulty or opposition that may arise, and to transmit to the Sacred Congregation Consistorial, within six months, a faithful and authentic report of the absolute execution of this Our mandate. Finally, We decree these present letters.

[*Latin ed. p. 519*]

519 The acts of Pope Pius XI are valid against any objections, even those made with particular and express reservations. Given in Rome, near Saint Peter's, in the year of Our Lord one thousand nine hundred and twenty-fifth, on the twenty-seventh day of March, in the fourth year of the pontificate of Our Holy Father. O. CARD. CAGIANO, £ g C. CARD. DELAI, Bishop of Sabina. S. B. E. Cancellarius. S. C. Consistorialis Secretarius. Ioannes Zani-Capretti, Vincentius Protonotarius Bianchi-Cagliesi, Apostolic Protonotary. Loco £8 Plumbi. Beg. in Cane. Ap., vol. XXXI, n. 31. III.

FLUMINESE ERECTION OF THE DIOCESE AND THE CHAPTER, AND THE ALTERATION OF THE BOUNDARIES, BY THE HOLY FATHER PIUS, SERVUS SERVORUM DEI, FOR THE PERPETUAL MEMORY OF THE EVENT.

The supreme pastoral office divinely conferred upon the Roman Pontiff requires that he also perform those things which pertain to the erection of dioceses and the alteration of boundaries, as the needs of souls demand. For this reason, it happened that, after a few years, due to changed circumstances, the city of Fiume, together with its suburb, was removed from the jurisdiction of the Ordinary of Senj and constituted under Apostolic administration. Now, the same reason moves the Apostolic See to erect the same territory, increased with new parishes, into a diocese, so that the religious growth of the faithful may increase without impediment.

Wherefore, We, having carefully considered and heard those who have an interest, and having completed all that is necessary, with the consent of others, whose interest is involved or who are presumed to have an interest, by the fullness of Our Apostolic power, We divide and establish a new diocese, to be called Fluminense, and immediately subject to the Apostolic See, the entire territory included in the current civil province of Italica, which is under the jurisdiction of Cámaro, and which hitherto belonged to the various dioceses, namely Senj, Trogir-Justinian, and Labacensis. We

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permanently separate it from these dioceses and establish it as a new diocese. Its bishop shall be...

[*Latin ed. p. 520*]

520 Acta Apostolicae Sedis - Official Commentary. Concerning the establishment of a seminary in the city of Fiume, which derives its name from the river, we decree that it shall possess all the rights and privileges that are customarily granted to other episcopal sees. Furthermore, we elevate the Church of the Holy Life and Modesty, located there, to the rank and dignity of a cathedral church; and we grant to it, and to its then-Bishop, the insignia, honors, privileges, and rights that are properly belonging to other cathedral churches and their Bishops. We also grant to the Bishop of Fiume the faculty of assuming the title of Abbot of Saint James, which hitherto has been held by the Prefect of the collegiate church of the Blessed Virgin Mary Assumed into Heaven, located in the place called the Abbey. In the aforementioned cathedral church, we establish a cathedral chapter, endowing it with all the rights, faculties, and offices that are proper to other cathedral chapters, especially in Italy, according to the norms of the sacred canons. This chapter shall consist of twelve canons, among whom there will be one dignity, namely, the Prefect, and two offices, namely, the Theologian and the Penitentiary, to which, if possible, six other minor beneficiaries shall be added, to assist the canons. The appointment of these individuals shall be made according to the norms of law, except for the first appointment, in which the Ordinary freely confers both the dignity and the canonry; and, if they accept, the Ordinary shall have the power to transfer the present canons of the chapter of the collegiate church of the Blessed Virgin Mary Assumed into Heaven. With particular regard to the vestments, choir robes, and insignia, the regulations for the chapter shall be drawn up in accordance with the common law; and the canons shall have the faculty of wearing a violet mozzetta in the choir. We also decree that, concerning the institution of the diocesan seminary, the election of a capitular vicar, the rights and duties of the clergy and the faithful, and other matters of this kind, all shall be observed in accordance with what the sacred canons prescribe. Finally, we command that all documents and acts pertaining to the new diocese and its clergy and faithful be, as soon as possible, sent to the appropriate episcopal curias, so that they may be preserved in the archives of the diocesan curia of Fiume. Until we provide this new diocese with its own pastor, the Most Reverend and Venerable Isidorus Sain, Abbot of the Order of Saint Benedict, shall retain the administration of it, as Apostolic Administrator, by the decree of the Holy See. For all of these matters to be carried out, we appoint the aforementioned Most Reverend and Venerable Isidorus Sain, and we grant to him all the faculties that are necessary and appropriate, including the power to delegate, for the purpose in question, any person of ecclesiastical dignity; and

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we require that he send a certified copy of the completed execution to the Sacred Congregation of the Consistory within six months.

[*Latin ed. p. 521*]

We decree that these present letters shall be valid, and contrary to any other enactments, even those made with special and explicit mention, shall be of no effect. Given at Rome, near Saint Peter, in the year of Our Lord one thousand nine hundred and twenty-fifth, on the twenty-fifth day of April, in the fourth year of Our Pontificate.

O. CARD. CAGIANO,

© C. CARD. DE L A I, Bishop of Sabina.
S. B. E. Cancellarius.
S. C. Consistorialis Secretarius
Ioannes Zani-Caprelli,
Dominicus Iorio,
Protonotary Apostolic.
Apostolic.
Loco £g Plumbi.
Beg. in Cane. Apost, vol. XXX, n. 49.

IV EDITIONIS POLONICAE

DE NOVA DIOECESIUM LATINI RITUS CIRCUMSCRIPTIONE

PIUS
EPISCOPUS

SERVUS SERVORUM DEI

AD PERPETUAM REI MEMORIAM

Now, Poland, united after a long division of that Catholic nation under various regimes, has been miraculously restored, thanks to the help of Divine Providence, and immediately the necessity appeared to all, not only for civil, but especially for religious matters to be arranged there. Therefore, first of all, it was necessary to take care in properly defining the diocesan boundaries, and also in adapting them to the new borders of the Republic. And so, after successful negotiations with the leaders of the same Republic on this matter, provision has been made for the new circumscription of Latin dioceses in a solemn agreement, which was recently concluded

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between the Holy See and the aforementioned Republic, to our great joy, as we, who had been witnesses to the noble nation and participants in the calamities of war and the joys of its resurrection, were.

Furthermore, as these circumscriptions are established, let the following be decreed, with the fullness of Apostolic authority and certain knowledge: The Hierarchy of the Latin Rite in Poland will henceforth consist of five ecclesiastical provinces, namely:

I. Gnesen and Posen.

II. Warsaw.

III. Vilna.

IV. Lviv.

V. Cracow.

[*Latin ed. p. 522*]

From the Acts of the Apostolic See - Official Commentary I. The Province of Gnesen and Posen shall be constituted with the metropolitan Sees of Gnesen and Posen, as well as the suffragan dioceses of Olomouc and Włocławek. The Archdiocese of Gnesen, whose metropolitan church is dedicated to the Assumption of the Blessed Virgin Mary in the city of Gniezno, in the province of Poznań, shall include the following deaneries: Gnesen, Bydgoszcz, Janowiec, the deaneries of Gnesen, Bydgoszcz suburban, Czermin, Jarocin, Juniów, Gniewkowo, Kcyn, Kruszwica, Łęknica, Łobżenica, Miłosław, Nakło, Pieszewo, Pobiedziska, Powidz, Bogów, Trzemeszno, Września, and Znin. To the Archdiocese of Posen, which has the archcathedral dedicated to the Holy Apostles Peter and Paul in the city of Posen, in the province of Poznań, shall belong the deaneries of Posen, Borcza, Bralin, Buków, Czarnków, Gostyn, Grodzisk, Jutrosin, Kępno, Kostrzyn, Koźmin, Krobia, Krotoszyn, Leszno, Lwówek, Niemcza, Oborniki, Ołobok, Ostrów, Ostrzeszów, Rogozin, Smigiel, Śrem, Środa, Stęszów, Szamotuły, Wronki, and Zbaszyń. The western and southern boundaries of this archdiocese coincide with the political boundaries between the Republic of Poland and the German Republic. The aforementioned suffragan diocese of Chełmno, with its cathedral church dedicated to the Assumption of the Blessed Virgin Mary in the city of Pelplin, in the province of Pomerania, shall include the deaneries of Brodnica, Chełmno, Chełmża, Chojnice, Kamień, Fordon, Łasin, Gniew, Lidzbark, Gołub, Lubawa, Górzyca, Mirachowo, Iłowo, Tuchola, Puck, Radzyn, Starogard, Świecie, Tczew, Toruń, Tuchola, Wąbrzeźno, and Żukowo. Its boundaries extend to the political boundaries between the Republic of Poland and the German Republic (Western and Eastern Prussia), and the territory of the free city of Danzig. The diocese of Włocławek, with its cathedral church dedicated to the Assumption of the Blessed Virgin Mary in the city of Włocławek, in the province of Warsaw,

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shall include the deaneries of Włocławek, Brest, Ohodów, Nieszawa, Piotrków, Radziejów (except for the parish of Duninowo), Kalisz, Koźmin, Stawiszyn, Staw, Izbica, Kolegio, Konin, Tuliszków, Sieradz, Szadkowice, Wart, Złoczew, Słupca, Zagórów, Turzec, Uniejów (without the parishes of Bałdrzychów and Wartkowice), and Kłodawa. In addition, the parishes of:

[*Latin ed. p. 523*]

Acts of Pope Pius XI. Bobrowniki, Chełmca Wielka, Ciechocin, Czernikovo, Dobrzejewice, Działyń, Grochowalsk, Karhkowo, Kikol, Lipno, Łążyn, Mazowsze, Nowogród, OsieknadWisłą, Ostrowite, Szpetal Górny, Sumino, Wielgie, Wola, Zaduszniki.

I. Belonging to another ecclesiastical province, the metropolitan see is Warsaw, with the cathedral church dedicated to the Decollation of St. John the Baptist in the city of Warsaw. To it are assigned the deaneries of: Warsaw (outside the city), Prague, Białen, Kalwaria, Grodzisk, Grójec, Kamienna and the district of Goszczyn, Górno-Jadowice, Szynkarzysna-Czaplowizna), with the parishes of Czerwonka, Oleksin, Wiśniewo (excluding the parish of Kałuszyn and Wierzbno), (excluding Kutno, Łowicz (excluding the districts of Antoniew and Dąbrowa), Mińsk, Mszczonów, Bądzymin with the district of Młynarze, Bawen, Skierniewice, Sochaczew. To this metropolitan church are suffragan dioceses: Płock, Sandomierz, Lublin, Siedlce and Podlachi, and Łódź.

Płock, with the basilica cathedral church dedicated to the Assumption of the Blessed Virgin Mary in the city of Płock, in the province of Warsaw, is constituted with the following deaneries: Płock, Ciechohów, Maków, Mława, Jasiel, Przasnysz, Płonsk, Pułtów, Bącz, Ełk, Sierpc, Wyszków (excluding the district of Młynarze), Wyszogród, Żuromin, Gostynin, and also the parishes of: Chrostkowo, Dobrzyń nad Wisłą, Dobrzyń nad Drwęca, Dulsk, Mokowo, Skępe, Tłuchowo, Duninowo.

The seat of Sandomierz, with the cathedral church dedicated to the Nativity of the Blessed Virgin Mary in the city of Sandomierz, in the province of Kielce, has the following deaneries: Sandomierz, Koprzywnica, Staszów, Zawichost, Opatów, Kunów, Słupia (excluding the parishes of Bielin, Cisów, Ociesęki, and also the districts of Lechów and Orłowie, and the parish of Łagów, and also the district of Drogów with the parish of Baków), Wachoc, Iłża, Solec, Zwolen, Kozienice, Semian, Potworów, Konec, Opoczno, Bądoś, Jedlińsk-Skrzynno. In addition, it has the following parishes: Żarnów, Koniemłoty, Kotuszów, Kurozwęki, Beszowa, Szczebrzeszyn, Suchedniów; and also the districts of: Mniów: Podchyby and Zaborowice; from the parish of Grzymałków: Borki (that is, the community of Miedzierza), Gliniany-Las, Huta, Jarząb, Kłuko, Lisie-Jamy, Muszczan, Ostre-Górki, Sałata, Sośnina, Stanowiska, Zastawie, Zazdrość.

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The diocese of Lublin, with the cathedral church dedicated to St. John the Baptist and St. John the Apostle and Evangelist in the city of Lublin, in the province of Lublin, includes the following deaneries: Lublin, Bełżyce.

[*Latin ed. p. 524*]

The Acts of the Apostolic See – Official Commentary for the dioceses of Biłgoraj, Biskupiec, Chełm (excluding the parish of Hańsk), Hrubieszów, Janów, Kraśnic, Krasnystaw, Kurow, Lubartów, Łęczna, Szczebrzeszyn, Tarnogród, Opol, Puławy, Tomaszów, Turobin, Tyszowiec, Zaklików, and Zamość. Furthermore, it will include the parishes of Brzeźnica Bychawska, Brzeźnica Książęca, Buda-Huta, and Świerszczów; and the villages of Łukowiec, Krzywda-kolonja, Kolonja Wola Skromowska vel Bykowszczyzna, Wólka Rozwadowska, Karolina, Giżyce-wieś, Giżyce-kolonja, Łuszawa-wieś, Kolonja Żurawieniec vel Piaski, Żurawieniec-wieś.

The diocese of Siedlce, or Podlachia, with its cathedral church dedicated to the Immaculate Conception of the Blessed Virgin Mary, in the city of Siedlce, in the province of Lublin, will include the following deaneries: Siedlce dedicated to the Blessed Virgin Mary, Siedlce dedicated to St. Stanislaus, Bishop, Biała, Garwolin, Janów, Łaskarzew, Łosice, Łuków (excluding the villages of Łukowiec, Krzywda-kolonja, Kolonja Wola Skromowska vel Bykowszczyzna, Wólka Rozwadowska, Karolina, Giżyce-wieś, Giżyce-kolonja, Kolonja Żurawieniec, Łuszawa-wieś, vel Piaski, Żurawieniec-wieś), Międzyrzec, Parczew (excluding the parishes of Brzeźnica Bychawska and Brzeźnica Książęca), Życiec, Radzyń, Sokołów, Sterdyn, Stężyca-Włodawa (excluding the parishes of Świerszczów and Ruda-Huta), Węgrow, Wisznica, and Żelechów. Furthermore, the parishes of Hańsk, Wierzbno, Kamionna, Czerwonka, Wiśniew, and Oleksin, as well as the village of Szynkarzyzna-Czaplowizna, will also belong to this diocese.

Finally, it is generally determined that, wherever the Polish language is spoken, the Vistula River constitutes a boundary between dioceses, and, as is obvious, it will also delimit those parishes whose territory, although still undivided, is separated by the same river, so that in the future, one part of the parish will belong to one diocese, and the other part to another. Villages located on islands in the river will belong to those dioceses to which their waters currently belong.

III. The third ecclesiastical province is called Vilna, and it consists of the metropolitan see of Vilna, as well as the suffragan sees of Łomża and Pinsk.

[*Latin ed. p. 525*]

525. The acts of Pope Pius XI concerning the Archdiocese of Vilna, with its metropolitan Basilica dedicated to the Blessed Virgin Mary and Saint Vladislav, located in the city of Vilna, in the province of Vilna, include the following deaneries: Vilna, within the city and outside the

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city; Bialystok, Brzostowice, Dabrovo, Głębokie, Grodno, Knyzszyn, Lida, Łunno, Miory, Nadwilej, Oszmian, Raduń, Słonim (excluding the parishes of Żożanna, Kossów, and Iwacewicze), Sokolce, Swir, Wilejce, Wiszniewie (excluding the parishes of Derewna and Naliboki); Wołkowysk, Wasiliszki, Bieniakonie. In addition, it will have the deaneries of Święciany, Troc, Braslav, extending into Polish territory. Furthermore, the Vilna deanery within the district encompasses the parishes of Eaków, Dubrowy, Dokszyce, and Zaszczale. Finally, all other parishes, or parts of parishes, which, although not found within the aforementioned deaneries, are located within the same region and within the territory of Poland, are included.

The Diocese of Łomża, with its cathedral church dedicated to Saint Michael the Archangel in the city of Łomża, in the province of Białystok, will have the following deaneries: Łomża, Augustów, Jedwabne, Kolno, Sejny, Śniadowo, Sokolowo, Suwałki, Szczuczyn, Teolin, Wasosze, Wysoko-Mazowiec, Ostrółek, Ostrów, Czyżewo. The northern boundaries of the diocese coincide with the political boundaries between the Republic of Poland and the Republic of Lithuania.

The Diocese of Pinsk, with its cathedral church dedicated to the Assumption of the Blessed Virgin Mary in the city of Pinsk, in the province of Polesie, will be constituted of the following deaneries: Stołpczy, Stołowo, Baranowicze, Nesvizh, Stołowice, Pinsk, Łuniniec, Łachowicze, Bielsk, Brześć, Drohiczyn, Kobryn, Brańsk, Prużana; and also includes the parishes of Żożanna, Kossów, Iwacewicze, Iwieniec (Saint Michael the Archangel), Iwieniec (Saint Alexis), Kamień, Wołma, Pierszaje, Ohotowo, Pralniki, Naliboki, and Derewna. The eastern boundaries of the diocese coincide with the political boundaries between the Republic of Poland and the Russian Empire.

IV. The fourth province will be Leopoliensis; to it will belong the metropolitan See of Lviv, with the suffragan dioceses of Premysl and Luck.

The Archdiocese of Lviv, with its metropolitan Basilica dedicated to the Assumption of the Blessed Virgin Mary, will include the following deaneries: Lviv (within the city), Lviv (outside the city), Bełz, Borschów, Brod, Brzeżany, Buczacz, Czortków, Dolina, Gliniany, Gródek, Horodenka, Jazłowiec, Kąkolnica, Kołomyja, Lubaczów, Podhajce, Skałat, Stanisławów, Stryj, Swirz, Szczerzec, Tarnopol, Trębów, Złoczów, Żółkiew. The political boundaries of...

[*Latin ed. p. 526*]

526 Acta Apostolicae Sedis - Official Commentary. The boundaries of the ecclesiastical province, which includes Poland and the Kingdom of Romania, are thus defined, in this part, for the archdiocese. The Diocese of Przemyśl, with its cathedral church dedicated to the Blessed Virgin

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Mary and Saint John the Baptist in the city of Przemyśl, in the Lviv province, includes the following deaneries: Przemyśl urban, Przemyśl extra-urban, Brzostec, (excluding the parishes of Jodłowa and Przeczyca), Brzozów, Dobromil, Drohobycz, Dynów, Głogów (excluding the parish of Sędziszów and the chapel of Będziemyśl), Jaćmierz, Jarosław, Jasło, Jaworów, Krosno, Lesko, Leżajsk, Łańcut, Mościce, Pruchnik, Przeworsk, Rzeszów, Rudec, Rymanów, Sambor, Sanok, Sokołów, Strzyżów, Tyczyn, Wisznia, Żmigród, Miechocin, Rudnica; and in addition, the parishes of Święcany and Pstrągowa. The Diocese of Luck, with its cathedral church dedicated to the Most Holy Trinity and the Holy Apostles Peter and Paul in the city of Luck, in the Volhynia province, includes the following deaneries: Luck, Kremenec, Dubno, Horochów, Korzec, Kostopol, Kowel, Ostrog, Równe, Sarnów, Vladimir. The eastern boundaries of the diocese coincide with the political boundaries between the Republic of Poland and the Russian Republic. Finally, the fifth ecclesiastical province, which will be called the Cracow Province, will be constituted as follows: The See of Cracow, as Metropolitan, and the Dioceses of Tarnów, Kielce, Częstochowa, and Katowice, as suffragan dioceses. The Cracow Archdiocese, with its metropolitan basilica dedicated to Saint Wenceslaus, in the city of Kraków, in the Kraków province, includes the following deaneries: Cracow urban first, Cracow urban second, Bolechowice, Czernichów, Iśtów-Mont, Biała, Łącz, Maków, Myslenice, Niepołomice, Mepolomic, Oświęcim, Skawina, Suchem, Wadowice, Wieliczka, Zator, Żywiec, Orawa, Szepusy. In addition, the parishes of: Pobiednik Mały, Igołomia, Wawrzeńczyce, Olszówka, Mszana Dolna, Kasina Wielka, Medzyżerz, Gorenice Racławice, Biały Kościół, Korzkiew, Biórków (excluding the villages of Skrzeszowice and Lososkowice), Więcławice, Luborzyca. Also, the chapels of: Kasina Mała, Lubomierz. The southern boundaries of the diocese will be the same as the political boundaries between the Republic of Poland and the Czechoslovak Republic. The Diocese of Tarnów, with its cathedral church dedicated to the Nativity of the Blessed Virgin Mary in the city of Tarnów, in the Kraków province, will have the following deaneries: Bobów, Bochnia, Brzesko, Czechów, Dąbrowa, Kolbuszowa, Limanowa, Łącz, Mielec.

[*Latin ed. p. 527*]

527. The acts of Pope Pius XI include the following deaneries: Neosandecense, Pilsen, Badlow, Badomysl, Bopczyce, Tarnow, Tuchow, Tymbark (excluding the parishes of Olszowka, Mszana Dolna, Medzywierz, Kasina Wielka, except for those to be specified: Lubornirz and Kasina Mala), Yeterosandecense, Wielopol, (excluding the parish of Pstrągowa), Wojnicze, Biec, Ezepnice, Olpiny (excluding the parish of Swiecany). Also, the parishes of Jodlowa, Przeczyca, Sedziszow, and the sub-parish of Bedziemyśl. The Diocese of Kielce, with its cathedral church dedicated

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to the Assumption of the Blessed Virgin Mary and Saint Constantine in the city of Kielce, in the province of Kielce, will include the following deaneries: Kielce (parish of Koniecloty), Chmielnic, (excluding the parish of Stopnica, including Kotuszow and Kuroswęki), Pacanow (excluding the parishes of Beszowa and Szczebszusz), Pinczow, Kazimierz, Ksiaznice, Skalbmierz, Miechow, Proszowice (excluding the parishes of Pobiednik Maly, Igolomia, and Wawrzenczyce), Prandocin, Luborzyce (excluding the parishes of Biorkow, Wielawice, and Luborzyca), Olkusz (excluding the parishes of Gorenice and Belawice), Zazdrow, Pilice, Wloszczow, Irządz, Szczekociny, Andreow, and also the parishes of Malogoszcz, Sedziszow, Koniecpól, Strawczyn, Bodzentyn, Piekoszów, Chelmiec, Cmínsko, Tulmin, Zagnańsk, Łaczana, Bieliny, Cisów, Ociesęki; the parish of Grzymałków, encompassing the locations of Borki, Czarny-Las, Lipiny, Grzymałków, Kużniaki, Lasek-Nowek, Leśniówka, Małmuszyn, Piaski, Podłysów, Skoki, Stachura, Wólka; the holdings of Mniów, Snochowice; and also Mokry-Bór, Pałęgi, the communities of Mie, and finally the parish of Mniów (excluding the villages of Podchyby and Zaborowice) and the villages of Lechów, Drogowie, Orłowiny, Skrzeszowice, and Lososkowice. The Diocese of Czestochowa, with its cathedral church dedicated to the Holy Family of Jesus, Mary, and Joseph in the city of Czestochowa, will include the following deaneries: Czestochowa, (excluding the parishes of Klbbuc, Mstów, Brzeznica, and Koniecpól), Eadomskow, Gidlen, Gorzkow, Bedzin, Zawiercie, Zarców, Sączów, Bolesławiec, Praszków, Wielun, Wieruszów; and also the parish of Grzymalina and Tandem Wola. The Diocese of Katowice, with its cathedral church dedicated to the Holy Apostles Peter and Paul in the city of Katowice, in the province of Silesia or Katowice, will have the following deaneries: Dębien, Katowice, Huta-Królewska, Lubliniec, Mikołów, Mysłowice, Piekary, Pszczyna, Pszów, Rud, Rybnik, Tarnogór, Wodzisław, Żory, Bielsko, Strumień, Skoczów.

[*Latin ed. p. 528*]

528 Acta Apostolicae Sedis - Official Commentary, Cieszyn, and also the territory of Chełmek. The western and southern boundaries of the diocese coincide with political boundaries between the Republic of Poland and the Republics of Germany and Czechoslovakia. With regard to the administration and governance of these aforementioned churches, from the vicariate of the vacant chapter, to the erection of the cathedral chapter, to the institution of seminaries, to the rights and obligations of clergy and the faithful, and other matters of this kind, we decree that the statutes prescribed by the sacred canons must be observed. Furthermore, with regard to the clergy in particular, we command that, as soon as possible, the execution of these constitutions be carried out, so that the priests of the Church to whom they are assigned are considered to be part of that Church, within whose territory they reside. Finally, all new documents

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and acts pertaining to this new diocese, its clergy, and its faithful, as soon as it is possible, shall be transmitted to the diocese to which, according to the aforementioned stipulations, they belong. These things, which We have decreed by Our Apostolic authority, it is forbidden to any person, at any time, to infringe, or to oppose, or in any way to contradict. If anyone, may God prevent it, should presume to attempt this, let him know that he will incur the penalties prescribed by the sacred canons against those who obstruct the exercise of ecclesiastical jurisdiction. For the execution of all of these matters, We entrust them to Our venerable brother Lawrence Lauri, Apostolic Nuncio in Poland, granting him the faculty to take all necessary and appropriate measures, and even to delegate, for the purpose in question, any person of ecclesiastical dignity, and to send within six months to the Sacred Congregation Consistorial an authentic copy of the completed execution. Finally, We declare that these present letters shall be valid, notwithstanding any contrary provisions, even those specifically and expressly mentioned. Given at Rome, near Saint Peter, in the year of Our Lord one thousand nine hundred and twenty-fifth, on the feast of Saints Simon and Jude, Apostles, in the fourth year of Our pontificate. O. CARD. CAGIANO, © C. CARD. DELAI, Bishop of Sabina. S. B. E. Cancellarius. S. Ioseph Wilpert, Vincentius in Canc. Ap., vol. XXXII, n. Consistorialis Coli. Bianchi-Cagliesi, Loco jjg Plumbi. Reg. Becanus C. 59. Secretarius. Proton. Apostolicorum. Protonotarius Apostolicus.

[*Latin ed. p. 529*]

529 Acta Pii PP. XI. APOSTOLIC LETTER. I. TO THE PAROCHIAL CHURCH OF THE BLESSED VIRGIN MARY OF LAPURDENS, IN THE CITY OF NANCY, GRANTING IT THE TITLE AND DIGNITY OF A BASILICA MINOR. PIUS PP. XI. For the perpetual memory of this matter. — The Venerable Brother Hippolytus de la Celle, Bishop of Nancy and Toul, has informed us that, beginning in the year 1908, a church dedicated to the Immaculate Virgin Mary of Lapurdens was begun to be built in the city of Nancy. This church was constructed with the aid of a not inconsiderable contribution from the faithful of the entire region of Lorraine and of Eastern France, together with the clergy and the notables of the region, in memory of the miraculous apparitions of the Mother of God at the grotto now called Massabielle, which brought great renown to the venerable Blessed Bernardine Soubirous. Moreover, when the city of Nancy, seeking divine help in the midst of grave difficulties, placed itself under the special patronage of the Immaculate Virgin, under the title of Lapurdens, and, in a manner almost miraculous, the city itself remained safe from the incursions of the enemy; after the war, the citizens, desiring to give thanks with grateful hearts for the Immaculate Conception, and despite the difficulties of the times, resolved to complete the construction of the sacred edifice; and, moreover, last July, the new church was solemnly

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consecrated and dedicated. The sacred building is of considerable size, adorned with every kind of good art, with altars skillfully crafted; and to it, as is the custom of pilgrims, large numbers of Christians come, not only from the diocese but also from neighboring regions, to seek the help of the Immaculate Virgin. Therefore, since the Bishop himself has highly recommended to us the pious wishes of the parish priest of this church, who has made requests to us through fervent prayers, that we might elevate this new church to the dignity of a Basilica Minor, we, readily and with good will, have decided to accede to this request. After due deliberation with the Most Reverend Fathers, Cardinals, Prefects of the Sacred Congregation of Rites, we, by our apostolic authority, and in a perpetual manner, by the tenor of these present Letters, grant to the aforementioned parochial church, in honor of the Blessed Virgin Mary, Immaculate, known as the one of Lapurdens, located within the confines of the city and diocese of Nancy, the title and dignity of a Basilica Minor, and grant to it all and each of the privileges and prerogatives pertaining to such a Basilica.

[*Latin ed. p. 530*]

530 Acta Apostolicae Sedis - Official Commentary. We grant the rights, privileges, prerogatives, and indulgences which, by law, belong to churches adorned with this title, and which are described in the decrees of the Sacred Congregation. We decree that these present letters shall always be firm, valid, and efficacious, and shall have their full and complete effect, and that those who, in any way, are concerned, shall fully support the church of the Blessed Virgin Mary Immaculate, above mentioned; and that, in order to judge properly and to define matters, anything contrary shall, from now on, be declared null and void, if anything to the contrary should happen, knowingly or unknowingly, through any authority whatsoever. Notwithstanding any contrary provisions. Given at Rome, near Saint Peter, under the Fisherman's ring, on the twenty-sixth day of the month of June, in the year 1925, in the fourth year of Our Pontificate. P. CARD. GASPARRI, Secretary of State.

II. THE MONASTERY OF THE ORDER OF SAINT BENEDICT, DEDICATED TO THE BLESSED VIRGIN MARY OF EXILE, IN THE CITY OF "SANTOS" IN BRAZIL, IS ERECTED INTO A CONVENTUAL PRIORY. PIUS PP. XI. For the perpetual memory of this matter. — Under the title of the Blessed Virgin Mary of Exile, there exists, in the city of Santos, in the State of São Paulo, under the jurisdiction of Brazil, a monastery which has been in existence for three centuries, and which is united to the Abbey of Saint Benedict, belonging to the Brazilian Congregation of the Order of Saint Benedict. To this monastery is subject the sanctuary of the Blessed Virgin of Monte Serrat, which has become very famous, especially through the labors of the monks, so that many faithful from neighboring regions come

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to visit it, seeking the help of the Blessed Virgin. In the sanctuary itself, the monks celebrate the divine offices and perform other sacred duties with great care, which are very useful for the spiritual well-being of the faithful. It is also the desire of the monks of this monastery, who have a certain sanctuary and monastery attached to them, to establish a college for the education of young Catholics in the area; which, without any doubt, will contribute to the growth of the Christian faith. Therefore, since a beloved son, the Abbot of the Monastery of Saint Benedict, in the city of São Paulo, has humbly made prayers to Us, that We would deign to erect the aforementioned monastery, named after the Blessed Virgin, in the city of Santos, into a conventual priory under the same title, We, with the same purpose and intention...

[*Latin ed. p. 531*]

531 The acts of Pope Pius XI, may he rest in peace, show that there is nothing older than the practice of adorning houses of the Order of Saint Benedict, which have deservedly earned merit through their religious life, with rights and titles that enhance the honor of the Order and bring manifest benefit to the same Order. We have considered it fitting to grant these things, and we do so with pleasure, because not only does the conventual chapter of the aforementioned Abbey of Saint Benedict in the city of São Paulo have this in mind, but also the Abbot President, as well as the Abbots present from the Order of Saint Benedict of the Congregation of Brazil, offer their support for this matter. Therefore, after consulting with the Most Reverend and Most Illustrious Cardinals of the Sacred Congregation for Religious Affairs, by our Apostolic authority, and by the tenor of these letters, we establish the Monastery of the Blessed Virgin Mary of Exile, located in the city of Santos, as a conventual priory with the same title, preserving all rights that are to be observed, and we make it a participant in all the privileges that belong to the Congregation of Saint Benedict in Brazil. We decree that these letters shall always remain valid and effective, and shall have their full effect; and that those to whom they pertain, now and in the future, shall fully enjoy them; and that it shall be rightly judged and defined, and that from this moment forward, anything to the contrary shall be considered void and of no effect, notwithstanding any contrary provisions. Given at Rome, near Saint Peter's, under the Fisherman's ring, on the eighth day of the month of July, in the year 1925, in the fourth year of Our Pontificate.

P. CARD. GASPARRI, Secretary of State.

LETTERS TO THE MOST REVEREND ALEXIUS, HOLDING THE TITLE OF SAINT MARY OF VICTORIA, IN THE HOLY ROMAN CHURCH, BISHOP OF RHODENSE, WHOM WE HAVE APPOINTED AS OUR LEGATE TO CARTHAGE FOR THE SOLEMN CENTENNIAL CELEBRATIONS OF THE CARDINAL CAROL DELAVIGERIE.

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Beloved son, greetings and the apostolic blessing.

On the eve of the Kalends of November, the hundredth anniversary will be fulfilled since Charles Delavigerie was born in Bayonne, who, after serving in the Algerian...

[*Latin ed. p. 532*]

532 Acta Apostolicae Sedis - Commentarium Officiale ac deinceps Carthaginiensem, a Leone XIII feliciter restitutam, maximorum gloriam facinorum cum romanae purpurae splendore coniunxit et Ecclesiam Dei non unum nomen inlustravit. Hominis, o singularum multipliciemque actionem vitae prorsus admirabilis, praecipua tamquam lineamenta paucis describere per arduum est. Is enim, acuto sane ingenio et perspicaci, quae in religionis bonis incepta et multa uno tempore et saepe audacia plena cogitasset, ea, quotiescumque meditando aut necessaria aut opportuna agnoscebat, iam nihil quicquam morabatur quominus ad effectum perduceret. Solere idem impedimenta ac repagula, si qua obstarent, aut perfringere aut circumveniundo effugere; ad consilia sua perficienda et hominibus et rebus et temporibus sapientissime uti; labore invictus, numquam a labore, ne unum quidem diem, respirare et conquiescere; nullo vitae discrimine, nulla aut invaletudine aut defatigatione deiectus, per omnes paene Europae regiones peregrinans, ut christianae humanitatis nigritarumque peroraret causam; stipemundique, provehendis horum utilitatibus, conrogare. Vocari autem se adiuvandam orientalium cum Romana Ecclesia coniunctionem et Arabum infideliumque ex Africa salutem, iam tum senserat, cum, Opus Scholarum Orientis Parisiis salutariter conditum primus plus sex annos moderatus, pro officio suo in Syriam concessit, ut libellarum vicies centena millia, quae idem Opus collegerat, christianis, post indignissimum aedema Curdis factam, inopia laborantibus misericorditer dispertiret. Sed proconsulari et interioris Africae Christi fide imbuenda visa est Carolo Lavigerie non tam opportunitas incidere quam provincia committi divinitus, vixdum, post Nanceiensem dioecesim aliquam diu gubernatam, a d Algeriensem archiepiscopalem sedem vectus est. Qua sic perfungi amplitudine muneris deliberavit, ut non modo, indigenarum mentibus et animis per scholas late ibidem condendas perque omnia caritatis officia ad veram religionem allectis, Africae christianae memoriam decoraret et integrare; sed etiam ex urbe honoris sui, quasi e centro quodam, feris barbarisque Afris interiorum regionum operam catholici apostolatus et beneficia omni genere inferret. Itaque cum, haud multo post quam archidioecesim regundam susceperat, expestilentialocustarumque irruptione et ingens numerus mortuorum et summa annonae esset caritas, magno animo atque ausu Arabes pueros parentibus orbatos, ad duo fere millia, excepit omni tempore ac sospitavit. Duobus missionarium Institutis, altero virorum, conditis autem altero mulierum, quos, ubiprimum licuit, in eas Tanganikae et Ugandae terras

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misit, unde tot nigrita, novella Ecclesiae Dei germina, facto pudicitiae itemque fidei martyrio, a d caelestes evolavere sedes, coepit deservitute Afrorum omnino delenda, auspice potissimum decessore Nostro Leone XIII, cum apud.

[*Latin ed. p. 533*]

533 The acts of Pope Pius XI show that he diligently urged, through prayers, exhortations, and writings, the leaders of states, especially among the Christian people, to strive for the reconciliation of the Eastern Church with the Apostolic See, and that this zeal, which he aroused, never diminished, and continues to bear fruit to this day, and will continue to do so.

Some years later, moved by his old impulse and with the aim of reconciling the Eastern Church with the Apostolic See, he ordered the establishment of a mission in Jerusalem, to found a house dedicated to Saint Anne, and to open and administer a seminary for the proper instruction of the Greek-Melkite clergy.

But, beloved son, we understand that the missions, which contained the daily care and solicitude of that excellent man, were summarized briefly in what he accomplished, in a manner befitting his pastoral office, in the archdiocese of Algiers. He built a magnificent church in honor of the Mother of God, which he called *Africa*, and administered it with due propriety, under the authority of the Church. After four years, a diocesan synod was held, and furthermore, a provincial council was convened, which was considered a continuation of the work that *Africa* had begun, after a lapse of twelve centuries. In Carthage, where a chapel dedicated to Saint Louis IX existed, he established a college for the education of young men from Tunis, and a museum for the preservation of the antiquities of that region.

But Cardinal de Lavigerie will achieve greater glory among posterity because, above all, he was the one who restored the seat of Carthage, which was once the most excellent in all of Africa. From the moment he took charge of the archdiocese, he was determined to build a cathedral dedicated to Saint Louis. He also ordered that a monument be built as a tomb for his own body, for he foresaw that his strength and health were failing, and that death was approaching.

However, this portrait of a man would be incomplete if we did not mention the charity and piety with which he followed the Church and the Apostolic See throughout his life. This became even clearer when, at the Ecumenical Council of Vatican, he set aside all human considerations and necessities, and defended and upheld sound doctrines, and afterwards, he was so helpful with the pontificate of Leo XIII, with his suggestions and secret counsels, that, despite being disapproved of and rashly and inconsiderately condemned by many nations, he spent the last years of his life in peace, for this very reason.

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Therefore, with the best of intentions, the venerable brother Alexius, the Archbishop of Carthage, decided to commemorate the centenary of the birth of his predecessor, and requested that we, through our authority, increase the solemnity of the event. We gladly do so, having considered the gravity of the matter and the things we have mentioned, and in recognition of the merits of that illustrious man for the Church and for society. And we are all the more pleased to do so, because it has been our good fortune to have known him personally for some time in Milan.

[*Latin ed. p. 534*]

534 Acta Apostolicae Sedis - An official commentary. To the faithful and devoted servant who strives with all his might to extend the Kingdom of Christ in Africa, in order that we may honor him as if he were present, we choose you, our beloved son, as our legate, who, representing our person, shall preside over this solemn commemoration. We desire that all who dwell in those lands, of whatever race, and even those who are not of our own, may understand that we, wishing to honor and praise the deceased father who has conferred so many benefits upon them, have wished to show our gratitude to them, and also, as if through our presence – when you arrive in those regions – to consecrate anew the glory of Christian Africa, and to bring greater joy to the clergy of those places and to the people of Lavigerie. May the apostolic blessing, which we impart to you, our beloved son, and also to the venerable Archbishop of Carthage, and to the entire flock, as a witness to the heavenly blessings and our paternal will, be a source of fruitfulness in the performance of your duties. Given at Rome, near Saint Peter, on the twenty-eighth day of August, in the year of Our Lord 1925, in the fourth year of Our pontificate.

PIUS PP. XI

TO THE VENERABLE BROTHERS: ERNEST PIOVELLA, Archbishop of CALARITANUM; CLET CASSANI, Archbishop of TURRITANUM; GEORGIUM DEL RIO, Archbishop of ARBORENSEM; AND OTHER BISHOPS OF SARDINIA: IN ANSWER TO OFFICIAL LETTERS ISSUED FROM A COMMON MEETING.

Venerable brothers, greetings and the apostolic blessing.

It has not escaped Our notice the letter which, when you had assembled for the purpose of discussing the affairs of your dioceses, you sent to Us, as a testimony of the zeal and devotion with which you pursue Our endeavors. And We are pleased to learn that the clergy and people of this island have received with reverence and joy the Cardinal Prefect of the Sacred Congregation for Seminaries, Studies, and Universities, who, at Our command, has granted that the cornerstone of the Seminary be laid and blessed, which will be an encouragement to the clergy of the entire region to pursue higher

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studies and a life of holiness.

Since you foresee such great benefits from this undertaking, and We also, recalling to mind the advantages that this will bring to the island, and other things that have been accomplished for Our benefit, We accept, approve, and commend your diligent and pious intention, giving thanks to God.

[*Latin ed. p. 535*]

535 The Acts of the Most Holy Pope Pius XI, concerning matters which concern us, whose benevolence is evident to us, and therefore, in order that the institutions of the Church and the needs of the dioceses and parishes may be assisted in some way, we consult with you. Moreover, we commend you, venerable brothers, for having diligently deliberated concerning the decrees of the Plenary Council of Sardinia, held last year, in order to bring them to fruition; and we are pleased to congratulate you, that, under the guidance of some of you, many from the island, having overcome and surmounted the difficulties of the journey to Rome, have visited this illustrious city, so that they may offer a testimony of their piety before us and before the eyes of the citizens and visitors. We have learned that other sons of Sardinia, under the guidance of their respective Bishops, will arrive here during the remaining time of the Jubilee Year, as pilgrims: and indeed, since the Sardinians are most dear to us for the firmness and strength of their faith, we shall gladly receive and address them.

Meanwhile, as a pledge of the graces of Heaven and a witness of our paternal benevolence, we impart to you, venerable brothers, and to the flock of each of you, our apostolic blessing. Given at Rome, at Saint Peter's, on the twenty-fourth day of the month of September, in the year of Our Lord 1925, in the fourth year of Our Pontificate.

PIUS PP. XI

TO THE REVEREND FATHER ALEXANDER BERLIOZ, BISHOP OF HACODATENSE, CELEBRATING THE FIFTIEH ANNIVERSARY OF HIS SACERDOTAL ORDINATION.

Venerable brother, greetings and our apostolic blessing.

We know that the Parisian Society for Sacred Foreign Missions, a truly outstanding instrument for the proclamation of the Gospel – among whose members many have already given witness to their faith through martyrdom, and who are already being, or will be, raised to the honors of the blessed – rejoices with you, its esteemed member, in the fiftieth anniversary of your priestly ordination, which you will soon celebrate. And indeed, in addition to the joy of your confreres, our own congratulations are added. For we are not unaware of how diligently we strive to spread the Christian faith and humanity more widely among the ethnic peoples; and this leads us to embrace with a special affection those men of generous spirit who are

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working diligently in this noble endeavor. However, considering all things, and especially your own merits, we offer you these paternal congratulations.

[*Latin ed. p. 536*]

536 Acta Apostolicae Sedis - We deemed it proper to send you this official communication, since you, having diligently exercised the ministry of the priesthood for fifty years in bringing souls to Christ, and having, for a long period of time, governed your diocese with missionary zeal worthy of an episcopal office. In this regard, as your life demonstrates – a life, indeed, austere, poor, and marked by voluntary penances – we have observed that your people, struck by a recent earthquake, have not lacked any assistance or help from you, to the extent that it was possible. Furthermore, it is to your honor and praise that you, along with religious women from Europe, members of various congregations, have welcomed them, and have even promoted the recruitment and establishment of a new association of indigenous Sisters, multiplying the benefits to your diocese. Therefore, on the twenty-sixth day of the coming month, which is the day of your sacerdotal anniversary, may all comfort and the light of divine grace shine upon you and your entire flock: as a witness to our paternal and divine will, receive the apostolic blessing which we impart to you, venerable brother, and to your entire flock, in the Lord. Given in Rome, at Saint Peter's, on the twenty-ninth day of September, in the year 1925, the fourth year of Our Pontificate. PIUS PP. XI.

TO THE MOST REVEREND URBAN, BISHOP OF SEPTEME, RECTOR OF THE CATHOLIC UNIVERSITY OF LYONS, ON THE FIFTIEITH ANNIVERSARY OF THE FOUNDATION OF THE UNIVERSITY.

Beloved son, greetings and the apostolic blessing.

We have gladly received news that this Catholic University of Lyons will celebrate its fiftieth anniversary, a day which will be in the coming month. Indeed, as soon as that law was enacted among you, eagerly awaited by Catholics from France, which allowed for the free teaching of higher disciplines, the Bishops of those regions, which lie between the south and the rising sun, with wise counsel, hastened to found a Lyceum in this city, along with other institutions, in order to promote the study of the best arts and, at the same time, to strengthen the integrity of the faith. In this most noble abode of sacred and profane learning, which...

[*Latin ed. p. 537*]

537 The Acts of Pope Pius XI, who, with such great dedication, cultivated and enriched with numerous and very important volumes the culture of souls, and who flourished in the past and flourishes today, it is not surprising that clerics and priests, coming from the dioceses of Galliae and even from foreign nations, have acquired such solid and extensive knowledge

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there, and that young laymen, formed in the principles of Christian wisdom and in the liberal arts, have likewise benefited. And it has come to pass – as it was necessary that it should – that the clergy, whom you have educated, have been prepared and instructed in a much more thorough manner for the instruction of the students of the Seminaries, and for the exercise of the sacred ministry; and that laymen, for teaching, for judging, and for praying, and for the performance of any civil office, have been rendered suitable and worthy, with the dignity of the Catholic name, and that, when the opportunity arises, they have eagerly undertaken and diligently pursued the cause of the region. And therefore, praise is rightly given to the Athenaeum by its masters, because, during this long period, they have not taught or written anything that would contradict Catholic doctrine or incur censure; moreover, they have shown such outstanding self-restraint and integrity of spirit, that they have been content with very little reward for their labor. These, therefore, are the great benefits that the Athenaeum has conferred upon the Church and upon Galliae, and the outstanding merits of those who have taught there, and how we, giving thanks to God and congratulating you all, remember, as is fitting, to solemnly commemorate this, the fiftieth anniversary, at Lugduni. This solemn commemoration will also be of benefit, so that the faithful of these regions may understand how abundant are the fruits that they have still received, and how much remains to be done, so that the Athenaeum may be expanded and flourish more and more each day. May divine help be granted to your endeavors, and may the apostolic blessing, a testament to our paternal charity, be bestowed upon you, dear son, and upon the teachers, students, and all associated with the Athenaeum, with heartfelt affection in the Lord. Given at Rome, at Saint Peter's, on the fifteenth day of the month of October, in the year of Our Lord 1925, in the fourth year of Our Pontificate. PIUS PP. XI.

[*Latin ed. p. 538*]

538 ACTA SANCTAE CONGREGATIONIS. SACRA CONGREGATIO CONSISTORIALIS. MONITUM.

Declaratur, ad normam Ordinariorum, praesertim Foederatorum Statuum Americae Septentrionalis et Ditionis Canadensis, Petrum Carolum Edmundum Lacombe, qui Le Compte, La quique Compe, dioeceses, videlicet saepe etiam hactenus cognomina assumit La Combe, tanquam sacerdos per Sherbrookensem, Mobiliensem, Baltimorensem, etc., peragratus est, ut italem recipi non posse, nec proinde ad celebrationem Missae et ad alia sacerdotalia munera exercenda admittere.

SACRA CONGREGATIO CONCILII OLOMUCEN. VESTIS CHORALIS. Die 13 iunii 1925. SPECIES FACTI. — B. P. D. Archiepiscopus Olomucen. Litteris die 16 decembris 1924 ad Pontificiam Commissionem Codicis canonibus authentice interpretandis praepositam datis, haec referebat: « Innumeri canonici Metropolitanum Capitulum meum constituentium duo

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in praesenti sunt Episcopi auxiliares. Iuxta can. 409, § 1, qui in dignitate episcopali sunt constituti in choro vestem episcopalem deferre debent. Ceteros autem omnes, qui episcopali non fulgent dignitate, canonicos et beneficiarios vestem sibi competentem in choro deferre oportere canon citatus dicit, adiecta sanctione: « Secus censeantur tanquam absentes ». « In metropolitana ecclesia mea haec praxis observatur: Canonici capitulares, Episcopis auxiliaribus non exceptis, in sacello chorali, ubi officia... »

[*Latin ed. p. 539*]

539. The Divine Office, on weekdays and on Sundays and feast days, as well as the Sacred Mass on weekdays, is recited, as is customary, with the mozzetta over the superpellice. However, when in the metropolitan cathedral on Sundays and feast days, attending the Sacrifice of the Mass or performing the Divine Office in the choir, it is customary to wear the zucchetto, and in winter, the zucchetto with the armellin and the capitular insignia. "This practice has always been observed from time immemorial, and the capitular statutes prescribe the use of the zucchetto for both canons and capitular officials who are not bishops, as well as for auxiliary bishops. " Therefore, we ask that a kind response be given to the following questions:

"I. Does the sanction: 'they shall be considered as absent' apply to either 'those who, according to canon 409, § 1, are members of the body,' or to 'those who not only do not wear the prescribed vestment in the choir, but also auxiliary bishops who are not wearing the episcopal vestment in the choir, and are to be considered as absent?'

"II. Are auxiliary bishops excused from wearing the prescribed episcopal vestment in the choir, according to the aforementioned capitular statutes?

"III. Can auxiliary bishops, who in the choir wear only the capitular vestment instead of the episcopal vestment, invoke the immemorial custom observed in the Chapter?

"IV. Is it permissible for auxiliary bishops, while in the choir of the metropolitan cathedral and not in the choral chapel, but in the stalls, to wear the zucchetto, in winter with the armellin?"

Since the Pontifical Commission for the authentic interpretation of the Code had transmitted letters from the Archbishop of Olmütz to this Sacred Congregation, the solution to these same doubts must be addressed at this time.

OBSERVATIONS. – For the correct solution of these doubts, the following should be briefly and clearly noted:

1. Even when the Code prescribed that canons in episcopal rank should wear the episcopal vestment in the choir, the following doubt was proposed to the Sacred Congregation: "To Peter Francis, auxiliary bishop of Lacedaemon and suffragan to the Archbishop of Seville, who petitioned

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for clarification: Is it permissible for him, as archdeacon and canon of the metropolitan church of Seville, to enter the choir and the Chapter wearing the superpellice and canonical habit?" And the Sacred Congregation in Seville, on November 24, 1703, responded: "He must wear the episcopal habit" (Decreta auth., n. 2121).

2. However, what habit is to be worn by a bishop in the choir, the Sacred Congregation itself declared in Milan, on March 16, 1833, in articles 1 and 2, with these words:

[*Latin ed. p. 540*]

540 Acta Apostolicae Sedis - Official Commentary: "It is possible and ought to be the case that the ordinary habit used by Bishops in the Roman Curia, that is, the *rocchetto* over the cassock and the violet mantle, be used" (Decreta auth., n. 2706). 3. Chapter statutes that are contrary to the decrees of the Holy Roman Church and to the present canon 409, § 1, must certainly be corrected according to canon 410. 4. A custom contrary to, or a chapter statute that prescribes an improper vestment, is considered to be present in the choir (which, indeed, pertains to a matter of discipline, not to a liturgical matter), and if it is either ancient or venerable, it can be tolerated to the extent that, according to canon 5, the Ordinary, considering the circumstances of place and persons, may prudently judge that it cannot be removed. However, the rule of this Holy Congregation is that, unless a special reason exists, one must adhere to the law of the Code. If the custom is not ancient or venerable, then, according to the prescription of canon 5, it is abrogated. 5. The words of canon 409, § 1, "are to be considered as if absent," apply to all canons, both those who lack the episcopal character and those who are constituted in the episcopal dignity. The meaning of the words is clear. This is also the case in ancient law. Cf. Cappello, *De visitatione SS. Liminum*, I, p. 603 ss. Thus, all interpreters of the Code make no distinction between canons who are Bishops and others with regard to this legal provision. Cf., for example, Wernz - Vidal, *Ius canonicum ad normam Codicis*, II, n. 678. After mature consideration, it will be clear that there is no reason to doubt that the individual questions posed by the Most Reverend Archbishop of Olmütz should be answered.

RESOLUTION. - Furthermore, in the plenary session of the Sacred Congregation of the Council held on June 13, 1925, at the Vatican, after the letters of the Most Reverend Archbishop of Olmütz were presented, it was judged that the following answers should be given to the individual questions: To I. Affirmative. To II. Negative. To III. Affirmative, according to canon 5, if the Ordinary considers such a custom to be venerable. To IV. Negative, or it may be prudently judged that it cannot be removed, according to the decree of the Holy Roman Church in Milan, March 16, 1833 (n. 2706), or that an indulgence must be requested from the Congregation of Sacred Rites.

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Having made the foregoing, His Most Holy Eminence, after hearing the report presented by the undersigned Secretary of the Sacred Congregation, on the 20th day of the same month and year, deigned to approve and confirm the resolutions.

July, Bishop in title of Lampsacus, Secretary.

[*Latin ed. p. 541*]

541 The Sacred Congregation of Rites. A LETTER IS SENT TO THE ORDINARYS CONCERNING THE FORMULA FOR THE CONSECRATION OF THE HUMAN RACE TO THE MOST HOLY HEART OF JESUS.

Most Illustrious and Reverend Lord,

It is pleasing to me and a delightful duty to execute the task entrusted to me by our Most Holy Lord Pope Pius XI, which is to transmit to Your Eminence the formula for the Consecration of the human race to the Most Holy Heart of Jesus. This rite of Consecration, according to the will and command of the same Most Holy Lord, is to be performed on the last day of December of this year, and with the conditions that will be made manifest in the forthcoming Apostolic Letters. In the meantime, in order to prepare for what will contribute to the more fitting and sacred accomplishment of this matter, it has been deemed appropriate that each Sacred Prelate should carefully examine the proposed and prescribed formula of Consecration, for which an authentic copy has been included in these letters. While I pray that all may go well for Your Eminence, I remain,

Given at Rome, on this 17th day of October, 1925.

Your most devoted brother,

[Signature]

A. CARD. VICO, Bishop of Porto and Santa Rufina, Prefect of the Sacred Congregation.

L. © S. Alexander Verde, Secretary.

[*Latin ed. p. 542*]

5m Acta Apostolicae Sedis - Commentarium Officiale (Textus AD SACRATISSIMUM COR IESU FORMULA CONSECRATIONIS Latinus)

"To be recited: O most sweet Jesus, Redeemer of the human race, look upon us, humbly prostrate before Your altar. We are Yours, and we desire to be Yours; and that we may be more firmly united to You, behold, each of us today dedicates himself freely to Your Most Sacred Heart. Many, alas, have never known You; many, despising Your commandments, have rejected You. Have mercy, most benign Jesus, both on these and on those; and draw all to Your holy Heart. Be King, O Lord, not only of the faithful who have never departed from You, but also of those prodigal sons who have abandoned You; may these, as soon as possible, return to the paternal home, lest they perish from misery and hunger. Be King of those who are deceived

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by the error of opinions, or who are separated from You by discord; recall them to the port of truth and to the unity of faith, that soon there may be one flock and one shepherd. Be King of all those who are still in the darkness of idolatry or Islamism, and do not hesitate to reclaim them for the light of Your kingdom. Finally, look with the eyes of mercy upon the sons of that nation which was once a chosen people; and may the Blood, which was once invoked over them, now descend upon them also, bringing the life and redemption of salvation. Grant, O Lord, to Your Church security, tranquility, and freedom; grant peace and order to all nations; may it come to pass that from both ends of the earth, one voice may resound: "Praise be to the divine Heart, through which salvation has been granted to us; to Him be glory and honor forever and ever. Amen."

(Textus CONSACRAZIONE DEL GENERE UMANO AL SSMO CUORE DI Italians)

"O Jesus, most sweet, O Redeemer of the human race, regard us, humbly prostrate before Your altar. We are Yours, and Yours we wish to be; and that we may be more closely joined to You, behold, each of us today freely consecrates himself to Your Most Sacred Heart. Many, alas, have never known You; many, despising Your commandments, have rejected You. O most benign Jesus, have mercy on both these and those; and draw all to Your most holy Heart. O Lord, be King, not only of the faithful who have never departed from You, but also of those prodigal sons who have abandoned You; may these, as soon as possible, return to the paternal home, lest they perish from misery and hunger. Be King of those who live in the deception of error, or who are separated from You by discord; recall them to the port of truth and to the unity of faith."

[*Latin ed. p. 543*]

543. The Holy Congregation of the Doctrine of the Faith, that in a short time there may be one flock under one Shepherd. Be the Shepherd to all those who are still enveloped in the darkness of idolatry or Islamism; and do not refuse to draw them all to the light and to your kingdom. Finally, regard with mercy the children of that people which once was so beloved; let the laver of redemption and of life, the Blood already invoked upon them, descend also upon them. Grant, O Lord, safety and secure liberty to Your Church; grant to all peoples the tranquility of order; let this one voice resound from one end of the earth to the other: "Praise be to that Divine Heart from which our salvation came; to Him be sung glory and honor through the ages." So be it. (Gallican Version)

CONSECRATION OF THE HUMAN RACE TO THE SACRED HEART OF JESUS.

Very sweet Jesus, Redeemer of the human race, cast a glance upon us,

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who are humbly prostrate before Your altar. We are Yours, we wish to be Yours; and, in order to be more closely united to You, behold, on this day, each of us spontaneously consecrates himself to Your Sacred Heart. Many have never known You; many have scorned Your commandments and have denied You. Merciful Jesus, have mercy on these and on those, and bring them all to Your Sacred Heart. Lord, be the Shepherd, not only of the faithful who are never far from You, but also of the prodigal children who have abandoned You; may they soon return to the paternal house, that they may not perish from misery and hunger. Be the Shepherd of those who live in error, or whom discord has separated from You; bring them back to the harbor of truth and to the unity of faith, that soon there may be only one flock and one Shepherd. Be the Shepherd to all those who are still astray in the darkness of idolatry or of Islamism, and do not refuse to draw them all to the light of Your kingdom. Finally, regard with mercy the children of that people which was once Your favorite; let the Blood, which they once invoked upon their heads, descend also upon them, but today in baptism of life and of redemption. Grant, O Lord, to Your Church a safe and unhindered liberty; grant to all peoples order and peace; let one voice resound from one pole of the world to the other: "Praise be to the Divine Heart which has acquired our salvation for us; to Him be honor and glory through all the ages." So be it.

[*Latin ed. p. 544*]

544 Acta Apostolicae Sedis - Commentarium Officiale (Versio Anglica)

CONSECRATION OF THE HUMAN RACE TO THE SACRED HEART OF JESUS

Most sweet Jesus, Redeemer of the human race, look down upon us humbly prostrate before Thy altar. We are Thine, and Thine we wish to be; but, to be more surely united with Thee, behold, each one of us freely consecrates himself today to Thy most Sacred Heart. Many indeed have never known Thee; many too, despising Thy precepts, have rejected Thee. Have mercy on them all, most merciful Jesus, and draw them to Thy Sacred Heart.

Be Thou King, O Lord, not only of the faithful who have never forsaken Thee, but also of the prodigal children who have abandoned Thee; grant that they may quickly return to their Father's house, lest they die of wretchedness and hunger.

Be Thou King of those who are deceived by erroneous opinions, or whom discord keeps aloof, and call them back to the harbor of truth and unity of faith, so that soon there may be but one flock and one Shepherd.

Be Thou King of all those who are still involved in the darkness of idolatry or of Islamism, and refuse not to draw them all into the light and

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kingdom of God.

Turn Thine eyes of mercy toward the children of that race, once Thy chosen people. Of old they called down upon themselves the Blood of the Saviour; may It now descend upon them as a laver of redemption and of life.

Grant, O Lord, to Thy Church assurance of freedom and immunity from harm; give peace and order to all nations, and make the earth resound from pole to pole with one cry: Praise to the divine Heart that wrought our salvation; to It be glory and honor forever. Amen.

(Versio Germanica)

WEIHE DES MENSCHENGESCHLECHTES AN DAS HEILIGSTE HERZ IESU

O liebster Jesus, Erlöser des Menschengeschlechtes, bücke auf uns herab, die wir uns in Demut vor deinem Altare niedergeworfen haben: dein sind wir und dein wollen wir sein. Damit wir aber immer inniger mit dir verbunden sein mögen, siehe darum weiht sich heute jeder von uns freudig deinem heiligsten Herzen.

Viele haben dich leider niemals erkannt, viele haben deine Gebote verachtet und dich von sich gestoßen. Erbarme dich ihrer aller, o gütigster Jesus, und ziehe alle an dein heiligstes Herz.

Sei du, o Herr, König, nicht bloß über die Gläubigen, die nie von dir gewichen sind, sondern auch über die verlorenen Söhne, die dich verlassen haben. Gib, dass diese bald ins Vaterhaus zurückkehren, damit sie nicht vor...

[*Latin ed. p. 545*]

545. Sancta Congregatio de Eruditione et Propagatione Fidei.

"Regna etiam super illos qui per haeresim falluntur, vel qui a te dissidio separati sunt; voca eos ad tutam veritatis sedem et ad unitatem fidei, ut mox unum gregem et unum pastorem habeant. Regna super omnes eos qui adhuc in antiquo superstitionis vel Islamismi errore versantur; eripe eos tenebris et adduc omnes ad lucem et regnum Dei.

"Finalmente, inspice cum misericordia filios illius populi, qui olim electus erat. Ut et super eos defluat, ut balneum redemptionis et vitae, sanguis qui olim in eos deflatus est.

"Da, Domine, Ecclesiae Tuae prosperitatem, securitatem et libertatem; da pacem et ordinem omnibus populis. Fac ut ab uno fine terrae usque ad alterum resonet idem cantus: Gloria cordi divino, per quem nobis salus advenit; illi sit gloria et honor in aeternum. Amen." (Versio: *Consagración del Dulcísimo Jesús, Género Humano al Sagrado Corazón*, Hispanica)

"Redemptor generis humani, respice nos humiliter prostravos coram

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altari tuo: nos sumus tui, et tui esse volumus; et ut possimus magis et magis coniuncti tecum vivere, omnes et singuli spontaneis animis in hoc die Sacratissimo Cordi tuo nos consecramus. Multi, pro malitia, numquam te cognoverunt: multi, mandata tua despicientes, te reiectaverunt.

"O Iesu benignissime, miserere ergo illorum unius et alterius, et ad omnes ad Cordem tuum Sanctissimum eos trahe. O Domine, miserere non solum filiorum fidelium qui numquam a te discesserunt, sed etiam prodigorum qui te deseruerunt; fac ut mox ad domum patris rediunt, ut non de fame et miseria pereant.

"Miserere etiam illorum qui, per seductionem erroris vel per spiritum discordiae, a te separati vivunt: redde eos ad portum veritatis et ad unitatem fidei, ut mox unum gregem sub uno Pastore formetur. Miserere etiam illorum qui adhuc in tenebris idolatriae vel Islamismi versantur; dignare te eos ad lucem regni tui omnes trahere.

"Respice finalmente cum oculis misericordiae filios illius populi qui olim tuus electus erat; descendat etiam super eos baptismus redemptionis et vitae, sanguis qui olim contra se invocaverunt.

"Concede, Domine, incolumitatem et libertatem securam Ecclesiae Tuae; da pacem et ordinem omnibus populis. Fac ut ab uno fine terrae usque ad alterum resonet idem cantus: Gloria cordi divino, per quem nobis salus advenit; illi sit gloria et honor in aeternum. Amen." (Acta, Vol. XVII, n. 13. - 5-11-925. 36)

[*Latin ed. p. 546*]

546 Acta Apostolicae Sedis - Commentarium Officiale: "Otorgad a todos los pueblos la tranquilidad en el orden; haced que del uno al otro confín de la tierra no resuene sino vuestra voz: Alabad al Corazón divino, causa de nuestrasalud; a Él se entonan cánticos de honor y de gloria por los siglos de los siglos. Así sea." (Versio Lusitana)

CONSECRACIÓN DEL GÉNERO HUMANO AL SAGRADO CORAZÓN DE JESÚS.

Dulcísimo Jesús, Redentor del género humano, lanza sobre nosotros, humildemente postrados delante de Vuestro altar, Vuestras miradas. Nosotros queremos ser Vuestros; y, a fin de podernos vivir más íntimamente unidos a Vos, cada uno de nosotros se consagra espontáneamente en este día a Vuestro sacratísimo Corazón. Muchos que nunca Vos conocieron; muchos, despreciando Vuestros mandamientos, Vos renegaron. Benignísimo Jesús, tened piedad de unos y de otros, y traedlos a todos a Vuestro sagrado Corazón. Señor, sed Rey no solamente de los fieles que nunca de Vos se apartaron, mas también de los hijos pródigos que Vos abandonaron; haced que retornen cuanto antes a la casa paterna para que no perezcan en miseria y de hambre. Sed Rey de los que viven

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iludidos en el error o separados de Vos por la discordia; traedlos al puerto de la verdad y a la unidad de la fe, a fin de que haya un solo rebaño y un solo pastor. Sed Rey de todos aquellos que aún están sepultos en las tinieblas de la idolatría y del islamismo, y no rechazéis conducirlos a todos a la luz del reino de Dios. Volved, en fin, una mirada de misericordia a los hijos de aquel que fue outrora Vuestro pueblo elegido; descienda también sobre ellos, en un bautismo de redención y de vida, aquel Sangre que un día sobre sí invocaron. Señor, conservad inmolesta a Vuestra Iglesia, y dadle una libertad segura y sin pechos; conceded orden y paz a todos los pueblos; haced que del uno al otro del mundo resuene una sola voz: "Alabado sea el Corazón divino, que nos trajo la salvación; honor y gloria a Él por todos los siglos." Amén. (Versio Polonica)

ACTO DE CONSECRACIÓN DE TODO EL GÉNERO HUMANO AL SANTO CORAZÓN DE JESÚS.

Oh, Jesús, Redentor del género humano, miradnos, humildemente postrados ante Vuestro altar. Vosotros sois nuestros, y queremos pertenecer a Vos; por tanto, hoy cada uno de nosotros se entrega voluntariamente al Santísimo Corazón vuestro, para estar aún más unidos a Vos. Muchos no os conocen en absoluto; muchos se han apartado de Vos, despreciando Vuestros mandamientos. Tened piedad de unos y otros, oh, Jesús, lleno de misericordia, y conducidlos a todos al Sagrado Corazón vuestro.

[*Latin ed. p. 547*]

547 The Holy Congregation of Bishops seeks to draw all to the Holy Heart of Christ. Be King to us, O Lord, not only of the faithful who never depart from You, but also of the prodigal, who have abandoned You. Grant that they may return to the home of their parents as soon as possible, lest they perish in misery and sorrow. Reign over those whom either error of opinion has seduced, or discord has separated; lead them to the harbor of truth and unity of faith, that they may become one flock and one shepherd. Be King of all those who still wander in the darkness of paganism or Islamism, and bring them to the light and Kingdom of God. Finally, look with mercy upon the sons of this nation, which was once a nation especially beloved. May the grace and mercy of that Blood, which they once invoked, descend upon them as a fountain of redemption and life. Preserve Your Church, O Lord, and grant us peace and tranquility. Grant peace and order to all nations. Let one voice resound from the whole earth, from the ends of the earth: Glory to God's Heart, through which we have obtained salvation; to Him be all glory forever. Amen.

HOLY CONGREGATION FOR SEMINARIES AND CATHOLIC UNIVERSITIES

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DECREE CONCERNING THE SUBMISSION OF REPORTS ON THE STATE OF SEMINARIES AT INTERVALS OF THREE YEARS.

That the most solemn duties of the Holy Congregation for Seminaries and Catholic Universities may be fulfilled with greater fruit, it is absolutely necessary that the state and condition of the seminaries be ascertained frequently and accurately. Therefore, by order of the Most Holy Pope Pius XI, the aforementioned Holy Congregation decrees the following:

1. All Ordinaries are bound, at intervals of three years, to submit a report to this Holy Congregation concerning the state of the seminaries, according to the form attached to the present decree.

2. The Ordinary who presides over an interdiocesan or regional seminary shall also submit a report concerning it, answering the questions contained in the form.

3. The three-year periods are fixed and are calculated from January 1st of this year, 1924. The Ordinaries of Italy must submit their reports during this first three-year period.

[*Latin ed. p. 548*]

548 Acta Apostolicae Sedis - Official Commentary for France, Spain, and the adjacent islands; for Ordinary dioceses; in the third section, for all other dioceses in Europe and throughout America. And this is to be done in continuous cycles, each following a period of three years. 4. The report must be written in Latin, and signed by the Ordinary himself, with the date, month, and year in which it was given. 5. In the report to be submitted, accurate and complete answers must be given to each question that is included in the form. 6. If, during the three-year period following the report, certain texts of the courses of Philosophy, Theology, Holy Scripture, Canon Law, are changed, this must be reported immediately to this Sacred Congregation. 7. Nothing in the present decree derogates from the law regarding the report concerning the Seminary to be presented to the Most Holy Congregation of the Consistory, as the same Sacred Congregation must also be informed about the state of the diocese, according to canon 340. Given in Rome, at the Secretariate of the Sacred Congregation for Seminaries and Universities, on the 2nd day of February, 1924. C. CARD. BISLETI, Prefect. L. © S. tIacobus Sinibaldi, FORMULA SERVANDA Art. I. - Concerning the Seminary of Tiberias, IN RELATIONE DE STATU SEMINARII, Secretarius.

ART. I. - Concerning the Establishment and Buildings of the Seminary.

1. Whether the diocese has its own Seminary: (canon 1354 § 1) when and with what document it was established, and whether it is distinct in size and structure (canon 1354 § 2), and whether due care is taken to separate the younger and older students, with appropriate discipline for each age group. If the diocese lacks a Seminary, whether canon 1354 § 3 is observed.

2. What is the structure of the Seminary, how many students can it ac-

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commodate, and whether it complies with the laws regarding discipline and health.

3. Whether there is a boarding house, and whether the older students spend at least the majority of their vacations there.

ART. II. - Concerning Revenues, Expenses.

4. What are the annual revenues of the Seminary, and what are the certain and uncertain burdens and expenses.

5. If the revenues of the Seminary are insufficient, whether canons 1355 and 1356 are observed.

[*Latin ed. p. 549*]

Sacred Congregation for Seminaries and Universities:

549. 6. Whether the expenses of the Mass and other obligations are adequately met, or whether there are other financial needs.

7. Whether the Seminary is burdened with debt, the amount of the debt, the cause of the debt, and whether there is any hope of satisfying the debt.

Article III. Concerning the Personnel:

8. What is the position of the Rector, what qualities and age are required (canon 642 § 1 n. 2, § 2; 1360).

9. How many others assist the Rector in the administration, who they are, from what order they are drawn, and whether there are Prefects of Studies among them, and whether these individuals possess equal virtues and diligently perform their duties.

10. Whether there is a Master of Discipline, or Spiritual Director, properly endowed with prudence, doctrine, and piety, who resides in the Seminary and is not involved in any other office (canon 642 § 1 n. 2, § 2; 1358; 1360). - Whether, besides him, there are other confessors, whether ordinary or extraordinary, and whether the precepts of canon 1361 § 1-2 are observed.

11. Whether, in the selection of professors, piety, moral instruction, integrity, suitability, diligence, and the required number are observed, according to canons 1360 § 1; 1366 § 1; 642 § 1 n. 2, § 2; 1366 § 2; 1406 § 1 n. 7, 1366 § 3.

12. Whether the Master of Holy Scripture is a person of particular learning and uprightness in the science of Holy Scripture, and whether he possesses solid, both philosophical and theological, instruction.

13. What is the position of the Prefect of Studies.

14. What is the position of the Procurator, and whether he diligently administers the property of the Seminary, under the authority of the Bishop and the Rector (canon 642 § 1 n. 2, § 2; 1358, 1360).

15. Whether the regulations of canon 1359 concerning Delegates are observed.

16. If the Seminary is governed by a religious Congregation, whether the

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name of this Congregation is indicated, when and under what conditions it governs, and whether it has received the approval of the Holy See for this institution, and whether it fulfills the aforementioned conditions.

17. How many students are currently enrolled in the Seminary, whether their number is sufficient for the needs of the diocese, and whether canon 1363 is observed regarding the admission of students to the Seminary.

18. Whether there are external students, for what reason, and whether it is possible for them to enter the Seminary as soon as possible; in the meantime, what care is provided for them.

[*Latin ed. p. 550*]

550 Acta Apostolicae Sedis - Commentarium Officiale 19. Quanti seminarii diocesani instituuntur, et quae sunt ea loca; et vice versa, quanti clerici aliae dioecesis in seminarium diocesanum recipientur, quot, ex quae dioecesium, et ex quibus causis.

20. Quanti sunt clerici, qua cura eliguntur, et quomodo cavetur ut in pietate et ordine serventur, et officiis suis satisfaciant. Si Sorores Religiosae operam navarent in seminario, indicetur earum Congregatio et ratio agendi, et si pars seminarii a meis incolis separatur.

Art. IV. - De pietate et disciplina

21. Quomodo pietas in seminario excolatur, an Missio frequens et quotidiana promoveatur; an praescripta serventur, can. 1367.

22. Utrum statuta Seminario propria (can. 1357 § 3) et adamussim serventur (can. 1369 § 1).

23. Quomodo socii, an se gerant, erudiantur de alumnis erga superiores, erga se ipsos, erga legibus urbanitatis et praeceptis hygienicis (can. 1369 § 2).

24. Num aliquando perturbationes aut scandala praeteritum tempore in seminario obvenerint, et an forte (quod Deus avertat) adhuc habeantur, et quae reputentur causa horum malorum.

25. Utrum, quod ad alumnorum correctionem et expulsionem pertinet, serventur quae can. 1371 praecepta sunt.

26. An alumnis prohibeatur lectura librorum et diariorum, quae, quamvis in se non noxiae, eos tamen studiis distrahere possunt.

27. Si alumni suos tempore vacationum revertantur, quae de hac re normae praescriptae sint in dioecesi.

28. Utrum Seminarii alumnis prohibeantur a frequentia Universitatibus laicis (Decr. S. C. Consist., 30 aprilis 1918).

29. Si Sacrorum alumnis servitium militare obire coguntur, quae cautelae adhibeantur ut dum militant honestam vitam agant. An Seminarii alumnis militiae stipendiis dimissi, non nisi post debitam et maturam probationem promoveantur ad sacros Ordines.

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Art. V. - De studiis

30. Quot annis, qua methodo, quorum auctorum textibus humaniora studia perficiantur. An praeter linguam Latinam, Graecam et propriam nationis, etiam aliae disciplinae tradantur, et quae; an curae sit ut tyrones apprime discant linguam Latinam, iuxta can. 1364 § 2, et epistolam Sanctissimi D. N. Pii PP. XI ad Emin. Card. Bisleti diei 1 augusti 1922. Quin de progressu alumnorum.

[*Latin ed. p. 551*]

I. Holy Congregation concerning Seminaries and Universities:

31. Whether the philosophical course is completed according to canon 1365 § 1. Which books are read therein. In what language and method is scholastic philosophy taught (canon 1366 § 2, and the aforementioned letter of the Most Holy Pope Pius XI). Concerning the progress of the students.

32. Whether the theological course is also completed, according to canons 1365 §§ 2, 3; 1366 § 2, and the letter of Pope Pius XI. In what language, and with which texts, are Dogmatic Theology, Moral Theology, Holy Scripture, Canon Law, and other disciplines taught. Concerning the progress of the students.

33. Especially, if the Seminary possesses the faculty of conferring academic degrees in Sacred Theology, whether the *Summa Theologica* of St. Thomas, together with some approved text which indicates the logical order of the questions and contains the positive doctrine, is kept at hand in the school of Sacred Theology (Decree of this Holy Congregation, March 7, 1916).

34. Whether and in what manner final examinations are conducted.

35. If the Seminary lacks the faculty of conferring academic degrees, whether provision is made so that clerics of greater promise may pursue their studies at some Pontifical University and obtain academic degrees (canon 1380).

36. Whether there are halls with the necessary equipment for the study of natural history, etc., and with suitable instruments for the study of physics.

37. Whether there is a library, and whether it is furnished with sufficient books, both for the students and for the professors.

VI. Concerning the Holy Orders:

38. Whether what the Code prescribes concerning this matter is observed (canons 975, 976, 977, 978, 1001, 1006 §§ 2 and 3, 1009).

VII. Concerning:

39. Whether the Ordinary visits the Seminary several times during the year, according to canon 1357 § 2, and diligently sees to it that the Rector, and other administrators and professors of the Seminary, properly perform

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their duties (canon 1369 § 3).

40. Whether observance of canon 1353 is required.

41. Whether the "Opus Vocationum Ecclesiasticarum" is established, or whether it should be established as soon as possible (letter of the Most Holy Cardinal Bisleti, to the Most Reverend Pope Pius XI).

[*Latin ed. p. 552*]

552 Acta Apostolicae Sedis - Official Commentary

ACTA OF THE SACRED ROMAN ROTA

Summons by edict

REGARDING THE NULLITY OF AN ARMENIAN MARRIAGE (ETTORE-ABCARIUS)

Since the actual place of residence of Maximilian Abcarius in this case is unknown, we summon him to appear, either in person or through a duly appointed procurator, before the Tribunal of the Sacred Roman Rota (Rome, via della Dataria, 94), on the 4th of January, 1926, at 11 o'clock, to resolve the doubt in question, or to subscribe to the following, and to have a date designated for the hearing before the Rota.

Is there a question of the nullity of the marriage in this case?

The Ordinaries of the place, the pastors, the priests, and all the faithful who have knowledge of the place of residence of the aforementioned Mr. Maximilian Abcarius, ought to take care to inform him of this edictal summons.

* F. Parrillo, Secretary.

From the Chancery of the Tribunal of the Sacred Roman Rota, October 27, 1925.

Johannes Ladelci, Notary.

* The place of current residence of Mr. Max Abcarius, the defendant in this case, is unknown. We summon him to appear, either in person or through a legitimately constituted procurator, at the seat of the Tribunal of the Sacred Roman Rota (Rome, via della Dataria, n. 94), on January 4, 1926, at 11 o'clock, to resolve or subscribe to the doubt mentioned below, and to set the date for the hearing before the Rota.

Does the marriage in this case involve a question of nullity?

The Ordinaries of the place, the pastors, the priests, and the faithful who have knowledge of the place of residence of the aforementioned Mr. Max

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Abcarius, should, insofar as possible, inform him of this present summons.

[*Latin ed. p. 553*]

Diarium Romanae Curiae 553

DIARIUM ROMANAE CURIAE

Saturday, October 31st, the Holy Father received in audience His Excellency, Mr. JORGE SAENZ, Extraordinary Envoy and Minister Plenipotentiary of Bolivia, for the presentation of his Credentials.

SACRA CONGREGAZIONE DE L CONCILIO

NOTICE

It is hereby made known that registrations for the practice of law within the Office of the Sacred Congregation will close on November 30th next.

SACRA CONGREGAZIONE DEI RITI

Tuesday, October 27th, 1925, before the Most Reverend and Venerable Cardinal Gennaro Granito Pignatelli di Belmonte, Promoter of the Cause of Beatification and Canonization of the Venerable Servant of God, Giovanna Antida Thouret, Foundress of the Sisters of Charity, the Preliminary Congregation of the Sacred Rites was held, in which the Eminent Prelate Officials and the theological Consultors of the same discussed the doubt concerning three miracles which are asserted to have been wrought by God through the intercession of the aforementioned Venerable Servant of God, and which are proposed for her Beatification.

SACRA PENITENTIERIA APOSTOLICA

NOTICE OF COMPETITION

In the Tribunal of the Sacred Apostolic Penitentiary, a competition will be held for two positions of Minor Official, one of which is for the Section of Indulgences. Priests who wish to participate, provided they have not exceeded the age of 35, must submit their application to the Secretariat of the same Tribunal, no later than December 10th next, accompanied by the necessary authorization.

[*Latin ed. p. 554*]

554 Acta Apostolicae Sedis - Official Commentary on the Ordinary Tribunal and the Vicariate of ROMANA, together with other documents that they deem necessary and appropriate to present. The competition for the

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Office of the Indulgences Section, consisting of a single written examination, will cover topics relating to the granting and use of Indulgences, and will take place on December 14th of the current year. The competition for the other Office, consisting of a written examination and an oral examination, will cover topics of moral theology and canon law; the written examination will take place on December 12th of the current year, and the oral examination on the 15th of the same month. The written examinations will begin at 8:00 AM; the oral examination will begin at 9:30 AM at the Secretariat of the Holy Penitentiary, Via del S. Uffizio, n. 5. S. Luzio, Regent.

SACRA ROMANA ROTA

On Friday, October 16th, in the august presence of the Holy Father, the legal year of the Sacred Rota was solemnly inaugurated in the Vatican Apostolic Palace, with the participation of the Lords Auditors, Officials, and Advocates.

Having obtained permission from His Holiness, the Pro-Dean of the Auditors, Mons. Massimo Massimi, read the following address:

"Most Blessed Father,

"The innumerable audiences that Your Holiness grants to the crowds of children who have come from every part of the world this year, which is so promising for the Church of God, would have advised us to refrain from appearing before Your august presence, so as not to consume so much of Your precious time.

"But how could we inaugurate the legal year of the Rota without presenting ourselves before Your Throne, to render account of the work accomplished and to implore Your blessing upon the work to be done?

"We have endeavored to maintain the resolutions made a year ago, and, what is tangible, namely the quantity of work, seems to speak in our favor, for despite the infirmity of two Auditors, the number of cases decided with final judgment reached fifty-two.

"Now, renewing our commitment to fulfill our duty in the best possible way, we raise our prayers to God, asking, together with the light to judge rightly, also the strength not to be diverted by any human consideration. Armed with fortitude, we will be able to resist every fear, not caring to encounter the anger or antipathy of others in the pursuit of justice, and to every flattery, demonstrating by our actions that there is one law for all.

"Just now, we were before the salutary Ostia, the source of light and strength, and we invoked the Spirit of Jesus, the Spirit of counsel and of fortitude. We were encouraged..."

[*Latin ed. p. 555*]

555 The Roman Curia's diary recounts the sweet vision of Mary, remind-

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ing us of the inspired words that the Church rightly places upon her lips: "Counsel and equity is mine, prudence is mine, strength is mine..." "In the way of justice I walk... in the paths of them that seek Me." "To this most cherished hope, add your blessing, O Most Blessed Father, to whom prudence and strength were given in abundance; extend it to all who belong to our Tribunal. And the Father's blessing will make the children prudent and strong." In response to the Monsignor Pro-Dean, His Holiness responded very graciously, stating that it would be harmful to the Auditors if they were to align themselves with the idea of not appearing before His Throne during this Holy Year. Neither the many audiences nor other occupations would prevent Him from being saddened by the absence of those who comprise the Rota, His Rota, which administers justice in His name. He rejoiced in the great work accomplished during the past legal year, knowing well the difficulties inherent in the very nature of such work, which is long and complex. The prayer, seeking light and strength, was happily inspired, responding to the two conditions of the proper administration of justice. The Auditors, to whom the wise legislation of the Church guarantees perfect independence, would not allow themselves to be intimidated, nor enticed, nor overcome by a feeling of false compassion, to the detriment of truth and justice. Educated and raised in the school of heavenly things, they would fulfill their duty well, giving to each person the due reason that is desired and owed. The Holy Father recalled the passage from Scripture in which it is spoken of an assembly, in which a man enters who has a gold ring and a splendid garment, and also a poor man in tattered clothing enters, and to the first it is said, "Sit you here in a place of honor"; and to the poor man, "You sit under my feet." His Holiness was fully certain that nothing similar would ever occur in the Rota. Encouraged by the joyful auspices, Eucharistic and Marian, the members of the Holy Tribunal should continue to ask the Holy Spirit, using the beautiful liturgical formula, "for the light to see what must be done, and the strength to accomplish what is seen." He therefore impartially bestowed the Apostolic Blessing.

SECRETARY OF STATE APPOINTMENTS

By letters from the Secretary of State, the Holy Father deigned to appoint: September 24, 1925.

The Most Reverend Cardinal Evaristo Lucidi, Member of the Pontifical Commission Canonically for the Interpretation of the Code of Canon Law.

[*Latin ed. p. 556*]

Acta Apostolicae Sedis - Official Commentary, Volume 55, September 24, 1925. The Reverend Father Felice M., of the same order, October 22. Monsignor Cappello, of the Sacred Congregation for the Propagation of the Faith, Consultor to the Holy See. The Reverend Father Maestro Marco

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Sales, O.P., Master of the Sacred Apostolic Palaces. By Apostolic Briefs, the Holy Father Pius XI, may He be blessed, deigned to appoint: May 5, 1925. The Most Reverend Cardinal Luigi Sincero, Protector of the Catholic Association called the United States of the Knights of St. George, in the United States. August 18. The Most Reverend Cardinal Michele Lega, Protector of the Archconfraternity of the Most Holy Cross in Longiano (Faenza). August 25. The Most Reverend Cardinal Luigi Sincero, Protector of the Sisters of St. Anne at Lachine in Canada. August 29. The Most Reverend Cardinal Luigi Sincero, Protector of the Congregation of the Sisters of the Most Holy Names of Jesus and Mary of Echelaga, in Canada. September 4. The Most Reverend Cardinal Achille Locatelli, Protector of the Archconfraternity dedicated to Jesus, Mary, and Joseph (Boma). At the Papal See: 1925. Monsignor Eugenio Allys, titular Bishop of Facusa, Apostolic Vicar of Hué. Protonotaries Apostolic, ad instar participantium: June 23, 1922. Monsignor Bogumilo Czerkievicz, of the diocese of Kielce. May 16, 1925. Monsignor Giovanni D. Biden, of the diocese of Buffalo. May 22. Monsignor Giorgio Beinhold, of the archdiocese of Vienna. May 23. Monsignor Francesco Duvina, of the archdiocese of Turin. May 25. Monsignor Giovanni Cawley, of the diocese of Los Angeles (California). July 9. Monsignor Camillo Boy, of the archdiocese of Québec. August 25. Monsignor Federico Brenner (Banat). September 6. Monsignor Francesco Prelati. June 23. September 27. Monsignor Gutjahr of the diocese of Secoviae. Monsignor Corrado Steinmann, of the diocese of Hildesheim. Domestic Prelates of His Holiness: 1922. Monsignor Bronislao Obuchowicz, of the diocese of Kielce. Monsignor Ludovico Gawroñski, of the same diocese.

[*Latin ed. p. 557*]

557 *Diarium Romanae Curiae* 28 Aprilis, 8 Maii 1925. Reverendissimus Dominus Bernardo Henrico Ter Woert, ex dioecesi Novae Ark (S. U. A.). Reverendissimus Dominus Giovanni Evers (Hollandia). 9. Reverendissimus Dominus Henrico Endres, ex dioecesi Spirae. 13. Reverendissimus Dominus Emmanuele. 16. Reverendissimus Dominus Edmondo J. Britt, ex dioecesi Buffalo. Silveira Barradas, ex eadem dioecesi. Reverendissimus Dominus Alessandro Pittas, ex eadem dioecesi. 18. Reverendissimus Dominus Giorgio Weber, ex eadem dioecesi. 22. Reverendissimus Dominus Biagio Eajic, ex administratione apostolica Backa. Reverendissimus Dominus Mattia Marton, ex eadem administratione apostolica. Reverendissimus Dominus Elia Kujundzie, ex eadem administratione apostolica. 27. Reverendissimus Dominus Giovanni Battista Mauduit, ex dioecesi Coutances. 3 Iunii. Reverendissimus Dominus Edoardo H. Mooney, ex dioecesi Cleveland. 22 Iulii. Reverendissimus Dominus Francesco Noël, ex dioecesi Tournai. 18 Augusti. 20. Reverendissimus Dominus Antonio Pulito, ex dioecesi Télese. Reverendissimus Dominus Giuseppe Baglioni, ex dioecesi Orvieto. Reverendissimus Dominus Giuseppe Biccobaldi, ex

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dioecesi Sarzana. Reverendissimus Dominus Angelo Pacetti, ex dioecesi Orvieto. 21. Reverendissimus Dominus Henrico Ardoin, ex dioecesi Fréjus. 24. Reverendissimus Dominus Giovanni Tomazié, ex dioecesi Lavant. 25. Reverendissimus Dominus Giuseppe Alfonso Leçuyer, ex dioecesi Sault-Ste-Marie (Canada). Reverendissimus Dominus Bernardo Henrico Diamond, ex dioecesi Dallas. 28. Reverendissimus Dominus Epifanio Monaco, ex dioecesi Calvi et Teano. Reverendissimus Dominus Giovanni Giuseppe Del Vecchio, ex eadem dioecesi. 29. Reverendissimus Dominus Guglielmo Lee, ex dioecesi Clifton. 31. Reverendissimus Dominus Giovanni Weckerle, ex dioecesi Magonza. Reverendissimus Dominus Emmanuele Bubio Cercas, ex dioecesi Madrid. 5 Septembris. 19. 22. Reverendissimus Dominus Emilio Jaij, ex dioecesi Annecy. Reverendissimus Dominus Agostino Saint Amans, ex dioecesi Costantina. 24. Reverendissimus Dominus Alessandro Paglia, ex dioecesi Foligno. Reverendissimus Dominus Pietro Sommariva, ex archidioecesi Mediolani.

[*Latin ed. p. 558*]

558 Acta Apostolicae Sedis - Official Commentary

HONORS

By Breves Apostolici, the Most Holy Father Pius XI, reigning happily, deigned to bestow:

The Order of Saint Gregory the Great, civil class, with a commemorative plaque: May 25, 1925.

Upon the Reverend Mr. Thomas Quirk, of the archdiocese of Philadelphia.

The Order of Saint Gregory the Great, civil class: September 17, 1925.

Upon Mr. Angelo Cattaneo, of the diocese of Bergamo.

The Knighthood of the Order of Saint Gregory the Great, civil class: May 1925.

Upon Mr. Giovanni F. A. M. Wierdels, of the diocese of Bois-le-Duc.

Upon Mr. Costanzo Alessandro Alessio Wubbe, of the diocese of Harlem.

Upon Mr. Gualtiero Münstermann, of the diocese of Paderborn.

Upon Mr. Gaetano Spindler, of the diocese of Secovia.

Upon Mr. Matteo Enrico Giovanni Willibrordo Eijcken, of the diocese of Bois-le-Duc.

Upon Mr. Francesco Saverio Bicci (Rome).

Upon Mr. Marino A. M. Waszink, of the diocese of Ruremonda.

Upon Mr. Eugenio Leone Delahaye, of the archdiocese of Rennes.

Upon Mr. Enrico Ludovico Gille, of the same archdiocese.

Upon Mr. Ludovico Oberthür, of the same archdiocese.

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Upon Mr. Viscount Enrico Maria Le Bouteiller, of the same archdiocese.

Upon Mr. Chiaffredo Giovenale, of the diocese of Possano.

Upon Mr. Augusto Lannoye, of the archdiocese of Malines.

Upon Mr. Carlo Sebastiano Janssens, of the diocese of Bois-le-Duc.

Upon Mr. Francesco De Secondi, of the archdiocese of Turin.

Upon Mr. Lieto Leti, of the diocese of Civitavecchia.

Upon Mr. Leonardo Giovanni Guglielmo Smit, of the diocese of Breda.

Upon Mr. Guglielmo Del Pero, of the archdiocese of Turin.

Upon Mr. Alberto Duclion, of the archdiocese of Bordeaux.

Upon Mr. Giovanni Cisele, of the archdiocese of Munich and Freising.

Upon Mr. Edoardo Jaksch, of the diocese of Cinque Chiese.

Upon Mr. Emilio Boiteux, of the diocese of Metz.

Upon Mr. Cesare Bazzetti, of the diocese of Bobbio.

[*Latin ed. p. 559*]

Diary of the Roman Curia, The Grand Cross of the Order of 559 of Pope St. Sylvester: August 20, 1925. To Mr. Edoardo Diez de Medina, Minister of Foreign Affairs of Bohemia. September 23. To Mr. Don Ramon Garcia Gonzales, Extraordinary Envoy and Plenipotentiary Minister of the Republic of San Salvador. The Commanderies of the Order of Pope St. Sylvester: May 8, 1925. To Mr. Venceslao Jezierski, of the diocese of Plock. August 28. September 14. To Mr. Guido Bitetti, of the archdiocese of Milan. To Mr. Carlo Scharnagl, of the archdiocese of Munich and Freising. The Knighthood of the Order of Pope St. Sylvester: May 8, 1925. To Mr. Ludovico Eid, of the diocese of Spires. August 4. August 31. September 10. September 14. To Mr. Domenico Galbani, of the diocese of Novara. To Mr. Francesco Neff, of the diocese of Mainz. To Mr. Arturo Romanowski, of the diocese of Cracow. To Mr. Massimiliano Fendt, Ministerial Secretary at the Ministry of Foreign Affairs of Bavaria. August 21. To Mr. Vittorio Horväth, of the diocese of Cinque Chiese.

BY THE GRACE OF HIS HOLINESS, APPOINTMENTS.

By letters from His Excellency, the Most Reverend Monsignor, the Major Domo, the Holy Father, Pope Pius XI, of blessed memory, deigned to appoint:

Chamberlains:

Secretaries, Supernumerary to His Holiness:

June 13, 1925. Monsignor Giovanni J. Crowley, of the diocese of Monterey-Fresno.

August 29. Monsignor Roberto M. Nolan, of the diocese of Dallas.

August 29. Monsignor Giuseppe R. Allard, of the same diocese.

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October 2. Monsignor Maggiorino Maggiora, of the diocese of Casale Monferrato.

October 6. Monsignor Pietro Vitali, of the archdiocese of Milan.

October 9. Monsignor Giovanni Granelli, of the diocese of Piacenza.

October 10. Monsignor Francesco Fürbass, of the diocese of Graz.

October 10. Monsignor Giuseppe Guzzini, of the diocese of Recanati and Loreto.

October 19. Monsignor Giovanni Battista Montini, (Rome).

October 19. Monsignor Guglielmo Mulloney, of the diocese of Sioux Falls.

[*Latin ed. p. 560*]

560 Acta Apostolicae Sedis - Official Commentary, October 19, 1925. Monsignor Mario Fitzgerald, of the same diocese.

Monsignor Guglielmo O'Meara, of the same diocese.

Monsignor Francesco Grabig, of the same diocese.

Monsignor Giovanni Brady, of the same diocese.

Secret Chamberlains of the Sword and Cape, October 10, 1925.

Supernumerary Chaplains of His Holiness:

The Right Honorable Count Saverio Orlowski, of the archdiocese of Warsaw.

The Right Honorable Francesco Wioszkiewicz, of Jucica.

Honorary Chaplains in purple vestments of His Holiness:

September 14, 1925.

Monsignor Giuseppe Biagio Verna, of the diocese of Ivrea.

October 7.

Monsignor Carino Molesti, of the diocese of Volterra.

October 17.

Monsignor Baimondo de Oliveira, of the archdiocese of Belem do Para.

Chaplain of Honor, October 17, outside the city.

1925.

Monsignor Paolo Pellegrini, of the diocese of Aquino, Sora, and Pontecorvo.

NECROLOGY

July 9, August 30, 1925.

Monsignor Massimino Velasco, O.P., titular Bishop of Amorio.

Monsignor Enrico Haehling von Lanzenauer, titular Bishop of Delco.

September 21.

Monsignor Luca Piergiovanni, Bishop of Tarquinia and Civita.

October 5.

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His Excellency, Reverend Monsignor Ladislao Michele Zaleski, Patriarch of Antioch of the Latin Rite.

October 16.

Monsignor Michele Francesco Glancey, titular Bishop of Flaviopolis.

October 20.

Monsignor Agnello Benzullo, titular Bishop of Philadelphia.

October 25.

His Excellency, Reverend Monsignor Demetrio Giuseppe Cadi, Patriarch of Antioch of the Greek-Melchite Rite.

[*Latin ed. p. 561*]

Year XVII - Vol. XVII, December 1, 1925, No. 1. ACTA APOSOLICAE SEDIS. OFFICIAL COMMENTARY. ACTS OF POPE PIUS XI. APOSTOLIC CONSTITUTIONS. I. AMAZONAS. DIVISION AND ERECTION OF A "NULLIUS" PRELATURE. PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR THE PERPETUAL MEMORY. By the inscrutable counsel of God, having been raised to the Chair of Peter, and adhering to the footsteps of Our Predecessors, We have diligently striven that, when any region, either by its excessive extent, or by the increase of the number of the faithful, cannot be adequately served by a single Pastor, new ecclesiastical structures be established, so that the care of souls, divided among more Pastors, may be more easily and usefully exercised. Furthermore, the Amazonensis diocese, located in the Brazilian Republic, being very extensive, and its Bishop, in the administration of sacred things, is entirely inadequate due to the lack of sacred ministers, a request has come from the same Bishop that a certain part of the territory be separated from his diocese and erected into a Prelature "nullius." We, considering this to be for the good of the faithful of that region, having considered the presented petitions, have decided to grant them. Therefore, with the assistance of the Apostolic Nuncio in the Brazilian Republic, and with the advice of Our Venerable Brothers, the Cardinals, Prefects of the Sacred Congregation Consistorial, and having supplied what was necessary, and with the consent of those whose presence is required, or who presume to have an interest, by the fullness of Apostolic authority, WE DECREE and SEPARATE a part of the territory from the Amazonensis diocese.

[*Latin ed. p. 562*]

We decree that the *Acta Apostolicae Sedis* shall include an official record concerning the parishes of Labrea, Canutama, and Florianópolis, and that this shall be constituted as a Prelature, to be called the Prelature of Labrea; at the same time, We decree that this Prelature, unless otherwise deemed advisable, shall be, for all legal purposes, truly and properly, not a part of any diocese, nor of the Metropolitan Church of Belém do Pará, and shall be subject to its Archbishop as a suffragan. The boundaries of

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this Prelature shall be those which were previously established for the aforementioned parishes, in order to separate them from the Amazonian diocese. We establish the seat of this Prelature in the town of Labrea, from which it takes its name, and We constitute a Prelature there, without belonging to any diocese, modeled after an episcopal dignity, with rights, offices, revenues, and a Chapter, honors, and privileges, with which similar Prelates and Prelatures enjoy and are endowed in the Brazilian Republic. In order that the Prelate may be able to fully and clearly fulfill all parts of his office within his territory, and to perform all the duties which Bishops perform in their dioceses, We decree that the Prelate shall be adorned with the character and dignity of a bishop. Therefore, together with the Prelature, a titular bishopric shall be conferred upon him by the prescription of the Supreme Pontiff; and therefore, the Prelate shall exercise the same power, both of order and of jurisdiction, within his territory as Bishops in their own dioceses, and shall be bound by the same laws and offices. Furthermore, We command that all those things which are arranged in the Apostolic Letters, dated the twenty-seventh day of the month of April in the year one thousand nine hundred and eighty-nine, which begin with the words "To all the churches of the world," concerning the establishment of new dioceses in the Brazilian Republic, with honors, privileges, and indulgences; concerning the power and attributions of Bishops, the institution of Chapters, and the governance and administration of seminaries, and concerning the rights and duties of the Christian faithful and of clerics, and the transmission of documents, and all other matters of this kind, shall be observed, as far as they are applicable, with the religious and carefully arranged provisions of the Code of Canon Law and the decrees of the Plenary Council of Latin America, celebrated in the year one thousand nine hundred and eighty-nine in Rome, with regard to the newly established Prelature. We also assign and grant to this Prelature, if there are any, the goods and revenues of the church of Labrea, in order to support the Prelature; also, the obligations, subsidies, and donations of any kind which are freely conferred for this purpose. Finally, We decree that, as was decreed in the aforementioned Plenary Council of Latin America, two chosen individuals shall be appointed, as soon as it can be done, to provide for the expenses of the newly erected Prelature of Labrea.

[*Latin ed. p. 563*]

The acts of Pope Pius XI, page 563, state that young men are sent, without interruption, to the Pontifical Latin College of America in the city, so that they may there be formed into pillars of the Church. To ensure the stability and support of these clerics, and for the endowment of the College, we earnestly desire that the Most Reverend Prelate of this Prefecture, with due care and diligence, as soon as possible, gather together all the goods

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that are required so that the aforementioned students, or at least some of them, may be sustained. Furthermore, these present letters, and everything contained within them, even to the extent that anyone, whose interests are involved or who has been affected by them, may presume to object, are to be considered valid and binding, and are not to be deemed subject to any flaw of surreptition, or of prevarication, or of nullity, nor by any intention of Ours, nor by any other defect, whether substantial or unforeseen, to be challenged or brought into controversy; but rather, they are to be considered, as having been made and issued with full knowledge and authority, to be perpetually valid and effective, and to produce their full and complete effects, and to be inviolably observed by all to whom they pertain; and if, contrary to this, anything should happen, knowingly or unknowingly, to attempt to interfere with them, we declare and decree that it shall be entirely void and of no effect. With these things, as above, established, for the execution of all of which we entrust the venerable brother Henry Gasparo, Archbishop titular of Sebastene and Apostolic Nuncio in the Republic of Brazil, granting him, for this purpose, the necessary and appropriate powers, including the power to delegate, to any person constituted in ecclesiastical dignity, to pronounce definitively on any difficulty or opposition that may arise in the execution of these matters, with the obligation to transmit to the Sacred Congregation Consistorial within six months an authentic copy of the completed execution, so that it may be preserved in its archives. Furthermore, we decree that copies of these letters, even if printed, signed and sealed by a public notary or by a person constituted in ecclesiastical dignity, shall be given the same full faith as if they were the original letters presented or shown. Notwithstanding any rules in synodal, provincial, general, or universal councils, or any special or general constitutions and ordinances Apostolic, or any other dispositions of our predecessors, the Roman Pontiffs, or any other contrary provisions. To no one is it permitted to infringe upon these letters, or to contravene them, or to diminish, erect, elevate, derogate from, or oppose the will of Ours. If anyone, with reckless audacity, should presume to attempt this, let him be aware that he will incur the gravest penalties, both spiritual and temporal, as the nature of the offense may warrant.

[*Latin ed. p. 564*]

Acts of the Apostolic See - Official Commentary 564, may the indignation of the Almighty God be upon the wicked Peter and Paul, His Apostles, that they may know that I have come. Given in Rome, at Saint Peter's, in the year of Our Lord one thousand nine hundred and twenty-fifth, on the first day of May, in the fourth year of Our Pontificate. O. CARD. CAGIANO, © C. CARD. DELAI, Bishop of Sabina, S. B. B. Cancellarius. S. C. Consistorialis Secretarius, Dominicus Spolverini, Dominic Iorio, Apostolic Protonotary. Apostolic. Place at 8 Plumbi. Beg. in Gane. Ap., vol. XXX, n.

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16. THE DIVISION AND ERECTION OF THE PRELATURE "NULLIUS" OF AMAZONAS AND SAINT ALOYSIUS OF CACERES. PIUS, SERVANT OF THE SERVANTS OF GOD, FOR THE PERPETUAL REMEMBRANCE OF THIS EVENT. Among the duties of Our pastoral office is to establish new boundaries for dioceses, so that the bishops may more suitably care for the mystical flock entrusted to them. Since the dioceses of Amazonas and Saint Aloysius of Caceres are very extensive, and are quite inadequate for the administration of the sacred rites, due to the lack of priests, it has been requested by the bishops of both dioceses that a portion of the territory be separated from each of their dioceses and erected into a Prelature "nullius." And We, knowing that this will be for the good of those faithful, have decided to grant their requests. Therefore, with the Republic, and with the advice of the Most Reverend brothers of the Sacred Consistorial Congregation, our Apostolic Nuncio present, who, having considered the matter, have given their consent, and with the fullness of Our Apostolic authority, We separate from the diocese of Amazonas a territory, comprising the parish of Eumaytà and the city of Porto Velho, and from the diocese of Saint Aloysius of Caceres We separate the territory of the civil municipality of Saint Anthony of Madeira.

[*Latin ed. p. 565*]

565 The acts of the Most Holy Pope Pius XI, and We erect and establish both territories as a Prelature, to be called Porto Velho, decreeing at the same time that this Prelature, unless otherwise deemed advisable, shall be subject, for all legal effects, to the Metropolitan Church of Belém do Pará and its Archbishop for the time being, as a suffragan. The boundaries of this Prelature are defined by the same boundaries that separate the aforementioned parish and the civil municipality of São Antônio de Madeira from the dioceses of Amazonas and São Aloysius of Cáceres. We establish the seat of the Prelature of Porto Velho in the very town from which it takes its name; and there We establish a church, which We constitute, in the manner of an episcopal dignity, for one Prelate, not of any diocese, with rights, offices, sustenance, and a Chapter, with honors and privileges with which similar Prelates and Prelatures of the Church in Brazil enjoy. In order that the Prelate may fully and completely fulfill all parts of his office within his territory, and may perform all the duties which Bishops perform in their dioceses, We decree that the Prelate shall also be adorned with the episcopal character and dignity; therefore, together with the Prelature, the episcopal title shall be necessarily conferred upon him, according to Our prescriptions and those of Our Successors, and he shall exercise the same authority, both of order and of jurisdiction, within his territory, as Bishops in their own dioceses, and the Prelate shall be bound by the laws and offices of the dioceses. Furthermore, all those things which are prescribed in the Apostolic Letters, dated the twenty-seventh of April of the year one thou-

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sand eight hundred and ninety-second, which begin "To all the churches of the world," concerning the honors, privileges, and indults of new dioceses in the Brazilian Republic, concerning the power and attributions of new Bishops, concerning the institution of Chapters and the administration of seminaries, and concerning the rights and duties of the faithful and clergy, and other matters of this kind, shall be observed, as far as they apply to the new Prelature, in accordance with the appropriate provisions of the Code of Canon Law and the decrees of the Plenary Council of Latin America. We also grant and assign to this Prelature all goods, if any there be, and the revenues of the church in the Prelature, for its establishment; also, offerings, subsidies, and whatever gifts are freely conferred for this purpose. We also decree that, in accordance with what was decreed in the aforementioned Plenary Council of Latin America, celebrated in Rome in the year one thousand eight hundred and ninety-nine, two chosen young men shall be sent from this newly established Prelature, at its expense, to the Pontifical Latin College of America in the City, without interruption.

[*Latin ed. p. 566*]

566 Acta Apostolicae Sedis - Official Commentary, in Latin. Furthermore, in order that the sustenance of the aforementioned clerics and the fulfillment of the College's needs may be more securely provided, we earnestly desire that the Prelate of this jurisdiction, with due care and diligence, as soon as it is possible, provide all that is required, so that the aforementioned alumni, or at least one of them, may be sustained by the revenues of the establishment. These matters, therefore, which We have decreed by Our Apostolic authority in these letters, it is forbidden to any person, at any time, to infringe, to oppose, or in any way to contradict. If anyone, may God prevent it, should presume to attempt this, let him know that he will incur the penalties prescribed by the sacred canons, and those who oppose the exercise of ecclesiastical jurisdiction will be subject to the statutes. To all of these matters, for their execution, We entrust the venerable brother Henry Gasparri, titular Archbishop of Sebastopol in Brazil, Apostolic Nuncio, and We grant him the necessary powers for this undertaking, including the power to delegate other men, established in ecclesiastical dignity, and to render a definitive judgment on any difficulty or opposition that may arise in the course of execution, imposing the obligation, within six months from the date of these letters, to transmit to the Sacred Congregation Consistorial a certified copy of the completed execution. Finally, We declare that these present letters shall be valid, notwithstanding any contrary provisions, even those specifically and expressly mentioned, which shall not prevail. Given at Rome, near Saint Peter, in the year of Our Lord one thousand nine hundred and twenty-fifth, on the first day of the month of May, in the fourth year of Our Pontificate. O. CARD. CAGIANO, gßC. CARD. DELAI, Bishop of Sabina.

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R. B. E. Cancellarius. R. C. Consistorialis Secretarius. Dominic Spolverini, Dominic Jorio, Vice-Legate. Registered in Cane. Apost., vol. XXX, n. 17. Apostolic Protonotary. Apostolic Protonotary.

[*Latin ed. p. 567*]

567. Acts of Pope Pius XI. III. THE ERECTION OF THE PRELATURE "NULLIUS" OF THE BLACK RIVER. PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR THE EVERLASTING REMEMBRANCE, desiring that the increase of the Christian religion and the salvation of souls may greatly benefit the Catholic world, has established certain boundaries. Therefore, Our Predecessors, the Roman Pontiffs, have always diligently taken care that the boundaries themselves and the conditions of the places should be suitably adapted, and, when the spiritual good of the faithful requires it, new dioceses have been established. Now, it has been requested from the Apostolic See that, since the Christian religion, with the favor of God, has happily reached a flourishing state in the Apostolic Prefecture of the Black River, in Brazil, and that region can no longer be considered a mission territory, that region itself, or at least, be erected as a Prelature "nullius." We, having carefully considered all things, have judged that these requests should be granted. Therefore, after consulting with Our Venerable Brothers, the Cardinals, Prefects of the Sacred Congregation Consistorial, and also exercising the power granted to Us by the Holy See in Apostolic Letters dated the twenty-seventh day of April of the year one thousand nine hundred and eighty-two, freely granting the erection of dioceses in Brazil whenever it shall seem opportune, after hearing and with the consent of the Apostolic Nuncio, and with the addition of those who are present, or who may have an interest in the matter, We, with Our Apostolic authority, constitute the aforementioned Apostolic Prefecture of the Black River, so that it may be called the Prelature "nullius" of the Black River, decreeing at the same time that this Prelature, until We shall have seen fit to make other arrangements, shall be truly and properly subject to no diocese, and shall be subject in all matters to the Metropolitan Archbishop of Belém do Pará. The boundaries of this Prelature shall be the same as those which hitherto circumscribed the Apostolic Prefecture. Furthermore, for the more convenient administration of this Prelature, We grant the power to designate a town, as indicated below, in which the administration of this Prelature shall be located.

[*Latin ed. p. 568*]

568 Acta Apostolicae Sedis - Official Commentary. A seat of the Apostolic See shall be established there, and there, a church shall likewise be established: We choose suitable individuals for the prelacy, to whom We grant all rights and privileges, as the civil and ecclesiastical authorities in Brazil enjoy. Furthermore, We establish this church with the dignity of a

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prelacy, modeled after the dignity of a bishop, for one Prelate, not of any diocese, who will preside over this church and prelacy, with the rights, offices, sustenance, honors, and privileges that the Prelates of Churches in Brazil enjoy, except those which pertain specifically to the bishops by special indult or law. In order that the Prelate may be able to fully exercise all his duties, as bishops do in their dioceses, We decree that the Prelate himself shall be marked and dignified with the character and dignity of a bishop, and therefore We order that the episcopal title be conferred upon him, together with the prelacy. Furthermore, We likewise command that all that was arranged concerning this matter in the aforementioned Letters of the twenty-seventh day of the month of April of the year one thousand eight hundred and ninety-two, be observed with equal care, according to the canons of the Code of Canon Law and the decrees of the Plenary Council of Latin America. For the endowment of this prelacy, for the expenses of divine worship and other necessities, We attribute and assign the good will of the Apostolic Prefect, and all other collections that may be gathered in the future, which shall be promptly recorded in the name of the prelacy itself. We also decree that, according to what was decreed in the aforementioned Plenary Council of Latin America, as soon as it is possible, two chosen young men shall be sent to the Pontifical Latin College in America, in the City, without interruption, so that there they may receive an ecclesiastical education. In order that provision may be made for the sustenance of the clergy and the endowment of the College, We earnestly request that, under the care and diligence of the Prelate of this prelacy, as soon as possible, such goods be conferred as are required, so that, from the revenues of these goods, the two aforementioned students may be sustained, or at least one of them. With these and the foregoing provisions, We entrust the execution of all these matters to Our venerable brother Henry Gasparri, Archbishop of Sebastopol and Apostolic Nuncio in Brazil, to whom We grant the necessary and appropriate powers, including the power to delegate, for the purpose of what is being done, any person of ecclesiastical dignity, and to pronounce a definitive judgment on any difficulty or opposition that may arise, as well as to transmit, within six months from the receipt of these Letters, a faithful and authentic account of the execution accomplished to the Sacred Congregation of the Consistory. Finally, We wish that a copy of these Letters, even a printed one, be kept by a public notary, signed and sealed by the aforementioned person.

[*Latin ed. p. 569*]

569 The acts of Pope Pius XI, concerning the ecclesiastical dignity and constitution of communities, shall be endowed with the same faith as would be granted to these letters if they were originally exhibited or made manifest. Notwithstanding the rules established in synodal, provincial, general, and universal councils, special or general apostolic constitutions

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and ordinances, and any other dispositions of our predecessors, the Roman Pontiffs, and all other contrary matters whatsoever. It is not permitted to anyone to infringe upon or contradict these letters of erection, elevation, concession, statute, derogation, mandate, and will. If anyone, with reckless audacity, should presume to attempt this, let him know that he will incur the indignation of the Almighty God and of the Saints Peter and Paul, His Apostles. Given in Rome, at Saint Peter's, in the year of Our Lord one thousand nine hundred and twenty-fifth, on the first day of the month of May, in the fourth year of Our pontificate. O. CARD. CAGIANO, C. CARD. DELAI, Bishop of Sabina, S. B. E. Cancellarius. S. C. Consistorialis Secretarius. Dominicus Spolverini, Dominicus Jorio, Protonotary Apostolic.

IV. CONCERNING THE DIVISION AND UNION OF MEDIOLAN AND PAVIENSE. PIUS, SERVUS SERVATORUM DEI, FOR THE PERPETUAL REMEMBRANCE OF THIS EVENT.

For the benefit of the faithful and of parishes which are distant from the habitual residence of their Ordinary, but are closer to the territory and diocese of another Bishop, they shall be assigned to that Bishop who is nearest. For this reason, since the ecclesiastical vicariates known as Chignolo Po are far from the city of Milan, and are, in addition to the other parishes of that diocese, completely separated and, on the contrary, are entirely adjacent to the city and diocese of Pavia; We, with the consent, indeed, with the express agreement, of the Ordinaries of Milan and Pavia,

[*Latin ed. p. 570*]

570 Acta Apostolicae Sedis - Official Commentary. By these present Letters, all and each parishes of the aforementioned vicariate of Ghignalo, we join and unite to the dioceses of Milan and Pavia. Conversely, since a certain part of the territory of the civil fraction called Cascina Bianca di Bpirago lies within the boundaries of the diocese of Pavia, whereas it is desirable that this fraction be added to the parish of Milan, with the consent of both Ordinaries, namely the Ordinaries of Milan and Pavia, in order to better regulate any future controversies and to define the boundaries of both dioceses, by these present Letters, we remember the aforementioned part of the territory and the civil fraction of Cascina Bianca di Bpirago, which was separated from the diocese of Pavia, and we add it to the diocese of Milan, and we assign it to the parish priest of the place, Cascina Bianca di Spi-rago, notwithstanding any contrary provisions whatsoever. These things, by our Apostolic authority, have been decreed, and it is not permitted to any person, at any time, to infringe them, or to oppose them, or to contradict them in any way. If anyone, may God prevent it, should presume to attempt this, let him know that he will incur the penalties prescribed by the sacred canons against those who obstruct the exercise of ecclesiastical jurisdiction. Furthermore, we entrust the execution of all

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these matters to our venerable brother, Eugene, titular of the Most Holy Sylvester and Martin in the Mountains, His Eminence Cardinal Tosi, the current Archbishop of Milan, granting him the necessary and appropriate faculties for this business, including the power to delegate other persons of ecclesiastical dignity, and to pronounce a definitive judgment on any difficulty or opposition that may arise, and we impose upon him the duty of transmitting, within six months, counted from the date hereof, to the Sacred Congregation Consistorial, a faithfully and authentically prepared document of absolute execution of this our mandate. Finally, we declare these present Letters to be valid, notwithstanding any contrary provisions whatsoever, even those specifically and expressly mentioned, which are not to be considered. Given at Rome, near the Holy Peter, in the year of Our Lord one thousand nine hundred and twenty-fifth, on the tenth day of June, in the fourth year of Our Pontificate. O. CARD. CAGIANO, &8 C. CARD. DE L A I, Bishop of Sabina. S. B. E. Cancellarius. S. C. Consistorialis Secretarius. Joseph Wilpert, John Zani-Caprelli, in place of &8 Plumbi. Registered in the Apostolic Canons, volume XXX, number 44. Dean of the College. Protonotary. Apostolic Protonotary.

[*Latin ed. p. 571*]

571 Acts of Pope Pius XI. APOSTOLIC LETTER GRANTING TITLES AND PRIVILEGES TO THE BASILICA MINOR OF THE CHURCH OF SAINT VICTOR, MARTYR, IN THE TOWN OF "VARESE," ARCHDIOCESE OF MILAN.

PIUS XI. For the perpetual memory of the matter, — Among the most ancient sanctuaries which ennoble the Archdiocese of Milan, the distinguished church in the town of Varese, dedicated to Saint Victor the Martyr, must be esteemed, who, being a Moor by nation and a Christian from his earliest years, while serving as a soldier in the imperial camps, persevered courageously in the confession of the Lord, completing his earthly course with a glorious martyrdom in Milan, when commanded by Maxentius to offer sacrifices to idols. This sacred edifice, adorned with notable works of art, furnished with precious furnishings, and rich in the relics of saints, also possesses special privileges granted by the benevolent and repeated concessions of Our predecessors, the Roman Pontiffs. Wherefore, since the Most Reverend Prince Eugenius Tosi, Archbishop of Milan, recently, at the urging of the clergy and the people of the city of Varese, requested that We deign to grant to this church the title and privileges of a Basilica Minor by Our Apostolic grace, We, recalling with the mind the illustrious memories of that ancient temple, have readily and willingly assented to these desires. Therefore, having heard the venerable brother Our Cardinal Antonio Vico, Prefect of the Congregation of Sacred Rites, Bishop of Porto and S. Rufina, We, by Our Apostolic authority, in accordance with the decrees of the Sacred Congregation, dated August 27, 1836, perpetually

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honor and adorn the church dedicated to Saint Victor the Martyr, located in the town of Varese, within the territory of the Archdiocese of Milan, with the title, honors, and privileges of a Basilica Minor. We decree that these present Letters shall always remain valid and effective, and shall produce and obtain their full and complete effects, and that those to whom they pertain, or who may pertain to them, shall most readily support them; and that it shall be rightly judged and defined, and from this moment null and void, if anything contrary to these should, by any authority whatsoever, knowingly or unknowingly, be attempted. Notwithstanding any contrary provisions. Given at Rome, near Saint Peter, under the Fisherman's Ring, on the third day of the month of July, in the year 1925, the fourth year of Our Pontificate.

P. CARD. GASPARRI, Secretary of State.

[*Latin ed. p. 572*]

572 Acta Apostolicae Sedis - Official Commentary II. THE CATHEDRAL CHURCH OF SPIRES, DEDICATED TO THE BLESSED VIRGIN MARY, ASSUMED INTO HEAVEN, ORNAMENTED WITH THE TITLE AND PRIVILEGES OF A BASILICA MINOR. PIUS PP. XI. For the perpetual memory of this matter. — It is well known that the cathedral of Spires is among the most important and ancient sanctuaries of Bavaria, and deserves to be highly esteemed. Indeed, it is said that there, already from the year 612 of the era, at the command of Dagobert I, of the Merovingian lineage, a church was erected in honor of the Virgin and of the holy Martyr Stephen, dedicated by Athanasius, the first Bishop of Spires. Four centuries later, in the year 1030, Conrad the Salian Emperor, on the site of this flourishing church, took care to erect a magnificent temple, a marvel of construction, which still stands as a lasting monument of piety and munificence. This noble temple, consecrated to God in honor of the Virgin assumed into heaven, has been embellished by the German Emperors with new and indeed remarkable works of art, has been enriched by our predecessors, the Roman Pontiffs, with singular privileges, and has been celebrated by Saint Bernard and illuminated by the relics of the Saints; it has constantly flourished through the ages with the devotion of the people, and has received countless crowds of pilgrims from afar. The canons of the Chapter of Spires, following in the footsteps of the holy prelates, have shown no less zeal in piety and in doctrine, and in times of great difficulty have defended the Church from the attacks of heretics. Finally, it is pleasing to note that within the same temple, in marble sepulchers, lie the bodies of eight Emperors, awaiting the resurrection, and that Saint Canisius, the Apostle of Germany, recently honored by Us with special privileges, has often come to this temple to implore the help of the heavenly Queen through fervent prayers. Recalling these things, our venerable brother Louis Sebastian, Bishop of Spires, has, in his own name

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and in the name of the entire Chapter, requested that We deign to elevate that same church to the dignity of a Basilica Minor. We have readily and willingly agreed to this request. Wherefore, by Our apostolic authority, in the presence of the most venerable brother Our Antonio S. B. E., Cardinal Vice, Bishop of Portua and of Santa Rufina, Prefect of the Congregation of Sacred Rites, We hereby declare, for the present and for all time, that the cathedral church of the diocese of Spires, in honor of the Assumption of the B. V. Mary, is adorned with the title, privileges, and honors of a Basilica Minor, as are declared in the decree of the Sacred Congregation, number 2744. LUCCA, on the 27th day of August, 1836.

[*Latin ed. p. 573*]

573. Acts of Pope Pius XI. We concede, we establish, we decree that these present letters shall always exist and remain, and shall have and obtain their full and complete effect, and that they shall, to those to whom they pertain, or may pertain, most fully suffice; and that it shall be rightly judged and defined, and that whatever may be attempted in this matter, knowingly or unknowingly, by any authority whatsoever, shall be declared void and of no effect from this moment. Contrary to all that may be alleged to the contrary. Given in Rome, at Saint Peter's, under the Fisherman's ring, on the fifth day of the month of July, in the year 1925, in the fourth year of Our Pontificate. P. CARD. GASPARRI, Secretary of State.

LETTER I TO THE MOST REVEREND LORD, LUDOVICUS HENRICUS, holding the title of SANCTAE MARIAE NOVAE, in the Holy Roman Church, CARDINAL LUÇON, Archbishop of RHEMENSEM, whom We send as legate to PARIS for the celebration of the fiftieth anniversary from the founding of the CATHOLIC INSTITUTE OF PARIS.

Beloved son, Our health and the apostolic blessing.

If, through a few words, which We have so far led, We have signified to you the signs of Our benevolence concerning the Catholic Institute of Paris, We certainly do not wish that the present Rector and learned professors, as they approach the fiftieth anniversary of their Institute, should lack exhortations and encouragement from Us. Indeed, We, commending to the holy and immortal memory of Pope Pius IX, that many bishops of Galliae, having used the freedom that was finally legitimately granted to them, founded in Paris, guided by divine Providence, an Athenaeum for the teaching of higher disciplines, and, indeed, in order to promote the salutary growth of the Institute, the generous patronage of Our predecessors was never lacking, nor did the diligence and zeal of the rectors and professors ever fail.

Moreover, after the studies of law, the best of the arts, were established, the instruction in divine matters was soon added, which, without endangering the other disciplines, would govern them, and would employ advocates of Catholic truth. We are not unaware that many presidents and

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teachers have been appointed to the Parisian Athenaeum to this day...

[*Latin ed. p. 574*]

574 Acta Apostolicae Sedis - Official Commentary: It is well known that the aforementioned Cardinal, who was formerly Our Auxiliary in the public Church, and who, through his counsel and the favor of the Apostolic See, has always been devoted to the principal intentions of the Apostolic See. For he has followed Saint Thomas Aquinas so diligently that his doctrine, as if newly revealed, has been tasted and embraced not only by our clergy, but also by many laymen of intelligence; he has not deviated even by the smallest degree from the laws concerning the study and explanation of Holy Scripture; he has practiced the studies which are called social, and he has cultivated the doctrines of natural philosophy through investigation, so that it has become clear that no discrepancy or discord can exist between faith and true science; he has composed and restored patriotic sermons, and has provided examples from the most excellent writers; and he has made many priests and laymen most fit for ecclesiastical and civil duties. Indeed, all of this persuades Us, as We acknowledge and confess, that the directors and teachers of the Institute in Paris, through the publication of very important books, have been of great benefit to the Church and to the Gallic people during this fifteen-year period, and they also make Us promise and assure that they will be even greater in the future. Therefore, beloved son, We desire that you publicly express this sentiment and this hope during the solemn and joyous commemoration to be held soon in Paris. And so that this celebration may honor and increase Us, We wish, Most Reverend Cardinals of Gallia, who are older in age and dignity than the Fathers, that you choose Our Legate to preside over these solemnities, who, bearing Our person and offering Our greetings, will be present at these ceremonies. May all thus understand and witness the extent of Our most profound will and Our testimony, as We establish the Catholic Athenaeum of Paris, and as We fervently desire that it may grow and flourish more and more each day. Meanwhile, as a pledge of heavenly graces and of Our paternal benevolence, We impart to you, beloved son, and to all the directors, teachers, and students of the Institute, the apostolic blessing, in the Lord. Given from Rome, at Saint Peter's, on the twenty-fifth day of the month of October, in the year of Our Lord 1925, in the fourth year of Our Pontificate. PIUS PP. XI.

[*Latin ed. p. 575*]

575 Acts of Pope Pius XI, II, To the Most Reverend Father John Francis Aragone, Archbishop of Montevideo, in the one hundredth year since the founding of the Republic. Venerable brother, greetings and the apostolic blessing.

As the one hundredth year since this Republic began to exist as a self-

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governing entity approaches, and as it is fitting that the government and citizens should commemorate this happy event with public festivities, so too should the Church seize this opportunity to turn the hearts of all the faithful towards God, the author of all good things, so that, as they remember the gift of liberty granted to their earthly homeland, they may at the same time turn their eyes more keenly towards the heavenly homeland and more diligently consider their own salvation.

Therefore, since you have written to us with the intention of having the celebration of this anniversary of your liberty and immunity held throughout the year, in order to promote the spiritual well-being of the flock, and since these plans are, as they should be, highly beneficial to you, venerable brother, we offer our congratulations and express our approval.

It is truly remarkable how much these efforts contribute to the strengthening and improvement of faith among the people, and how much they benefit from those sacred endeavors which, throughout all the parishes, both urban and rural, are being carried out by religious men under your direction, with eloquence and the finest abilities; and also from those, which you have ordered to be held throughout the year on designated days in the temples, and especially from the diocesan Synod, which, under the guidance of Christian discipline, has been held by your predecessors and by you, although it has not been possible to hold it due to unavoidable obstacles since the very beginning of the Republic.

May the beginnings of your endeavors bear abundant fruit of holiness, as you desire; and above all, may those who are legitimately associated with you in the Synod, as counselors and helpers, receive the gifts of heavenly wisdom, and may we pray for them.

As a testament to our paternal care, we bestow upon you, venerable brother, and upon your clergy and people, our most loving apostolic blessing.

Given at Rome, near the Holy Peter, on the thirtieth day of the month of October, in the year 1925, in the fourth year of Our Pontificate.

PIUS XI, POPE.

[*Latin ed. p. 576*]

576 Acta Apostolicae Sedis - Official Commentary III TO THE REVEREND FATHER JOSEPH RUMEAU, BISHOP OF ANGERS: UPON THE HAPPY COMPLETION OF FIFTY YEARS SINCE THE FOUNDATION OF THE CATHOLIC UNIVERSITY OF ANGERS. Venerable brother, greetings and the apostolic blessing. — We write this letter to you with great joy, and as we approach the fiftieth anniversary of the Catholic Institute of Paris and the University of Lyons, we wished to recall the merits of both institutions to the Church and to France, to offer our congratulations, and

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to enhance and adorn this auspicious event. For the same reason applies to your Catholic University of Angers, as the number of students has increased, and a rich harvest of excellent minds has been brought forth to your diocese and to the Church through the higher studies imparted there. It is fitting to remember that the directors and professors of your university, as well as their colleagues in Paris and Lyons, have diligently pursued sound doctrines and have zealously defended them, considering it almost a sacred duty, and never having been deterred by price or expense. But this illustrious seat of higher learning – which is, indeed, its own characteristic – is associated with the fame and glory of its founder and patron, Charles Émile Freppel: of him, we say, and of your predecessor in the episcopate, who, having barely been granted leave by law, began his work and surpassed others. He happily found helpers and associates, whom it is permissible to call not merely patrons, but founders, of this institution, namely, many archbishops and bishops of these regions to the west; and all those who have succeeded him or will succeed him in the future are, by right and by office, obligated to protect the University of Angers. It is not necessary to elaborate further on the praises of the university, which have indeed been confirmed and consecrated during this past fifty-year period. It seems sufficient to say that, as we offer our heartfelt congratulations to you, venerable brother, and to the professors and students of this university, who, having earned their laurels with great effort, are admirably suited to serve the Church and civil society, so we urge those faithful who are accustomed to assist you to maintain, with their generosity, the stability and permanence of the university, and to increase and enhance it daily. Farewell, and may the Lord preserve you.

[*Latin ed. p. 577*]

577 The Acts of Pope Pius XI, as you prepare to celebrate the ninetieth anniversary, may your joy be made more complete by the heavenly concord of graces, and may this apostolic blessing, a testament to Our paternal charity, be imparted to you, venerable brother, and also to the rector, professors, and students of this Catholic University. Given from Rome, at Saint Peter's, on the ninth day of November, in the year 1925, the fourth of Our pontificate.

PIUS PP. XI

TO THE MOST REVEREND ALBERT, LUCAS, SUPREME MODERATOR OF THE SODALITY OF THE HOLY CHILD JESUS AND MARY:

ON THE CENTENNIAL ANNIVERSARY OF THE SODALITY'S HAPPY RESTORATION.

Beloved son, greetings and apostolic blessing.

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We are indeed pleased that this sacred year has arrived, so that we may commend to your ranks the Father and Founder of your Sodality, the venerable John Eudes. We shall speak of the sanctity of his life, which shone forth through the constant and fruitful exercise of the sacred ministry and the apostolate; of how he cultivated the cult of the Most Holy Hearts of Jesus and Mary, and introduced them first into the liturgical life of the Church, and how, during his lifetime, he spread them widely; and of the outstanding benefits he brought to the Church of God through those two Sodalities which he founded, one of religious men, to whom you belong today, for the proper instruction of the clergy and the stirring up of the faith of the people, and the other of religious women, who, among other things, sought to bring back to an honest life those women who were leading immoral lives. Indeed, all these things were remembered by Our predecessors, but We have declared them more fully, not only in the homily which We delivered to you on the feast of Pentecost this year, but also in the Decrees which We issued on that very day.

Meanwhile, in order to show due reverence for your Founder and to express our benevolence towards you, his best sons, we are pleased to take this opportunity, on the centennial anniversary of the Sodality, happily restored after that most turbulent period in France, to thank you through these letters and to share in your joy.

Indeed, a most memorable event has occurred. For, at the beginning of the last century, your Congregation was almost completely destroyed, with some members killed by the disturbances, others dying, and those few who remained were scattered and dispersed. But, by the divine Providence, it happened that, on the ninth day of January of the year 1826, the survivors of the ancient Sodality...

[*Latin ed. p. 578*]

Acta Apostolicae Sedis - Commentarium. Fifty-seven religious men, with a general superior chosen by them, went to the family, declaring that the Congregation founded by John Eudes had been revived and restored. Thus, the Sodalitas of Jesus and Mary truly began to revive, with the hope of its former glory – although, as we have said, somewhat more slowly and gradually. Furthermore, you have restored, as much as circumstances and events permitted, your works in the region of Americae, extending from north to south, where you have received fifteen dioceses and their clergy in your seminaries for sanctification. Therefore, with a grateful heart to God, we solemnly commemorate the restoration of your Congregation this year. Indeed, the very recollection of the most beneficial fruits that you have obtained in this time among the Christian clergy and people will, we believe, encourage you to greater things, and will, in a special way, impel you to emulate the virtues of the holy John Eudes. That this may prosper, we impart to you, our beloved sons, and to all your confreres under your

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governance, our apostolic blessing, with paternal affection. Given at Rome, near the Holy Peter, on the seventh day of the month of November, in the year 1925, in the fourth year of Our Pontificate. PIUS PP. XI.

TO THE REVEREND ELIAM MAGENNIS, PRIOR GENERAL OF THE OLD CARMELITES, AND GULIELMUM A S. ALBERTO, PROPRIETARY GENERAL OF THE DISCALCED CARMELITES: ON THE SEVENTH CENTENNIAL OF THE FOUNDATION OF THE CARMELITE ORDER. Beloved sons, greetings and our apostolic blessing.

You are, indeed, to be commended for the plan you have conceived to commemorate, on the thirtieth day of the month of January of the coming year, the seventh centennial from the time when Our predecessor Honorius III, with apostolic authority, established and confirmed the Rule given by Patriarch Albert of Jerusalem to the solitary men who, led by Brocard, aspired to perfection of life, "near the fountain on Mount Carmel." Since the approval of such a law has been perpetually maintained among you throughout the course of the centuries, and you ought to commemorate it with testimonies of piety and joy, what else can you do, but, with a willing heart, praise both the old and the new Carmelites, as is fitting? Indeed, from the very nature of the matter and from long experience, it is clear that the Orders and Congregations of both sexes of religious...

[*Latin ed. p. 579*]

The Acts of Pope Pius XI, page 579, speak of the great flourishing of your Order, as its members, observing and following their Rule inviolably, which is the foundation and source of sanctity and of all good things. And it is evident to you that this has been the case, from the fruits which the Carmelite family, like a tree soaked with sap and of the highest stature, has produced, being most useful to the Church and to the community of men. For it is well known that, starting from humble beginnings, it spread briefly throughout the regions of Europe, and that, although branches have sprung forth, only one of which remains, this is not because the others have hindered or impeded the growth of each other, or because one is in *moratum*. Indeed, that French Revolution, which afflicted you, as it did other Societies, brought great harm, seeking – though in vain effort and intention – to uproot the Catholic religion from the hearts of men; and soon after, public officials, having taken upon themselves the right to plunder the Church, drove out religious men and sacred virgins from their monasteries and deprived them of all their possessions. Nevertheless, we are most pleased to congratulate the Carmelite family on its present widespread diffusion throughout the world. For it is long to say how much benefit and advantage, through its prayers and the devotion of its life, through its meditation and contemplation of divine things, and through the sacred exercise of its ministry, it brings to the Catholic cause. And it is fitting to mention the diligent zeal with which your members, both in past and present times,

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engage in sacred expeditions. Therefore, we desire that this secular observance of your most holy law be joined with the renewal of ancient glory. May the Carmelite Order flourish ever more; may it continue to provide the Church, as it has done before, with outstanding cultivators of sacred and profane disciplines, with orators, missionaries, and bishops; may it faithfully uphold and embody the teachings of the mystics, as they are, Saint Teresa of Ã□vila and Saint John of the Cross; may it more frequently transfer the most beautiful flowers from its garden to heaven, as it did with Mary Magdalene de' Pazzi, and with that Teresa, from the Infant Jesus, to whom the honors of the heavenly host are due, which we decreed and bestowed this year with great joy for the entire Catholic world. May these things and all our hopes for you be fulfilled, and may the apostolic blessing, which, as a testament to divine graces and our paternal benevolence, we bestow with all our love in the Lord upon you, our beloved sons, and upon all your members, assist you in all that you undertake. Given in Rome, at Saint Peter's, on the eighteenth day of November, in the year 1925, in the fourth year of Our Pontificate.

PIUS PP. XI

[*Latin ed. p. 580*]

580 Acta Apostolicae Sedis - Official Commentary ACTA OF THE HOLY CONGREGATIONS SACRED CONSISTORY CONGREGATION. REGARDING THE MUTATION OF DIOCESAN BOUNDARIES. DECREE. The inhabitants of the village of Forsthof, belonging to the parish of Mied, in the diocese of Augustana, having petitioned the Ordinary of Eichstätt, with the consent of the Bishop of Augustana, that the Apostolic See would order that said village, which is too distant from its proper parish, be separated and incorporated into the neighboring parish of Bergen, in the diocese of Eichstätt. Indeed, Our Most Holy Lord Pope Pius XI, having considered the petition and the consent of both Ordinaries, and moved by the favorable vote of the Reverend Father Albert Vassallo de Torregrossa, titular Archbishop of Hemes, and Apostolic Nuncio in Bavaria, by the present decree, permanently separates the village of Forsthof from the parish of Bied and joins it to the parish of Bergen, and thus changes the diocesan boundaries between Augustana and Eichstätt. Furthermore, Our Most Holy Lord has deigned to appoint the aforementioned Reverend Father Albert Vassallo de Torregrossa, granting him the necessary and appropriate powers, including the power to delegate, to carry out what is intended, to any person of ecclesiastical standing; and he is to transmit to this Sacred Consistory Congregation, within six months, an authentic copy of the completed execution of this decree. In contradiction to anything to the contrary. Given at Rome, from the offices of the Sacred Consistory Congregation, on the 24th of November, 1925. £8 C. CAED. DE L A

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I, Bishop of Sabina, Secretary. L. £8 S. f Er. Raphael C, Archbishop of Thessalonica, Assessor.

[*Latin ed. p. 581*]

581. The Most Holy Congregation Consistorial has provided for the following churches with their own pastors, as follows:

1. September 1, 1925. – To the titular archiepiscopal Church of Aduliana, the Reverend Father George Matulewicz has been appointed, formerly Bishop of Willen.

2. October 8. – To the Metropolitan Church of Compostellanae, the Reverend Father Julian de Diegoy Garcia Alcolea has been appointed, formerly Patriarch of the Orient.

3. October 29. – To the Cathedral Church of Vapincensis, the Reverend Father Julius Saliege has been appointed, Vicar General of the diocese of Saint Elory.

4. To the titular episcopal Church of Flaviopolitan, the Reverend Father Emmanuel Coste has been appointed, who has been designated as Coadjutor with the right of succession to the Reverend Father Paul Felix Beauvain de Beauséjour, Bishop of Carcassonne.

5. October 31. – To the titular episcopal Church of Scillitana, the Reverend Father Michael Bubnié has been appointed, Apostolic Administrator of the diocese of Rosenau.

6. November 16. – To the titular archiepiscopal Church of Darensi, the Reverend Father Alphonse Archi has been appointed, formerly Bishop of Comense.

SACRED CONGREGATION FOR THE EASTERN CHURCH. APPOINTMENT.

The Most Holy Pope Pius, by the grace of God, Eleventh of this name, having, by decree of the Sacred Congregation for the Eastern Church, dated October 30, 1925, deigned to appoint the Reverend Father Maximum Saigh, Archbishop of Tyre, of the same rite, as Vicar of the Patriarchate of Antioch of the Melkite Greeks, the see being vacant.

[*Latin ed. p. 582*]

582 Acta Apostolicae Sedis ACTA - Official Commentary

OFFICIAL PAPAL COMMISSION FOR THE AUTHENTIC INTERPRETATION OF CANONS

RESPONSES TO PROPOSED QUESTIONS

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To the Most Reverend Fathers of the Pontifical Commission for the Authentic Interpretation of Canons, the following questions, proposed in a plenary session, are answered as follows:

I. – Concerning the Calculation of Time

Q. – Whether, in all parts of the world, in the cases expressly mentioned in canon 33 § 1, the civil time zone may be followed.

A. – Affirmative, provided that the time is legal.

II. – Concerning the Precedence of Suffragan Bishops

Q. – Whether, according to canon 106, 3°, the precedence among suffragan bishops in the provincial council and other provincial assemblies is to be determined from the day of the announcement or election to the episcopate, or from the day of the assumption of the suffragan see.

A. – Affirmative with respect to the first part, negative with respect to the second.

III. – Concerning the Conferral of Benefices

Q. – Whether, in the conferral of benefices, etc., in collegiate churches, the Chapter, according to canon 403, is to be considered as a cathedral chapter, or as a collegiate chapter.

A. – Negative with respect to the first part, affirmative with respect to the second.

IV. – Concerning the Precedence of a Vicarious Foraneus

Q. – Whether a vicarious foraneus, who is also a canon of the collegiate chapter in his district, according to canon 450 § 2, precedes other canons in the choir and in chapter acts.

A. – Negative.

V. – Concerning Sacred Processions

Q. – Whether, according to canon 462, 7°, and the response of November 12, 1922, the parish priest has the right to lead a public procession outside the church.

[*Latin ed. p. 583*]

583. The Pontifical Commission, established to authentically interpret the canons of the Code, also issued a ruling concerning processions of religious, even those exempt, outside of churches and monasteries. R. - Affirmative, but I maintain the prescription of canons 1291 § 2 and 1293.

VI. Concerning the admission of Orientals to the novitiate.

D. - Whether Orientals can be lawfully admitted to the novitiate in religious orders of the Latin rite, without permission, according to canon 542, 2°, if they are preparing, according to their own rite, to establish religious houses and provinces of the Oriental rite.

R. - Affirmative.

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VII. Concerning the reservation of cases.

D. - Whether any reservation, according to canon 900, is only for the reason of sin, and also for the reason of censure.

2°. Whether canon 900 applies to reservations of cases made only by Ordinaries, or also by the Holy See.

1. R. - Affirmative to the first part, negative to the second.

2. R. - Negative to the first part, affirmative to the second.

VIII. Concerning the form of celebrating marriage.

D. - Whether, according to canon 1098, it suffices for a valid and licit marriage to be contracted before only witnesses, if the absence of the parish priest is established, or whether moral certainty is also required, namely, through a notorious and diligent inquiry, that the parish priest cannot be found or reached without grave inconvenience.

R. - Negative to the first part, affirmative to the second.

IX. Concerning the Mass in mixed marriages.

D. - Whether, in mixed marriages, according to canon 1102 § 2, in addition to the Mass for the bride and groom, another Mass is prohibited, even a private one.

R. - Affirmative, if this Mass can be celebrated, according to the circumstances, as a complement to the marriage ceremony.

X. Concerning ecclesiastical burial.

D. - Whether, according to canon 1240 § 1, 5°, ecclesiastical burial is denied to those who have ordered that their body be cremated, and have remained in that will, and even if cremation follows according to canon 1203 § 2.

R. - Affirmative.

Given in Rome, on November 10, 1925.

P. CARD. GASPARRI, President.

Joseph Bruno, Secretary.

[*Latin ed. p. 584*]

584 Acta Apostolicae Sedis - Official Commentary

DOUBT OF THE ROMAN CURIA

SACRED CONGREGATION OF RITES

Tuesday, November 10, 1925, before the Most Reverend and Most Eminent Signor Cardinal Vincenzo Vannutelli, Promoter of the Cause of Beatification or Declaration of Martyrdom of the Servant of God Natale Pinot, Secular Priest, the Preliminary Congregation of the Sacred Rites was held,

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in which the Most Reverend Officials and the theological Consultors of the same discussed the doubt concerning whether there was martyrdom, the cause of the martyrdom, and the signs or miracles of the aforementioned Servant of God, who is said to have been killed in hatred of the Faith.

Tuesday, November 17, 1925, in the Apostolic Palace of the Vatican, with the participation of the Most Reverend Lords Cardinals and with the votes of the Reverend Prelates and the theological Consultors, who comprise the Sacred Congregation of Rites, the Preparatory Congregation was held to discuss the doubt concerning whether there was martyrdom, the cause of the martyrdom, and the signs or miracles of the Venerable Servants of God Giovanni Maria du Lau, Archbishop of Arles; Francesco Giuseppe de la Rochefoucauld, Bishop of Beauvais; Pietro Lodovico de la Rochefoucauld, Bishop of Saintes; and Companions, who were killed, as is asserted, in hatred of the Faith, in Paris, in the month of September of the year 1792.

Tuesday, November 24, 1925, in the Apostolic Palace of the Vatican, the Ordinary Congregation of the Sacred Rites was held, in which the following matters were presented to the judgment of the Most Reverend and Most Eminent Signor Cardinals who comprise the same:

1. Introduction of the Cause of Beatification and Canonization of the Servant of God Ezechiele Moreno Diaz, of the Order of the Eremitian Recollects of Saint Augustine, Bishop of Pasto.

2. Resummption of the Cause of Canonization of the Blessed Giovanni de Ribera, Patriarch of Antioch and Archbishop of Valencia.

3. Resummption of the Cause of Canonization of the Blessed Vincenzo Maria Strambi, of the Congregation of the Clerics Regular Uncloaked of the Most Holy Cross and Passion of Our Lord Jesus Christ, Bishop of Macerata and Tolentino.

4. Resummption of the Cause of Canonization of the Blessed Michela del Ssmo Sacramento, Foundress of the Congregation of the Handmaids of the Most Holy Sacrament and of Charity.

5. Resummption of the Cause of Canonization of the Blessed Giovanni de Brébeuf, Isaac Jogues, and Companions, martyrs, of the Society of Jesus.

[*Latin ed. p. 585*]

585 From the "Diarium Romanae Curiae": 6. The advancement of the cause for the canonization of the Blessed Robert Cardinal Bellarmine, of the Society of Jesus. 7. The granting and approval of the Office and Mass, as well as the eulogy to be included as an appendix in the Roman Martyrology, in honor of the Blessed Bogumil, Archbishop of Gnesen. 8. The granting and approval of the Office and Mass, as well as the eulogy to be included as an appendix in the Roman Martyrology, in honor of the Blessed Mary Bernard Soubirous, of the Congregation of the Sisters of Charity and the Christian Institution of Nevers. 9. Concerning the revision of the writings

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of the Servant of God, Sister Mary Veronica of the Sacred Heart of Jesus, formerly Catherine Lioger, Foundress of the Institute of Sisters devoted to the Sacred Heart of Jesus.

SECRETARY OF STATE APPOINTMENTS:

By letters from the Secretary of State, the Holy Father Pius X, may He be blessed, deigned to appoint:

November 26, 1925.

The Reverend Father Giovanni Battista Frey, of the Congregation of the Holy Spirit, Secretary of the Pontifical Commission for Biblical Studies.

The Reverend Professor Ernesto Buffini, Consultant of the same Pontifical Commission.

By Apostolic Briefs, the Holy Father Pius X, may He be blessed, deigned to appoint:

September 23, 1925.

The Most Reverend Cardinal Giovanni Bonzano, Protector of the Dominican Tertiary Sisters of the Most Holy Name of Jesus (San Francisco of California).

October 10.

The Most Reverend Cardinal Camillo Laurenti, Protector of the Polish Ursuline Sisters (Warsaw).

November 14.

The Most Reverend Cardinal Giovanni Bonzano, Protector of the Franciscan Tertiary Sisters of Charity (Buenos Aires).

Monsignor Adolfo Stefanini, Assistant Prelate of the Pontifical Chapel, Extraordinary.

December 3, 1924.

Monsignor Francesco Muñoz e Izquierdo, Bishop of Vich.

[*Latin ed. p. 586*]

586 Acta Apostolicae Sedis - Official Commentary. Protonotary. May 29, 1925. Those participating in the Apostolic College: Monsignor Giulio De Becker, a member of the American College at the University of Louvain. September 24: Monsignor Giuseppe Patrizio Stahl, of the diocese of Davenport (United States of America). October: Monsignor Leone Pietro Gry, of the diocese of Angers. November 16: Monsignor Giuseppe Bollón, of the archdiocese of Algiers. November 17: Monsignor. November 20: Monsignor. November 20: Monsignor. August 8: Monsignor Francesco Prelati, of the archdiocese of Monreale. Monsignor Francesco Sihilia, of the diocese of Anagni. Domestic affairs of August 8, 1925. Monsignor Giuseppe Falcone, of the diocese of Policastro. Monsignor Roberto Nogara,

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of the archdiocese of Fermo. September 17: Monsignor Angelo Berenzi, of the diocese of Cremona. Monsignor Giuseppe Busi, of the diocese of Piacenza. September 22: Monsignor Antonio Katalinió, of the diocese of Spalato. Monsignor Ludovico Bragadini, of the diocese of Borgo San Donnino. September 30: Monsignor Bartolomeo Campana, of the diocese of Cuneo. October 1: Monsignor Giuseppe Silverio, of the archdiocese of Mariana. October 6: Monsignor Pietro Fourier Bonnard (Boma). Monsignor Francesco Griveé, of the diocese of Ljubljana. Monsignor Michele Dermody, of the same diocese. Monsignor Agostino Amiraul, of the same diocese. Monsignor Lorenzo Link, of the same diocese. August 8: Monsignor. August 13: Monsignor. August 16: Monsignor Andrea Lestyán, of the diocese of Gran Varadino. Monsignor Giovanni Zelinka, of the same diocese. Monsignor Gaspare Burggraf, of the archdiocese of Munich. Monsignor Giacomo Patrizio Cantwell, of the archdiocese of San Francisco of California. September 30: Monsignor Giuseppe Bodriguez, of the archdiocese of Belo Horizonte. November 17: Monsignor Giuseppe Carlotta, of the archdiocese of Monreale. Monsignor Giacomo Condamin, of the archdiocese of Lyon.

[*Latin ed. p. 587*]

587 Diary of the Roman Curia – HONORS. With Brief Apostolic Decrees, the Most Holy Father Pius XI, happily reigning, deigned to bestow:

• On October 30th, the Grand Cross of the Order of Saint Gregory the Great: 1925. To Mr. William Cosgrave, President of the Free State of Ireland.

• On July 13th, the Commander's Plaque of the Order of Saint Gregory the Great: 1925. To Mr. Baronet Stuart A. Coats, of the diocese of Dunkeld.

• On October 12th, the Commander's Cross of the Order of Saint Gregory the Great: 1925. To Mr. Doctor Kurt Rieth, Counselor of the Embassy of Germany in Paris.

• The Commander's Cross of the Order of Saint Gregory the Great, civil class: July 29, 1925. To Mr. Leone Hamoir, of the archdiocese of Malines.

• To Mr. Engineer Knight Giovanni Battista Liguori, of the archdiocese of Sorrento: August 7th.

• To Mr. Giovanni J. Raskob, of the diocese of Wilmington: August 21st.

• To Mr. Enrico Coqueugnot, of the diocese of Luxembourg: September 22nd.

• To Mr. Doctor Orazio Pedrazzi, of the diocese of Novara: October 13th.

• To Mr. Professor Alfredo Blasi (Rome).

• To Mr. Doctor Professor Carlo Bayer, of the archdiocese of Prague.

• To Mr. Bagheb bey Ghali (Alexandria of Egypt).

• To Mr. Zalri bey Ghali (Babylon).

• To Mr. Enrico Dorchy, of the archdiocese of Malines: October 16th.

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• To Mr. Ludovico Offénberg, of the archdiocese of Koln: October 20th.

• To Mr. Ludovico de Lausnay, of the archdiocese of Malines: October 25th.

• To Mr. Armando de la Bochefoucauld, Duke de Doudeauville, of the diocese of Le Mans: November 7th.

• To Mr. Antonio Cicognani, of the diocese of Faenza: November 10th.

• To Mr. Professor Sebastiano Wies, of the archdiocese of Lione: November 22nd.

• To Mr. Professor Giuseppe Hostache, of the same archdiocese.

• To Mr. Doctor Alessandro Martinelli, of the archdiocese of Milan: June 14th.

• Knighthood of the Order of Saint Gregory the Great, civil class: 1925.

• To Mr. Paolo Lefebvre, of the diocese of Tarbes and Lourdes.

• To Mr. Emilio Boulet, of the same diocese.

[*Latin ed. p. 588*]

588 24 Acta Apostolicae Sedis - Commentarium Officiale, August 1925. To the Reverend Doctor Andrea Giovanni Jorritsma, of the diocese of Utrecht. September 21st. To the Reverend Marino A. M. Waszink, of the diocese of Buremonda. September 24th. To the Reverend Angelo Eoi, of the archdiocese of Milan. September 28th. To the Reverend Stefano Lurgo, of the diocese of Alba Pompea. September 30th. To the Reverend Maurizio Deckers, of the archdiocese of Malines. October 7th. To the Reverend Daniele Conway, of the diocese of Sioux Falls. October 15th. To the Reverend Carlo Schemeil (of Alexandria in Egypt). To the Reverend Emilio Geahchan (of Babylon). October 12th. To the Reverend Clemente Dauchy, of the diocese of Strasbourg. October 20th. To the Reverend Enrico Peeters, of the archdiocese of Malines. To the Reverend Gustavo Weinziehr, of the archdiocese of Breslau. October 23rd. To the Reverend Roberto d'Welles, of the archdiocese of Toulouse. October 26th. To the Reverend Carlo Milani, of the diocese of Pavia. October 28th. To the Reverend Professor Pietro Faurel, of the diocese of Angers. To the Reverend Professor, Count Gioacchino Du Plessis, of the same diocese. To the Reverend Professor Giorgio Albert, of the same diocese. To the Reverend Professor Maurizio Conette, of the same diocese. To the Reverend Professor Benedetto Courtois, of the same diocese. October 31st. To the Reverend Ludovico Eugenio M. von Fisenne, of the diocese of Harlem. To the Reverend Felice Antoine, of the archdiocese of Paris. November 11th. To the Reverend Professor Antonio Collet, of the archdiocese of Lyon. To the Reverend Professor Enrico Ollion, of the same archdiocese. To the Reverend Professor Felice Garcin, of the same archdiocese. November 13th. To the Reverend Giovanni Gandolfe, of the diocese of Nice. November 14th. To the Reverend Advocate Antonio Giustino Lestra, of the archdiocese of Lyon. To the Reverend Giuseppe A.

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Matt, of the archdiocese of Saint Paul. November 18th. To the Reverend Carlo Hutton, of the archdiocese of Saint John's, Newfoundland. July 24th. August. September. The Order of Saint Sylvester the Pope: 1925. To the Reverend Doctor Enrico Battaglioni, of the archdiocese of Turin. The 21st of the Order. Knight of the Order of Saint Sylvester the Pope: 1925. To the Reverend Edoardo Noirhomme, of the archdiocese of Malines. To the Reverend Armando Mercier, of the same archdiocese. To the Reverend Enrico Sbordoni (of Boma). To the Reverend Giovanni Lenari, of the diocese of Dallas.

[*Latin ed. p. 589*]

From the Roman Curia Diary, October 21, 1925, page 589:

To Mr. Mattia Eoerig, of the archdiocese of Kolin.

To Mr. Ermanno Baldus, of the same archdiocese.

To Mr. Guglielmo Stark, of the same archdiocese.

October 24:

To Mr. Giuseppe Reipen, of the same archdiocese.

To Mr. Enrico Clemens, of the same archdiocese.

To Mr. Teodoro Kirechbaum, of the same archdiocese.

October 30:

To Mr. Adriano Avendano y Silva, of the diocese of Pinar del Rio.

November 6:

To Mr. Michele Genta, of the archdiocese of Turin.

November 10:

To Mr. Luciano Bernard, of the archdiocese of Lyons.

November 14:

To Mr. Giorgio Schneider, of the diocese of Lisbon.

November 22:

To Mr. Stefano Oliva, of the archdiocese of Turin.

HIS HOLINESS'S HOUSEHOLD: APPOINTMENTS

By letters from His Excellency, the Reverend Monsignor, the Major Domo, the Holy Father Pius XI, may He reign happily, has deigned to appoint:

Secret Chamberlains, extraordinary to His Holiness:

August 20, 1925:

Most Reverend Ludovico Borkowski, of the archdiocese of Mohilew.

October 19:

Most Reverend Marino Cappellini, of the diocese of Campos.

Most Reverend Ciro Padalino, of the diocese of Chieti.

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Most Reverend Bartolomeo Mischler, of the diocese of Mainz.

Most Reverend Felice Delgadillo, of the archdiocese of La Plata.

Most Reverend Giuseppe Bodrigues Barrocas, of the diocese of Lamego.

Most Reverend Gioacchino Bibeiro d'Almeida, of the same diocese.

October 20:

Most Reverend Vincenzo Soares, of the archdiocese of Bello Horizonte.

Most Reverend Carlo de Vasconcellos, of the same archdiocese.

Most Reverend Messias de Senna Baptista, of the same archdiocese.

Most Reverend José Custodio Brandad Gredes, of the same archdiocese.

Most Reverend Bomen Borges, of the same archdiocese.

October 24:

Most Reverend João Alexandro, of the same archdiocese.

Most Reverend Antonio Maurizio de Gouveia, of the archdiocese of Marianna.

November 13:

Most Reverend José Philippe da Silveira, of the diocese of Guaxupé.

November 11:

Most Reverend Emmanuele Erasmo Arze, of the diocese of Cochaftamba.

Most Reverend Cristoforo Jiménez, of the same diocese.

[*Latin ed. p. 590*]

590 Acta Apostolicae Sedis - Official Commentary, November 11, 1925. Monsignor Macedonio Encinas, of the same diocese.

Monsignor Francesco Perna, of the diocese of Nicotera and Tropea.

Monsignor Francesco Palladino, of the diocese of Nola.

12. Monsignor Dante Dalla Casa, of the archdiocese of Bologna.

18. Monsignor Pietro Eberhardy, of the diocese of Treves.

Monsignor Giuseppe Hiller, of the diocese of Bressanone.

16. Monsignor Giuseppe Perardi, of the archdiocese of Turin.

17. Monsignor Giorgio Lindermayr, of the diocese of Augusta.

Monsignor Antonio Colonna (Boma).

Monsignor Giovanni Coltor, of the diocese of Alba Giulia and Fogarás.

Monsignor Alfredo Giovannoni, of the diocese of Lago Salso.

20. Monsignor Giuseppe Mastore, of the diocese of Nardo.

Secret Chamberlain of the Sword and Mantle, October 26, 1925.

Chaplain Extraordinary of His Holiness: The Baron Gustavo Armfelt, of the diocese of Stockholm.

Honorary Chamberlains in peacock blue attire of His Holiness, October 26, 1925:

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Monsignor Emilio Bipa, of the diocese of Pavia.

Monsignor Pietro Costadoni, of the same diocese.

Monsignor Pietro Veneroni, of the same diocese.

November 7. Monsignor Francesco Lietz, of the diocese of St. Hippolitus.

Monsignor Martino Kroismayr, of the same diocese.

10. Monsignor Giovanni Cordeiro da Silva, of the archdiocese of Porto.

11. Monsignor Luigi Nostro, of the archdiocese of Beggio Calabria, Alegre.

Monsignor Giovanni J. Lobato Bendón, of the archdiocese of Havana.

17. Monsignor Vendelino Halász, of the apostolic administration of Tirnava.

Monsignor Costantino Bramati, of the diocese of Jesi.

Honorary Chamberlains of the Sword and Mantle and Chaplains Extraordinary of His Holiness, October 14, 1925.

November 13. The Baron Baimondo Marchesi (Boma).

The Baron Emmanuele Gonzalez de la Peña, of the archdiocese of Seville.

Honorary Chamberlains *extra urbem* (outside the city), November 10, 1925:

Monsignor Beynaldo Juchem, of the archdiocese of Porto Alegre.

Monsignor Albino Juchem, of the same archdiocese.

Michele Alfonso Scherer, of the same archdiocese.

[*Latin ed. p. 591*]

591 From the Diary of the Roman Curia, November 17, 1925, concerning honorary appointments outside the City: Monsignor Paolo Siska, of the Apostolic Administration of Tirnava. Monsignor Carlo Necessalek, of the same Apostolic Administration. Honorary Secret Chaplain, November 17, 1925, at 8 o'clock: Monsignor Carlo Paner, of the Apostolic Administration of Tirnava.

NECROLOGY:

September 30, 1925: Monsignor Giuseppe Bourgain, titular Bishop of Arehelaide.

October 18: Monsignor Alessandro Bardot, titular Bishop of Limira.

November 11: Monsignor Antonio Bassani, titular Bishop of Troade.

November 26: Monsignor Disma Marchese, Bishop of Acqui.

November 28: Monsignor Giuseppe Bidolfi, titular Archbishop of Irenopoli.

[*Latin ed. p. 592*]

NOTICE. - Owing to the increased subscription price of the Holy See, as known from the beginning of the current year through the Official Com-

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mentary, Book 20, page 35, the following prices for the *Acta Apostolicae Sedis*, Bulletin, for Italy, will be in effect beginning next year:

For Italy: 20 Lire.

Outside of Italy: 35 Francs.

NOTICE. - In consequence of the known increase in the subscription price of the Holy See, and the increased expenses of the *Acta Apostolicae Sedis*, Bulletin, beginning next year, 1926, for Italy, the following prices will be established:

For Italy: 20 Lire.

For Foreign Countries: 35 Francs.

NOTICE. - Due to the general increases, the price for the *Acta Apostolicae Sedis* from the beginning of the year 1926, is established as follows:

For Italy: 20 Lire.

For Foreign Countries: 35 Francs.

[*Latin ed. p. 593*]

December 28, 1925, No. 15

ACTA AP. SEDIS COMMENTARIUM OFFICIALE

ACTS OF THE HOLY SEE

ENCYCLICAL LETTER OF POPE PIUS XI

TO THE VENERABLE BROTHERS, PATRIARCHS, PRIMATES, ARCHBISHOPS, BISHOPS, AND OTHER ECCLESIASTICAL SUPERIORS WHO HAVE COMMUNION WITH THE APOSTOLIC SEE:

CONCERNING THE INSTITUTION OF THE FEAST OF OUR LORD JESUS CHRIST, THE KING.

PIUS PP. XI

TO THE VENERABLE BROTHERS, GREETINGS AND APOSTOLIC BENEDICTION.

We recall that, in the Encyclical Letters which We addressed to all the sacred prelates at the beginning of Our Pontificate, We made it plainly known – while diligently investigating the causes of those grievous calamities which afflict the human race and cause it to be torn by strife – that not only had such a great wave of evil invaded the world because the majority of men had rejected Jesus Christ and His most holy law, both in their own

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customs and in their lives, and also in the domestic sphere and in the republic; but also that there would never be a certain hope of lasting peace among peoples, unless both individuals and nations would renounce the dominion of Our Savior and refuse it. Therefore, We urged that peace be sought in the Kingdom of Christ, and We declared that We would strive, as far as lay in Our power, to promote it: "For in the Kingdom of Christ," We said, "We seem to be able to restore and establish peace more effectively than in any other way, by re-establishing the dominion of Our Lord."

[*Latin ed. p. 594*]

§94. Acts of the Apostolic See – An Official Commentary. The studies concerning the peoples, whether newly converted to Christ and His Church, the sole source of salvation, or greatly aroused and strengthened in their faith, have indeed stirred in us the hope for better times; and it has become evident that many, who, despising the authority of the Redeemer, had become like exiles in a kingdom, are preparing themselves and maturing for a return to the duties of obedience. But whatever may happen, as the sacred year progresses, it is certainly worthy of perpetual remembrance and commemoration; has not the Creator of the Church, our Lord and supreme King, thereby received much honor and glory? For, the sacred missions, publicly proposed for consideration, have filled the minds and senses of men to an extraordinary degree, either through the continuous works of the Church, daily extending the kingdom of her Spouse in all lands and islands, even the most remote, or through the great number of regions, with much toil and bloodshed, added to the Catholic name by the most valiant and invincible missionaries, or through the remaining circumstances, all of which are to be subjected to the salutary and benevolent dominion of our King. Furthermore, those who, during the sacred time, came to the City, led by their bishops and priests, what purpose could they have had, except to, after duly purifying their souls, before the tombs of the Apostles and before us, to declare that they are and will be in the kingdom of Christ?

And this very kingdom of our Savior seemed to shine with a new light, when We, together with six confessors and virgins, distinguished by the praise of the most excellent virtues, decreed that they should receive the honors of the blessed in heaven. O, how great was the delight that filled our soul, how much solace, when, in the majesty of the Basilica of Saint Peter, after the decrees We had long promulgated, a vast multitude of the faithful, amidst the offering of thanks, proclaimed: "You are the King of glory, Christ." For, while men and nations, alienated from God, are driven to ruin and destruction by the inflamed flames of envy and internal strife, the Church of God, continuing to provide spiritual nourishment to the human race, brings forth and nourishes, one after another, a company of men and women for Christ, who, having been subject to Him as faithful in

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the earthly kingdom, are called to the eternal blessedness of the heavenly kingdom.

[*Latin ed. p. 595*]

The Acts of Pope Pius XI, page 595, concludes. Furthermore, as the great Jubilee year approached, marking the six hundredth anniversary since the Council of Mcaena, we desired that this secular event be celebrated with particular joy, and We ourselves commemorated it in the Basilica of the Vatican, recalling that the Father, in His consubstantiality with the Son, established the dogma concerning the Unigenit, and proposed the Catholic faith to be believed; and also, by inserting the words "whose kingdom shall have no end" into the formula of faith, or Symbol, He affirmed the royal dignity of Christ. Therefore, since this sacred year has presented no opportunity to illuminate the kingdom of Christ, We deem it fitting to perform an act most consonant with the Apostolic office, if, heeding the prayers of many Fathers, Cardinals, and faithful Bishops, offered to Us individually or collectively, We shall decree that this very year be introduced into the ecclesiastical liturgy with a special feast of the Lord Jesus Christ, the King. The reason for this pleases Us so much that We desire to share it with you, Venerable Brothers: it will be your task to adapt, in whatever you say about honoring Christ the King, the meaning to the popular understanding and sensibility, so that a greater number may receive and follow the annual solemn celebration, and thus derive benefits in the future. It has long been and is commonly used to call Christ "King" because of the highest degree of excellence by which He surpasses and excels all created things. Thus, it is understood that to reign means, in the minds of men, not so much because of the keenness of the intellect and the vastness of knowledge, but because He is the Truth, and it is necessary for mortals to draw truth from Him and to receive it obediently; also, in the wills of men, because not only does human integrity and obedience perfectly correspond to the divine will in sanctity, but also our free will is subjected to Him by His own impulse and inspiration, from which we are inflamed with the most noble desires. Finally, Christ is recognized as King of hearts because of His surpassing knowledge, charity, and the gentleness and kindness that attract souls: for He is He who fills all things (Ephesians 3:19).

[*Latin ed. p. 596*]

Acta Apostolicae Sedis - Commentarium Officiale 596, so that, indeed, from the entire assembly of nations, it may be understood that Christ Jesus, either has been loved at some time, or will be loved in the future. However, that we may proceed more directly to the matter, it is clear to all that the name and power of a king, in their proper meaning, must be ascribed to Christ as man; for, insofar as He is man, it cannot be said that He did not receive power, and honor, and a kingdom from the Father, since the Word

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of God, which is of the same substance as the Father, cannot lack anything in common with the Father, and therefore holds supreme and absolute dominion over all created things. Is Christ not a King, as we read frequently in the sacred Scriptures? For He is said to be the Lord who blesses Jacob, who was constituted a king over Sion, His holy mountain, and who will receive the nations as His inheritance, and His possession, the ends of the earth; and the nuptial song, by which the true King of Israel, who was to be, was celebrated, under the appearance and likeness of a most rich and powerful king, contains these words: "Thy throne, O God, is forever and ever: the sceptre of thy kingdom is a sceptre of uprightness." 4 As we pass over many things of this kind, in another place, as if to more clearly depict the features of Christ, it was foretold that His kingdom, which is to be without limit, would abound in the works of justice and peace: "For his day shall be as the days of a strong man, and the land shall see the peace." And He shall rule from the sea to the sea, and from the river to the ends of the earth. 5 To this are added the more abundant oracles of the prophets, and first of all, that most famous one from Isaiah: "For a child is born to us, and a son is given to us, and the government shall be upon His shoulder; and His name shall be called Wonderful, Counselor, God the Mighty, the Father of Eternity, the Prince of Peace. His government shall increase, and there shall be no end to peace: He shall sit on the throne of David, and over His kingdom, that it may be established and prosper forever with judgment and justice." 6 And it is not only Isaiah who proclaims this; the other prophets also foretell it: as in Daniel, VII, 2; Numbers, XXIV, 3; Psalm II; Psalm XLIV; Psalm LXXI; Isaiah, IX, 13-14; Isaiah, 6-7; Isaiah, 19.

[*Latin ed. p. 597*]

597. The Acts of Pope Pius XI mention Hieremias, who foretold a just shoot springing forth from the lineage of David, and that this son of David would reign as king and be wise, and would execute judgment in the land; just as Daniel foretold a kingdom to be established by God in heaven, which would never be destroyed, but would stand forever; "I beheld, therefore, in the vision of the night, and lo, one like the Son of man came with the clouds of heaven, and he came even to the ancient of days: and they presented him before him." And he gave him power, and glory, and a kingdom, and all peoples, tribes, and languages should serve him; his power is an everlasting power, which shall not pass away, and his kingdom which shall not be destroyed. Also, Zachary foretold that very thing concerning the meek ass, who, mounting upon an ass and a foal of an ass, would enter Jerusalem with the just, accompanied by a multitude; and would be the savior, do not the holy writers of the Gospels acknowledge and confirm this? – The same doctrine concerning Christ, the ass, which we have found recorded in the books of the Old Testament, is so far from vanishing in the pages of the New Testament, that, on the contrary, it is magnificently and splendidly

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confirmed. In this matter, as we scarcely touch upon the announcement made by the Archangel, from which the Virgin is taught that she will bear a son, to whom she will give... the Lord God will give the seat of David, his father, and he will reign over the house of Jacob forever, and of his kingdom there will be no end. Christ himself testifies to his own dominion: whether he spoke to the people about the future punishments with which the just would be rewarded or punished forever, or whether he answered the Roman governor publicly, openly being asked whether he was a king, or whether, after he had risen again, he entrusted to the Apostles the task of teaching and baptizing all nations, having the opportunity, and he attributed the name of king to himself, and openly affirmed that he was a king, and solemnly declared that all power had been given to him in heaven and on earth.

[*Latin ed. p. 598*]

Acta Apostolicae Sedis - Official Commentary 598 1 land: with these words, what else is signified than the magnitude of His power and the infinity of His kingdom? Therefore, is it to be wondered at, 2 that He who is called by John the King of kings of the earth, is the same one who, as He appeared to the Apostle in that vision of things to come, has written upon His garment and upon His thigh: King of kings and Lord of lords? 3 For Christ, the Father has constituted the heir 4 of all things; and it is necessary that He should reign, until, at the destruction of the world, 5 He places all His enemies under the feet of God and the Father. From this common teaching of the sacred books, it certainly follows that the Catholic Church, which is the kingdom of Christ on earth, ought to present to all men and to all lands, its Author and Creator, through the annual cycle of sacred liturgy, greeting Him, King and Lord and King of kings, with multiplied acts of veneration. These very signs of honor, sounding the same thing through a wondrous variety of voices, as was done in the ancient manner of chanting and in the ancient Sacramentaries, so are they applied daily in public prayers to the divine majesty, and in the offering of the immaculate Host; in this praise of Christ the King, the beautiful harmony of our and the Eastern rites is easily perceived, so that even in this regard, it is true: "The law of believing is established by praying." But concerning which foundation this dignity and power of our Lord consists, Cyril of Alexandria aptly observes: "He holds dominion over all creatures, as I say, not by force, but by His very essence; and this principality rests upon a wondrous union, which is called hypostatic." Therefore, it follows that not only is Christ to be worshipped by angels and men as God, but also that men and angels are to obey and be subject to His rule: namely, that even the hypostatic 1 MATTHEW, XXVIII, 18. 2 APOCALYPSE, I, 5. 3 APOCALYPSE, XI, 16. 4

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HEBREWS, I, 1. 1 CORINTHIANS, XV, 25. In LUKE, X. 5 6

[*Latin ed. p. 599*]

Acta Pii PP. XI 599: In nomine Christi, potestatem in universas creaturas obtineat. – Sed quid potest esse plus iucundum et suavius ad cogitandum, quam Christum nobis imperare, non solum iure nativo, sed etiam acquisito, scilicet per redemptionem? Servatori nostro, quanto plus aderimus, utinam omnes meminerent: Non auro corruptibili neque argento redempti estis, sed pretioso sanguine, quasi agni immaculati Christi: ... sed immaculati et incontaminati. Iam nostri non sumus, cum Christus pretio magno nos emerit; corpora nostra ipsi membra sunt Christi. Verum est, ut vim et naturam huius principatus paucis declaretur, dicere vix pertinet, eum triplici potestate contineri, quae si careat, principatus vix intellegitur. Id ipsum, deprompta atque allata ex sacris Litteris de universali imperio Redemptoris nostri, testimonia plus quam sufficiunt, et catholica fide creditur, Christum Iesum hominibus datum esse Redemptorem, cui fidant, sed simul et legislatorem, cui obediant. Evangelia ipsa non tam leges condidisse narrant, quam leges condentem inducunt: quae praecepta quicumque servarint, Mema divino Magistro, alias aliis verbis, et suam in eum caritatem probaturi et in dilectione eius mansuri dicuntur. Iudiciariam vero potestatem sibi a Patre attributam, ipse Iesus Iudaeis, de Sabbati requiete per mirabilem debilis hominis sanationem violata criminantibus, iudicat quemquam, denuntiat: Neque sed omne iudicium dedit Filio. Nam in Patre, quo id etiam comprehenditur, quoniam res a iudicio disiungi non potest, ut praemia et poenas hominibus adhuc viventibus iure suo deferat. At praeterea, potestas illa, quam exsecutionis vocant, Christo adiudicanda est, utpote cuius imperio parere omnes necesse sit, et ea quidem denuntiata contumacibus irrogatione suppliciorum, quae nemo possit effugere.

1 2 PETRI, I, 18-19. I Cor., VI, 20.

* Ibid., XV.

Conc. Trid., Sess. VI, can. 81.

Io., XIV, 15; XV, 10.

Io., V, 22.

[*Latin ed. p. 600*]

600 Acta Apostolicae Sedis - Commentarium Officiale. Truly, such a kingdom is, in a most particular way, both spiritual and pertaining to spiritual matters, as the words cited from Scripture above most clearly demonstrate; furthermore, the Lord Christ confirms this by His manner of acting. For, on more than one occasion, when the Jews, or even the Apostles themselves, mistakenly believed that the Messiah would deliver the people from bondage and restore the kingdom of Israel, He Himself

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would refute this erroneous opinion and hope; He would renounce His kingship before a throng of admiring people, fleeing and hiding to avoid both name and honor; before the Roman Prefect, He declared that His kingdom was not of this world. This kingdom, indeed, is presented in the Gospels as one into which men enter through repentance, and into which they cannot enter except through faith and baptism, which, although an external rite, signifies and effects an inner regeneration; it is opposed solely to the kingdom of Satan and the power of darkness, and it demands of its adherents not only that, having renounced worldly riches and possessions, they prefer gentleness and hunger and thirst for justice, but also that they deny themselves and take up their cross. Now, since Christ, as Redeemer, acquired the Church with His blood, and the Priest offers Himself as a perpetual sacrifice for sins, to whom does not the very office of the priesthood seem to possess the nature of both of these functions and to participate in them? It would be shameful, therefore, for anyone to claim that Christ, as a man, renounced dominion over all civil affairs, when He, from the Father, possesses the most absolute right over all created things, so that all things are placed at His disposal. However, while He lived on earth, He completely abstained from exercising such dominion, and just as He once disdained the possession and administration of worldly things, so He allows and permits them to their possessors, then and now. In this, the following is beautifully expressed: "He does not take away mortal things, He who gives celestial kingdoms." 1 Therefore, the principality of our Redeemer encompasses all men; in this regard, we gladly quote the immortal words of our deceased predecessor, Leo XIII: "Indeed, His dominion is not only over the nations of the Catholic name, or over those

1 Hymn. Crudelis Herodes, in off. Epiph.

[*Latin ed. p. 601*]

601 The acts of Pope Pius XI alone, who, having been cleansed by the sacred baptism, certainly belong to the Church, insofar as law is concerned, even though they may be led astray by error in opinions, or separated from charity: but it also includes all those who are numbered among the experts in the Christian faith, so that it is truly in the power of Jesus Christ that the entire human race is united. And there is nothing of difference between individuals in this matter and domestic and civil convictions, because people joined in society are no less under the power of Christ than individuals. This is indeed the source of both private and public salvation: and there is no other salvation, nor is another name given to men under heaven, in which it is necessary for us to be saved; 2 it is the same for both individuals and for the prosperity of the state and the German beatitude: for a blessed city comes from one source, a man from another; since there is no citizenship other than a harmonious multitude of people. Therefore, the rulers of nations should not refuse to fulfill the public duty of obedience

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and reverence to the power of Christ, both by themselves and by the people, if they wish, with their own authority, to promote and increase the well-being of the fatherland. For those things which we wrote at the beginning of the pontificate, about the greatly diminished authority of law and the reverence of power, you would say are no less fitting and appropriate at the present time: "To God and to Jesus Christ—so we declared—it has come to pass that, having been removed from the laws and the republic, no longer deriving authority from God but from men, the very foundations of authority have been undermined, the principal cause being removed, why it should be right for some to command and for others to obey. From this, all of human society must be shaken, with no solid foundation, support, or defense remaining." 4 And so, if at any time men have privately and publicly acknowledged the royal power of Christ, incredible benefits must necessarily pervade all civil society, such as just freedom, discipline and tranquility, concord and peace. For the dignity of our Lord, as it imbues the authority of human princes and rulers with a certain religious quality, so also the citizens...

1 Encyclical, May 25, 1899.

2 Acts, IV, 12.

3 St. Augustine, Epistle to Macedonius, chapter III.

4 Encyclical, *Ubi arcano*.

[*Latin ed. p. 602*]

602 Acta Apostolicae Sedis - The official commentary enhances the dignity of offices and obedience. Therefore, the Apostle Paulus, although he instructed wives and servants to fear their husbands as they would fear their Lord Christ, nevertheless warned them not to obey them as if they were men, but only because they were representing Christ. For he said: "You are bought with a price; do not become servants of men." Furthermore, if it is impressed upon princes and magistrates legitimately chosen, that they should rule, not so much by their own right, as by the mandate and authority of the Divine King, it is clear that they will use their authority most piously and wisely, and that they will take into consideration the common good and the dignity of their inferiors when enacting laws. Hence, tranquility of order will certainly flourish and endure, with any cause of sedition removed: for if a prince and other governors of the republic consider the citizens under them to be their equals in nature, or for some reason unworthy and reprehensible, they will not reject their rule for that reason, but rather will see in those very individuals the image of Christ, God and Man, and His authority. As for the duties of concord and peace, it is clear that the more the kingdom is extended and the more it pertains to the community of the human race, the more mortals will become aware of the communion in which they are united with one another: this awareness, by preventing and overcoming frequent conflicts, will soften and diminish the

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harshness of all. Therefore, if the kingdom of Christ truly encompasses all, as it rightfully does, let us hope for that peace which the peaceful King brought to the earth, He who said, "I came not to be ministered unto, but to minister," the Lord of all, who, through humility, gave an example and established a principal law joined with the precept of charity; who moreover said: "My yoke is easy, and my burden is light." Oh, what blessedness would it be if both individuals, families, and states would allow themselves to be governed by Christ. "Then, let us use the words which Our Predecessor Leo XIII spoke twenty-five years ago to all the sacred..." 1 Corinthians, VII, 23.

[*Latin ed. p. 603*]

Acta Pii PP. XI 603: Antistites adhibuit – "Si talia remedia adhibentur, omnia vulnera sanabuntur; tum omnis spes in pristina auctoritate revivescet, et ornamenta pacis restituentur, et gladii declinabuntur, et arma manibus excedentur, cum imperium Christi omnes libenter accipient et ei parientur, et omnis lingua confitebitur quia Dominus Iesus Christus in gloria est Dei Patris."

1. Verum est, ut huiusmodi utilitates optatissimae plene percipiantur et in societate christiana stabiliter insidantur, cum cognitio dignitatis Salvatoris nostri per omnes vias diffundenda sit, nihil videtur plus profuturum, quam si dies festus Christi Regis proprius et peculiaris instituatur. Nam in populo, rebus fidei imbuendo et per ea ad interiora vitae gaudia perducendo, longe plus habent efficacitatis sollemnitates annuae sacrorum mysteriorum quam quaelibet vel gravissima documenta ecclesiastici magisterii; quae quidem, saepissime, in pauciores eruditosque viros cadunt, illae vero universos fideles percellunt et docent; quae quidem, semel, illae vero quotannis atque perpetuo, ut ita dicamus, loquuntur; quae quidem, mentes potissimum, illae vero et mentes et animos, hominem scilicet totum, salutariter afficiunt.

Sane, cum homo animo et corpore constet, debet is exterioribus dierum festorum sollemnibus ita moveri atque excitari, ut divinas doctrinas per sacrorum varietatem pulcritudinemque rituum copiosius imbibat, et, in sucum et sanguinem conversas, sibi ad proficiendum in spirituali vita servire iubeat. Est, ceteroqui, litterarum monumentis proditum, celebritates eiusmodi, cursu saeculorum, tum, aliam ex alia, inductas esse, cum id christianae plebis necessitas utilitasve postulare visa est: nempe cum debuit populus aut in communi roborari discrimine aut ab serpentibus haeresum erroribus muniri aut ad recolendum maiore cum studio pietatis aliquid fidei mysterii beneficiumve divinae bonitatis permoveri acrius atque incendi. Itaque, inde a prioribus reparatae salutis aetatibus, cum christiani

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acerbissime vexarentur, 1 Enc. Annum sanctum, d. 25 maii 1899.

[*Latin ed. p. 604*]

604 Acta Apostolicae Sedis - Commentarium Officiale: The Acts of the Apostolic See began to commemorate the Martyrs with sacred rites, so that the feasts of the martyrs, as Augustine testifies, would be exhortations to martyrdom; but those instituted later in honor of the holy Confessors, Virgins, and Widows have wonderfully served to promote the study of virtues in the Christian faithful, or, at times of quiet, have been most useful. But especially, the celebrations instituted in honor of the Blessed Virgin have brought about the result that the Christian people not only more religiously venerate the Mother of God, and most present Patron, but also love her more ardently as the Mother left to them by the Redeemer, as it were, in a testament. Among the benefits derived from the public and legitimate devotion to the Mother of God and the saints in heaven, it should not be least considered that the Church, at no time, has cleansed the light of heresy and error. And in this matter, we admire the most provident design of God, who, since He is accustomed to draw good from evil, has repeatedly allowed faith and piety among the people to be diminished, or false doctrines to threaten Catholic truth, so that this might shine with a new splendor, and that these, awakened from their ancient slumber, might strive for greater and more holy things. Indeed, the origin and the fruits of those solemnities that were introduced into the annual liturgical cycle, not so long ago, are not dissimilar: thus, when the reverence and worship of the Holy Sacrament had declined, the feast of Corpus Christi was instituted, to be celebrated in such a way that a magnificent display of pomp and prayers lasting eight days would draw the people to publicly adore the Lord; and the celebration of the Most Sacred Heart of Jesus was instituted at a time when, weakened and depressed by the sadness and harsh severity of the Jansenists, the hearts of men were deeply chilled and estranged from the charity of God and confidence in salvation. Now, if we command Christ the King to be worshipped by the entire Catholic community, we will, in that very act, seek out and apply a certain remedy for the needs and the pestilence that has afflicted society. We call the pestilence of our age secularism, and its errors and nefarious endeavors: 1 Sermo 47, De Sanctis.

[*Latin ed. p. 605*]

The Acts of Pope Pius XI, 605, Venerable Brothers, you know that this very crime did not ripen in a single day, but had long been smoldering within the hearts of nations. For the dominion of Christ over all the nations was beginning to be denied; denied, that is, the right of the Church to instruct the human race, to enact laws, to govern peoples, and to lead them to eternal blessedness. Then, gradually, the religion of Christ was equated with false religions, and placed in the same category, which is utterly im-

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proper; subsequently, it was almost permitted to be subjected to civil authority, to the will of princes and magistrates; and further, there were those who maintained that a certain natural religion, a certain natural movement of the mind, ought to take the place of the divine religion. Nor were there lacking states that believed that they could exist without God, and that their religion was founded on impiety and neglect of God. The most bitter fruits, which this defection from Christ by individuals, by citizens, and by states has so often and for so long produced, are those of which we have lamented again and again in our Encyclical Letters: namely, the sowing of seeds of discord everywhere, and the kindling of flames of envy and hatred among peoples, which still hinder the attainment of peace; the intemperance of desires, which is often concealed under the guise of the public good and the charity of the homeland, and from which arise civil strife, and that blind and immoderate love of self, which measures everything by nothing other than private advantages and gains; the complete overthrow of the duties of offices and the neglect thereof, which undermines domestic peace; the communion of families, their stability, weakened; and finally, human society itself, shaken and brought to ruin. That the future may hasten to return to the most loving Savior, the annual celebration of the Feast of Christ the King gives us the best hope. It would be fitting for Catholics to hasten and promote this return through their actions and works; but alas, many do not seem to see it, or do not acknowledge its importance in the so-called social order, nor do they possess that authority which ought to be proper to those who hold the torch of truth. Perhaps this is due to the slowness or timidity of some, who abstain from opposing or yield too easily: hence, it is necessary for the enemies of the Church to take on greater audacity and boldness.

[*Latin ed. p. 606*]

606 Acta Apostolicae Sedis - Official Commentary. But if the faithful generally understand that they must, under the banner of Christ the King, fight bravely and perpetually, and that, inflamed by the spirit of the apostolate, they should strive to reconcile rude or alienated minds to their Lord, and to defend His rights, and to protect the innocent. And furthermore, does not the public observance of such a defect, which secularism has engendered to the great detriment of society, seem to contribute in every way to the solemn celebrations of the Kingship of Christ, held throughout the nations each year? Indeed, the more our most sweet Redeemer's name is suppressed in assemblies among nations and in courts, so much the more it is necessary to proclaim and affirm widely the rights and power of the royal dignity of Christ. Moreover, we see that a path has been happily and excellently prepared for the institution of this feast day, beginning at the end of the last century. For no one is ignorant of how wisely and eloquently this cult has been defended in many places throughout the world, through

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books published in a great variety of languages; and also how the principate and dominion of Christ have been recognized by custom, so that almost countless families have dedicated and continue to dedicate themselves to the Most Sacred Heart of Jesus. But not only families have done this, but also cities and kingdoms: indeed, the entire human race, under the authority and leadership of Leo XIII, was consecrated to that divine Heart in the Holy Year of 1900. It is also worth noting that the solemn affirmation of this royal power of Christ in human society has greatly benefited from the frequent Eucharistic gatherings customary in our time, namely, that the people of individual dioceses, regions, and nations, or even the entire world, are convened to venerate and worship Christ, the King, under the Eucharistic veils, through assemblies held in groups and in temples, through the public exposition of the Holy Sacrament, through magnificent ceremonies, to greet Christ as their divinely given King. It is rightly and justly said that the Christian people, moved by a certain divine instinct, greet Jesus, whom impious men, when He came,

[*Latin ed. p. 607*]

The Acts of Pope Pius XI, page 607, state that they did not wish to receive [something], and that, through the silence of the sacred buildings and, as it were, a triumphant procession through the streets of the city, they wished to restore all royal rights. Indeed, the Holy Year, which is drawing to a close, provides an opportunity, which seems to us to be unparalleled, to accomplish the plan that we mentioned; for the most benign God has either, by the gift of His grace, further aroused the minds and hearts of the faithful to heavenly things, which surpass all understanding, or, with new and better incentives added to emulate the charisms, He has strengthened them in their righteous path. Whether we consider the prayers that have been offered to us in such numbers, or whether we consider the events that have occurred during this great Jubilee, it is certainly clear that the day is approaching, which we all so eagerly desire, on which we will proclaim that Christ, the King of all mankind, is to be honored with a special and particular feast. For this year, as we said at the beginning, Christ, that divine and truly wondrous One, has been gloriously magnified among His saints, with a new company of His soldiers being increased in heavenly honors; and also in this year, through the unusual events and almost labors that have been witnessed, it has been possible for all to admire the victories that the heralds of the Gospel have brought to Christ in advancing His kingdom; and finally, in this year, we have commemorated the solemnities of the Council of Nicaea, in which the consubstantiality of the Word Incarnate with the Father was vindicated, upon which the dominion of the same Christ over all peoples rests, as its foundation. Therefore, by our apostolic authority, we establish the feast of the Lord Jesus Christ, the King, to be celebrated annually, on the last Sunday of October, which, of course, imme-

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diately precedes the celebration of All Saints' Day, throughout the world. Furthermore, we decree that on that very day, the dedication of the Sacred Heart of Jesus to the human race be renewed annually, as Our predecessor, Pope Pius X, had ordered to be repeated each year; but this year, we wish that it be performed on the thirty-first day of this month, on which day We ourselves will perform sacred rites in honor of Christ the King, and We will command that the same consecration be performed before Us. And we do not seem to be able to conclude this Holy Year in a better or more fitting way, nor to honor Christ the King more appropriately.

[*Latin ed. p. 608*]

608 Acta Apostolicae Sedis - The official commentary seeks to more fully express the significance of Our heartfelt gratitude – in which We also interpret the sentiments of the entire Catholic world – for the benefits conferred upon Us, upon the Church, and upon the entire Catholic name during this sacred time. It is unnecessary for Us to instruct you for long, Venerable Brothers, as to why the feast of Christ the King has been decreed to be distinct from the other feasts, in which there is a certain inherent dignity and significance of the very kingship itself, and its celebration. It suffices to observe that, although in all the feasts of Our Lord the material object is, as they say, Christ, the formal object is entirely distinct from the royal power and name of Christ. Therefore, We have appointed this day, the Lord's Day, so that not only the clergy may render their services to the Divine King through prayer and chanting, but also that the people, freed from their usual occupations, may give a clear testimony to Christ in the spirit of holy joy, obedience, and service. The last Sunday of October, which is more suitable than any other for this celebration, has been chosen, for it is the day on which the liturgical year is almost closed; thus, the mysteries of the life of Jesus Christ, which have been commemorated throughout the year, are, as it were, completed and enriched by the solemnities of Christ the King, and, before we celebrate the glory of All Saints, His glory is proclaimed and made manifest, He who triumphs in all the saints and the elect. Therefore, Venerable Brothers, let this be your task, let these be your duties: to take care that, before the annual celebration, on designated days, you address the people from each parish, so that they may be accurately informed and instructed about the nature, significance, and importance of this feast, and thus arrange their lives in such a way as to be worthy of those who faithfully and diligently obey the dominion of the Divine King. Meanwhile, it pleases Us, Venerable Brothers, in these final letters, briefly to declare the benefits that We promise and guarantee from this public worship of Christ the King, both for the Church and for civil society, and also for the good of individual faithful. It is indeed necessary that, by offering these honors to the Lord's

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dominion, the memory of the Church be renewed, since the Church is,

[*Latin ed. p. 609*]

Acta Pii PP. XI 609: Ut perfecta societas in Christo sit constituta, iure naturali, quod abdicare non potest, libertatem plenam et immunitatem ab imperio civili exsequitur, et, cum munus sibi commissum adimpleat, divinitus docendi, gubernandi et ad beatitudinem aeternam perducendi omnes qui in regno Christi sunt, hos non posse pendere ab arbitrio alieno. Immo, praeterea, res publica libertatem iis praestare debet religiosorum utriusque sexus Ordinibus et Sodalitatibus, qui, cum adiutores Ecclesiae et pastores sint validissimi, in regno Christi provehendo et stabilendo omnia agunt, sive cupiditatem mundi terplicem sacris religione votorum oppugnantes, sive ipsam perfectioris vitae professione adhibentes, ut illa sanctitas, quam divinus Conditor Ecclesiae notam esse iussit, perpetuo aucto splendore ante oculos omnium emicat et colluceat. Civitates autem, celebratione ipsius diei festi, annuo renovata orbe, monebunt officium Christum publice colendi et ei parere, ut privatos, ita magistratus et gubernatores; hos vero ad cogitationem illius iudicii ultimi revocabunt, in quo Christus non modo de re publica eiectus, sed etiam per contemptum, neglectum vel ignorantiam, acerrime ulciscetur iniurias, cum regia eius dignitas id postulet, ut res publica universa ad divina mandata et christiana principia componatur, sive in legibus ferendis, sive in iure dicendo, sive etiam in animis adulescentium ad sanam doctrinam integritatemque morum conformandis. At praeterea, mirum quantum vis et virtutis ex harum commentatione christifidelibus licebit, ut animos suos ad germanum christianae vitae institutum effingant. Nam si Christo Domino data est omnis potestas in caelo et in terra; si mortales, pretiosissimo eius sanguine empti, novo iure dicioni ipsius subiiciuntur; si denique potestas eiusmodi totam humanam naturam complectitur, clare intellegitur, nullam in nobis facultatem inesse, quae a tanto imperio eximatur. Ergo oportet illum in hominis mente regnare, cuius est, perfecta sui demissione, revelatis veritatibus et Christi doctrinis firmiter, constanterque assentiens; regnare in voluntate, cuius est divinis legibus prae.

[*Latin ed. p. 610*]

Acts of the Apostolic See - Official Commentary 610: and to obey; to rule in the soul, by setting aside natural appetitions, to love God above all things and to adhere to Him alone; to rule in the body and its members, which, as instruments, or, as the Apostle Paul says, as "arms of justice," ought to serve the inner sanctity of souls. Indeed, if all these things are thoroughly presented and considered by the Christian faithful, they will much more easily be led to the most perfect things. May it be so, Venerable Brothers, that the sweet yoke of Christ may be desired and accepted by all for their salvation, and that all who, by the merciful design of God, are subject to us, may bear it not reluctantly, but eagerly, lovingly, and piously:

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and may our lives, composed according to the laws of the divine kingdom, bring forth a most joyous abundance of good fruits, and may we, being held as good and faithful servants by Christ, attain to eternal blessedness and glory in His heavenly kingdom. Let this be a sign and a pledge of Our paternal charity towards you, Venerable Brothers, as the Nativity of Our Lord Jesus Christ approaches; and receive the apostolic blessing, which We impart to you, Venerable Brothers, and to your clergy and people with heartfelt affection. Given at Rome, near Saint Peter, on the eleventh day of the month of December, in the year of Our Lord 1925, in the fourth year of Our pontificate. PIUS PP. XI. 1 Romans, VI, 13.

[*Latin ed. p. 611*]

611. Acta Pii PP. XI. CONSTITUTIO APOSTOLICA UNIVERSALIS. IUBILAEUM ANNO DOMINI MILLESEPTINGENTESIMO VICESIMO QUINTO IN URBE CELEBRATUM AD TOTUM CATHOLICUM ORBEM EXTENDITUR. PIUS EPISCOPUS SERVUS SERVORUM DEI UNIVERSIS CHRISTIFIDELIBUS PRAESENTES LITTERAS INSPECTURIS SALUTEM ET APOSTOLICAM BENEDICTIONEM SERVATORIS IESU CHRISTI. Cum gratia cordiali, ex animo, salutamus omnes fideles, qui, adhibitis litteris praesentibus, salutem et apostolicam benedictionem Servatoris Iesu Christi accipient. Et, cum Anno sacro, quem usitato et sollemnissimo ritu Ecclesiae Romanae terminavimus, nobis paene infinitos iucunditatis fructus potuerit afferre, et misericors Deus divitias gratiae suae ad ingentem mortalium numerum protulerit, gratiam agimus. Nam ad centena millia, ex quavis civitatum parte, fideles, vel ex disiunctissimis omnium regionibus, in hanc Urbem matrem peregrinati sunt: qui quidem advenae, non tam civibus *Romanis*, eodem studio sacrae indulgentiae fruendi inflammati, quam catholico nomini universo, et ipsis hominibus ab Ecclesia alienis, mirabilem fidem pietatemque suam ostendentes, voluntates suas cum Sede Apostolica et Nobiscum arctius, si quidem necesse erat, copulaverunt. Motique sumus, et impellimur, optimo et fructuosissimo praeteriti Iubilaei exitu, quem Deo tam crebris et ardentibus precibus, per sacrum temporis decursum, admotis, attribui debemus, ut, more instituto successoribus Nostris, qui amplissimum thesaurum veniae Ecclesiae Romanae ad hunc diem praebuerunt, eundem universitati fidelium ubique terrarum, proximo anno, patefacere iubeamus. Ut sane veniam et indulgentiam hanc quam plurimi participant, Venerabiles Fratres Episcopi curant, ut in singulis dioecesibus suis, per divini verbi praedicationem, per sacras expeditiones, vel spirituales exercitationes, populum ad delendum suorum criminum adhortentur.

[*Latin ed. p. 612*]

612 Acta Apostolicae Sedis - Commentarium Officiale, and that it may be properly prepared to obtain the remission of penalties which is intended;

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and in order that this may be more easily accomplished, given the great scarcity of clergy of both orders, We believe it necessary to depart from the established custom, according to which the Jubilee outside the City was granted for no longer than six months. Furthermore, the faithful Bishops should instruct those entrusted to their care, in accordance with Our intention, which We have expressed regarding the Jubilee for the City, namely, for the propagation of the evangelical faith, for the peace and concord of the people, and for the fitting arrangement of the sacred places of Palestine; and they should, above all, pray with Us for these things. Therefore, by the authority of Almighty God, of the blessed Apostles Peter and Paul, and Our own, We extend the greatest Jubilee, which has been celebrated in this holy City, to the entire Catholic world through these Letters, and We prolong it for the entire coming year, that is, from the first vespers of the feast of the Circumcision of the Lord until the thirtieth day of the month of December of the year 1926. Therefore, We grant, by Our apostolic authority, to all the faithful of both sexes, wherever they may be, outside the City and this suburbium, even if they have already obtained the benefits of the Jubilee in the immediately preceding holy year, that they may attain the fullest indulgence and remission of sins, that is, first, for the expiation of their own sins or those of the deceased, and second, solely for the elevation of souls, provided that, having been properly confessed and having received the sacraments, – for the annual confession and the Paschal Communion are by no means sufficient for this, – within the year 1926, they visit the principal church of the place, and three other churches or public oratories designated for this purpose, once a day, for five continuous or separate days, counting both natural and ecclesiastical days, according to the norms of canon law, and that they offer prayers to God, in accordance with Our intention. The Ordinaries of those places, whether by themselves or through vicars forane, and other ecclesiastical officials, may, if they wish, grant this power for the entire year.

[*Latin ed. p. 613*]

The Acts of Pope Pius XI, page 613, state that, besides the cathedral church in the episcopal city and the principal church in the other locations of the diocese, three other churches must be visited by all the faithful; and if four churches or public chapels are lacking in a particular place, the Ordinary, according to his prudent judgment, either personally or through his delegates, may determine that, in places with a smaller number of sacred buildings, and even in one place where only one exists, these four daily visitations may be performed. In order to provide for those who are in particular circumstances or conditions, we establish the following:

I. Those who, for almost the entire year, are constantly traveling at sea, may, when they have reached a certain port, perform the jubilee once, under the condition that, while observing all the other prescribed regulations,

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they visit the principal church of that place only once a week, for five days.

II. The Ordinaries of places, either personally or through vicars, through regular prelates concerning those subject to them, through parish priests or confessors approved in the diocese, to whom such authority has been granted – whether habitually or outside of confession – may, if anyone is prevented from performing the prescribed visitations, reduce the number of these visitations, according to the necessity of things and of persons; they may grant that the visitations, without any regard for the one day, may be separated at will; and, when circumstances require it, they may dispense with them and substitute them with other works of religion, piety, or charity, adapted to the condition of each individual, provided that these are not duties subject to sin from another source.

III. By "impeded," we mean monks, nuns, regular tertiaries, pious women, and other persons residing in convents or institutions; also, hermits and those belonging to monastic orders, such as the Cistercians of Cîteaux, the reformed monks of the B.M.V. of Trapp, the Camaldolese hermits, and the Carthusians; furthermore, those who are either captives or are held in prisons, and ecclesiastical or religious men who are detained in monasteries or other houses for the purpose of rehabilitation.

[*Latin ed. p. 614*]

614 Acta Apostolicae Sedis - Commentarium Officiale. Furthermore, those who are ill or infirm, whether at home or in hospitals, and those who attend to the sick, and generally all those who, due to a certain impediment, are prevented from making the prescribed visits, are to be considered included; and we wish that the workers, whom we described in the Apostolic Constitution, dated July 30th of the preceding year, be treated with equal consideration, as well as the elderly who have exceeded the age of seventy years.

III. It is also permissible for the Ordinaries of the places – even through delegates as mentioned above, and in the same manner – to establish a smaller number of visits, namely: a) for colleges approved by ecclesiastical authority, whether clerical or religious; b) for confraternities, pious unions, and only for those associations of lay people whose purpose is to promote Catholic works; c) for young people who live in colleges or who, for the purpose of education or instruction, attend them daily or on certain days; d) for all the Christian faithful, who, under the guidance of a parish priest, or a priest delegated by the parish priest, will be making the visits. – However, the Ordinaries may reduce the number of visits, so that all those mentioned may proceed, even without their insignia, to the sacred buildings in a procession.

IV. Wherever, for any reason, it will not be possible to proceed in procession through public streets, it is permissible for the Ordinaries of the places, or their delegates, as mentioned above, to reduce the number of

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visits, provided that the procession is either led within the enclosure of the sacred building, or at least the visit is made solemnly and publicly by all those gathered there together.

The Ordinaries of the places, and their delegates, shall not exempt anyone from the obligation of confession and Holy Communion, except for those whom a serious illness prevents from doing so.

Regarding the faculties to be granted to confessors, otherwise approved according to the norms of law, which they may use in a salutary manner when receiving those seeking the Jubilee of Confession, we decree the following:

I. To the confessors, let the following faculties be granted in full: to absolve, to dispense, to commute, whatever is granted by this Apostolic See.

[*Latin ed. p. 615*]

Acts of Pope Pius XI, 615, either perpetually or for a time, having lawfully obtained them through a pact; indeed, they can, in addition and cumulatively, according to the prescriptions of law, and even multiple times for the same penitent, or for all, or twice, as we shall soon grant, so that they may be valid and licit. However, any penitent who, with a sincere intention of obtaining indulgences, begins the sacrament of confession, will receive absolution, dispensation, and commutation of *donatus*, if, afterwards, having changed their will, they cease to fulfill the remaining prescribed works; the same will not, therefore, be rendered invalid for that reason.

II. For nuns and other women, for whom, according to the prescriptions of the Code, the special approval of the Ordinary is required to hear confessions, it is permissible to perform this jubilee confession with any confessor approved by the same Ordinary for both sexes of that place: once completed, that confessor will then have no jurisdiction over that penitent again, unless according to the laws of the Code.

III. The confessor can absolve all those for whom he has been approved by the local Ordinary or by Us to hear confessions, in the sacramental forum, from any censure imposed by law or by humans, whether hidden or public, or reserved to the Ordinary, or reserved to the Apostolic See either simply or specially, or to Ordinaries; and also from any sin, however grave, reserved to Ordinaries or to the Holy See; salutary penance and other things that are prescribed by law must, however, be imposed.

— He cannot absolve from any of the censures reserved to the Apostolic See in a special manner, except from the crime of absolution of a complice who has attempted the same wicked sin no more than once or twice. But the confessor shall instruct the penitent, a) that if the complice should return to confess, he should be warned about the invalidity of the absolution given by him, and that he must necessarily go to another confessor with jurisdiction; b) that, once the occasion for relapse has been removed, he

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should abstain in the future from hearing the confession of the complice, even if he has been absolved from the sin of complicity in other ways, as long as it can be done without danger of scandal or infamy.

— If the confessor absolves someone from a public censure or a censure imposed by humans, only in the sacramental forum, he shall—

[*Latin ed. p. 616*]

616 Acta Apostolicae Sedis - Official Commentary: To conduct oneself externally in a manner befitting one's state, according to canon 2251; however, the confessor must take care not to reconcile to God in the forum of conscience anyone who has been subject to public censure, unless that person is prepared to make amends to the Church within six months and repair the scandal and damage caused.

IV. The confessor, except as prescribed in canon 2254, shall not absolve, either in the internal forum, those who have incurred some censure by Pope Pius X through the Constitution *Vacante Sede Apostolica*, reserved to the Roman Pontiff, or who have violated a secret of the Holy Office or a similar secret; nor shall he absolve prelates of the secular clergy who are subject to the ordinary jurisdiction in the external forum, and superiors and members of exempt religious orders, who have publicly incurred a censure specially reserved to the Roman Pontiff.

V. Heretics, especially those who have publicly professed heresy, shall not be absolved, unless they have, at the very least before the confessor himself, abjured the heresy, and have, as is fitting, repaired the scandal. Similarly, anyone who is notoriously known to belong to Masonic sects and other similar forbidden groups shall not be absolved, unless they have, before the confessor, made the aforementioned abjuration and have observed all that is required by law, and have withdrawn from the sect, and have removed the scandal, as far as possible.

VI. Those who have acquired ecclesiastical goods or rights without permission shall not be granted absolution, unless they have made amends to the Church, or have at least sincerely promised to do so.

VII. Whoever has received a false denunciation of solicitation shall not be absolved, unless he either formally retracts it, or at the very least, demonstrates a serious intention to retract it as soon as possible and to repair the damage caused by the calumny.

VIII. In the very act of granting absolution in confession, the confessor, for a just and probable cause, may dispense with all and each of the private vows, even those reserved to the Apostolic See, and also with oaths, in granting dispensation for other pious works. However, the vow of perfect and perpetual chastity, even if publicly made in a religious profession, – certainly not, on the contrary, if the penitent is bound by the law of celibacy in a sacred Order, – nevertheless, after other vows of his profession have

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been removed by dispensation, remains firm and intact; similarly, for a just and probable cause,

[*Latin ed. p. 617*]

Acta Pontificii Pauli XI, 617, concerning the dispensation in other pious works, may be altered. However, the vow, once accepted, shall not be revoked or altered, unless the person concerned freely and expressly consents. Finally, a vow of non-sinning or any other vow involving penance shall not be altered, except for a work which, just as much as the vow itself, restrains from sin.

I. X. The same confessor may grant a dispensation in the forum of conscience, and solely for the purpose that the penitent may exercise the already accepted orders without danger of infamy or scandal, entirely free from any irregularity arising from a fault entirely hidden; also from any irregularity arising from voluntary homicide or abortion, as mentioned in canon 985 § 4°; but in the case of voluntary homicide and abortion, the confessor shall impose upon the penitent a burden, under penalty of relapse, to return within a month to the Holy Penitentiary and to obey its mandates.

X. Similarly, in the forum of conscience and sacramentally, it is permissible for the confessor to grant a dispensation: a) from a completely hidden impediment of consanguinity in the third or second collateral degree, even if it extends to the first degree, which arises from an illegitimate birth, solely for the purpose of validating marriage, but with the required renewal of consent according to the law, and certainly not for contracting marriage or for healing it at the root; b) from a hidden impediment of crime – however, without any deceit – whether the matter concerns a marriage already contracted or one to be contracted; in the former case, a private renewal of consent is prescribed, according to canon 1135; in both cases, a grave, long-lasting, and salutary penance is imposed.

Therefore, all these things which we establish and declare in these Letters, we wish to be firm and valid, for the purpose of extending the Jubilee to the entire Catholic world, notwithstanding any contrary provisions. However, copies and excerpts of these, duly signed by the hand of a public notary and sealed with the seal of a person holding an ecclesiastical office, shall be used with the same validity as if these Letters were presented or shown.

Therefore, it is not permitted to anyone to infringe this page of Our concession, will, and declaration, or to go against it, with reckless audacity.

[*Latin ed. p. 618*]

618 Acta Apostolicae Sedis - Official Commentary. If anyone should presume to tamper with this, let him know that he will incur the indignation of Almighty God and of the blessed Apostles Peter and Paul. Given in Rome, at Saint Peter's, on the twenty-fifth day of the month of December, in the

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feast of the Nativity of Our Lord Jesus Christ, in the year 1925, in the fourth year of Our Pontificate. A. CARD. FRÜHWIRTH, O. CARD. CAGIANO, Penitentiary of the Holy See, Secretary. IOANNES ZANI-CAPRELLI, DOMINICUS SPOLVERINI, Apostolic Prothonotary. Apostolic Prothonotary. In the place of lead. Registered in the Apostolic Chancery, volume XXXIII, number 4. Major.

[*Latin ed. p. 619*]

619. Decrees of Pope Pius XI concerning the Pontifical Commission for Sacred Archaeology and the new Pontifical Institute of Christian Archaeology. The ancient cemeteries of Christian Rome, with their crypts and the tombs of the Popes, the Martyrs, and the shrines erected upon those glorious sepulchers, the basilicas which flourished within the walls of the City in the age of peace, with their magnificent mosaics, the countless inscriptions, the paintings, and the sculptures, the funerary and liturgical furnishings, constitute for the Holy Roman Church a sacred patrimony of inestimable value and importance. Indeed, these are most venerable and authentic testimonies of the faith and the religious life of antiquity, and at the same time, sources of the highest order for the study of Christian institutions and culture, from the earliest times close to the Apostles. Therefore, if the Roman Pontiffs always considered it their sacred duty to protect and safeguard this entire sacred patrimony, in recent times they have intensified their efforts, especially concerning that which is rightly considered its most precious part, namely, the subterranean cemeteries, commonly called Catacombs. Endowed with a special character of religion and sanctity, derived from the teachings and precepts of the Christian faith, and inviolably protected by the very civil laws of the Empire, the cemeteries in the centuries of persecution were governed and administered by the Church, and by the Popes, entrusted to priests and deacons for administration; and the Caesars, though pagans, recognized the ownership of these not in individual believers, but in the Church itself, represented by the Bishop; a dominion which was then proclaimed, with the advent of Christian peace, and solemnly recognized to the Roman Pontiffs, as with all other ecclesiastical possessions, by Constantine the Great and his successors. When, after the tumultuous succession of barbarian invasions, the Popes were compelled to strip the suburban necropolises of their most precious treasures, transferring the relics of their predecessors and the Martyrs to the safer shelter of the basilicas within the walls, they did not, for this reason, abandon the care of those venerated places, but for a long time continued to work to restore them and to keep their entrances open to the piety of the faithful. And the veneration for the sacred cemeteries in the Roman Church did not cease even when, due to sad events in those calamitous times, the entrances were almost entirely obstructed; for even

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then, the faithful continued...

[*Latin ed. p. 620*]

620 The acts to be studied are found in the very few accessible crypts of the Apostolic See, where one can pray before the empty sepulchers, in which the remains of the heroes of the Faith had rested. Through the patient investigations of learned and zealous investigators of sacred antiquities, beginning in the sixteenth century, a great number of accesses to the suburban cemeteries were discovered. Our predecessors promulgated edicts and laws for the protection of these sacred places and the absolute rights of the Church concerning this most holy heritage; and, at all times and occasions, the provident dispositions of the Cardinals Vicars of this illustrious City were enacted, thus forming, with regard to these monuments, a broad, special, and most important body of legislation. Moved by such illustrious examples, and with the intention of supporting the burgeoning fervor for the more rigorous study of Christian antiquities, aroused by the merits of Father Giuseppe Marchi, of the Society of Jesus, and even more so by Giovanni Battista De Rossi – who was rightly to be honored with the title of Prince of Christian archaeologists – the Supreme Pontiff Pius IX, Our predecessor of blessed memory, established, as early as January 6, 1852, a special Commission of Sacred Archaeology, granting it the necessary powers for the most effective protection and oversight of the cemeteries and ancient Christian buildings of Rome and the surrounding area, for the systematic and scientific excavation and exploration of these cemeteries, and for the preservation and custody of all that was found during the excavations and works. For this purpose, and simultaneously with the first major excavations and the marvelous discoveries in the Christian catacombs of Rome, brilliantly intuited and prepared by De Rossi, the Christian Museum Pio was founded in the Apostolic Palace of the Lateran – the establishment of which was expressly requested by the Commission itself as one of the cornerstones for undertaking the grand work entrusted to it by the Pope – and there, many precious monuments, previously scattered and hidden, found a worthy home. In the early months of Our Pontificate, as the seventieth anniversary of the establishment of the Commission and the centennial of the birth of De Rossi, the renovator of Christian archaeological science, coincided, We wished to convene the Commission, which is headed and presided over by the Most Reverend Cardinal, Our General Vicar, and We took an interest in its progress, the progress of the works, and the needs to which it was necessary to provide, so that the Commission would not be unprepared for the task it must undertake. We were pleased to recall then the activity carried out by the Commission from its very beginning in its various areas of responsibility, and how much it has merited from the Church of Rome itself, which, through the discoveries in its ancient cemeteries and the shrines of the Martyrs, has regained a most notable

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significance.

[*Latin ed. p. 621*]

621 The acts of Pope Pius XI, drawing upon his most ancient heritage, have brought to light entire pages of his history, revealing documents and monuments of the highest historical value, to demonstrate the antiquity of his dogmas, his faith, and his venerable traditions. Although many of these monuments are eloquent in themselves, it is necessary to recognize that the studies conducted with the most rigorous and profound criticism by the great Christian archaeologists of recent times – first among whom is the never sufficiently praised Giovanni Battista De Bossi – have not only rediscovered in the Christian catacombs of Rome what in the 16th century had been imperfectly, but with an intuition of faith, divined by the tireless investigator of the sacred Roman antiquities, Antonio Bosio, but have also identified, based on the itineraries of the Middle Ages, cemeteries, historical crypts, and the tombs of martyrs, and have skillfully interpreted the paintings and sculptures in the light of the writings of the Church Fathers and through mutual comparison. Thus, the primitive tombs of the martyrs and of many of our glorious predecessors are revived and return to be once again the object of devoted cult and profound admiration; and the faithful of every race and every language, on the walls of the sacred catacombs, in the paintings, in the marbles, in the sculptures, and in the inscriptions of the most remote antiquity, read today, with intense emotion, not a few of those articles of the Catholic, apostolic, Roman faith that were most vehemently opposed by the innovators. Therefore, it is clear to all how necessary, important, and, for us, how truly urgent it is to support, with appropriate and effective measures, the work of our Commission, so that these venerable monuments of the Church may be preserved in the best possible way for the study of scholars, no less than for the veneration and ardent piety of the faithful of every country, who, during the past fifteen years, have generously supported the Roman Pontiffs in the great and very expensive undertaking of discovering and excavating the Roman catacombs. While the care of preserving and safeguarding the monuments already discovered is delicate and full of responsibility, given the special difficulties of the places, an even more difficult and burdensome task presents itself: the work of continuing the explorations of the Christian catacombs of Rome, in order to bring to light other necropolises, which are still entirely, or only in part, unexplored, and to complete the excavation of the most famous cemeteries, which are even today known only in certain regions, while many others remain buried beneath the ground and among the ruins. This arduous task is made even more urgent and delicate at the present time by the fact that, around Rome, the expansion of construction has now extended to distant areas, rich in illustrious cemeteries, which are

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therefore exposed to very serious damage and perhaps to irreparable ruin.

[*Latin ed. p. 622*]

Acts of the Apostolic See - Official Commentary. Therefore, confirming what Our predecessors, especially Pius IX and Leo XIII, may God preserve them, decreed concerning the Commission and its functions regarding the cemeteries or catacombs, the sacred buildings of Rome, including those adjacent to the basilicas, in which nothing is to be altered or modified without Our consent and approval, We have deemed it opportune to expand and strengthen the Commission itself with the active participation of other competent individuals, who, corresponding from various regions and nations, will contribute a valuable contribution of studies and various means, so that it may effectively implement, to an ever greater extent, the purposes for which it was established. To the Commission, which We rightly and with pleasure call Our own, because a significant part of the most precious patrimony of Our Church is entrusted to it and to its care, and because, in preserving, protecting, and increasing it, it acts by the authority of the Roman Pontiff, We recognize, as did Our predecessors, and We reaffirm its exclusive and collective right for the preservation of the ancient sacred monuments, for the exploration and excavation of the underground cemeteries and open-air burial areas; for the absolute determination and direction of any work that may be carried out in them, or that may have any connection with them, and for the first publication of the results of excavation and other works. It alone, as is specified in the 'Regulations' which We have also approved, can establish the rules and conditions by which the sacred cemeteries are to be made accessible and visible to the public and to scholars, under the responsibility of Custodians whom it appoints, recognizes, and from whom it must receive direction for this purpose, and it must indicate which crypts, and with what precautions, are to be used for the holy liturgy. Therefore, to Our Commission, which, alone invested with the authority to carry out excavations and works in the Catacombs and in the cemetery areas, in fact diligently carries out its work through its technical office, and which, in Our view, must administer what concerns the sacred cemeteries, even those located beneath basilicas or other sacred buildings immediately dependent on special jurisdictions, it is only just and natural that the offerings which are intended for this purpose should exclusively be directed to it, and that the amounts required each year should be increasingly large. For this reason, despite the serious economic constraints in which We find Ourselves, among the many and varied needs to which We consider it Our duty, as part of Our Apostolic ministry, to provide assistance throughout the world, We have also deemed it necessary to provide for the Roman Catacombs, and We have wished to contribute personally to them, according to Our means. For it is undoubt-

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edly a good thing, amidst so much concern for worldly interests.

[*Latin ed. p. 623*]

623 The documents of Pope Pius XI reveal a profound darkening of noble ideas, a relentless war waged against our most holy Religion, which seeks to advance its cause through the weapons of historical criticism. It attempts to rekindle in hearts the flame of faith by drawing upon the primitive history and Christian poetry, illuminated by the light emanating from the mystical depths of the Roman catacombs and from many other regions of Christendom. For this reason, it is necessary to offer new encouragement and support to the study of sacred Archaeology, commensurate with the importance of the discipline, the results already achieved, and those no less significant that we still await. And to this we wish to dedicate our particular care and our providence.

Since, alongside the Pontifical Commission, there flourishes the Pontifical Roman Academy of Christian Antiquities, so meritorious and so favorably known to scholars for its aforementioned publications, we have decided to coordinate these two institutions and to add to them a Pontifical Institute of Christian Archaeology, with its own regulations, approved by us, in order to direct young, willing individuals from every country and nation to the study and scientific research of the monuments of Christian antiquity.

These three institutions, united in a suitable location, which will soon be provided, and properly harmonized, will be able to readily complement and assist each other in the common goal of such high importance; and scholars of sacred Archaeology will be able to more widely benefit from the immense material that Rome offers, and from the means that the Commission, the Academy, and the Institute, through their scientific international relations, will be able to provide them.

The memory and vision of the work accomplished to date by the Pontifical Commission give us good hope for the future, because, despite the difficulties of the times and circumstances, the work must be intensified and expanded with ever broader horizons. And we are pleased with the idea that a closer collaboration will be established between those, in the various regions of Italy and in different parts of the world, who are dedicated to the study and research of sacred Archaeology; and that Rome, continuing the glorious tradition of the great De Rossi, will become the center of new and more fruitful sacred archaeological studies. This, without a doubt, will bring a very significant advantage to science, no less than to the living history of our holy Faith.

The Pontifical Commission, supported by the Pontifical Academy, in periodically publishing the results of excavations and in illustrating the cemeteries and monuments of the Roman catacombs, and in corresponding with various cultural centers of archaeological importance, will be able, with

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greater effort and wider assistance, to implement the noble goals that the Roman Pontiffs had in mind when they established it and in supporting it.

[*Latin ed. p. 624*]

624 The acts [or records] of the venerable [or esteemed] Commission, through intensified and coordinated labor, will, we hope, no longer seem unattainable. The ideal of a description of the ancient Christian world, introduced by the valiant archaeologists who gave life to our Commission, and who, through patient research and marvelous discoveries in the Christian catacombs, prepared the material, established certain canons, which could be successfully applied by others in various, even distant regions, and particularly in the most noble Africa Romana, to restore to the Catholic Church and to science many other exceedingly rare treasures. We trust that, in this magnificent and arduous undertaking, we may receive, from every part of the Catholic world, the help and effective collaboration of those who can emulate the generous benefactors, who, in the past seventy years, have made it possible for the Church of Rome to recover so much of its ancient and sacred heritage, hidden in the recesses of the Roman catacombs. To the holy Martyrs, in this, our most blessed Jubilee year, we entrust the achievement of great success for the activities of our Pontifical Commission. Through their intercession, we implore the Lord to bestow blessings upon the Commission itself, upon the Academy, upon the Institute, and upon all those who work for and will work for their benefit; upon those who cherish and support the cult of the Martyrs in the sacred cemeteries, and upon all friends of the Roman catacombs. Given from Our Apostolic Palace at the Vatican, on the Nativity of the blessed Pope Damasus, December 11th of this Jubilee year, 1925, in the fourth year of Our Pontificate. PIUS XI.

[*Latin ed. p. 625*]

Acta Pii PP. XI 625. REGULATION FOR THE PONTIFICAL COMMISSION OF SACRED ARCHAEOLOGY. I. Constitution.

1. The Sacred Archaeology Commission, established by the Most Holy Pope Pius IX, of blessed memory, on January 6, 1852, is a Pontifical Commission; it depends directly on the Most Holy Pope and acts by His mandate and in His name.

2. The Commission is presided over by the Eminent Cardinal Vicar General of His Holiness; it is composed of full members residing in Rome, and of corresponding members, chosen from among the most distinguished scholars of Christian antiquities. Monsignor Sacrista, for the time being, is by right a full member; the others are appointed by His Holiness. The Eminent President, with Pontifical approval, appoints a Vice-President, who, in the absence or impediment of the President, convenes and presides over the meetings. The Holy Father appoints, from among the full members, the Secretary.

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3. The Commission is divided into four Sections: worship, administration, direction of excavations, and official publications.

4. The Commission has its own technical office with a director engineer, appointed by the Commission itself, who carries out the excavations and works through the company of quarrymen, or diggers, and other workers.

II. Office, powers, and faculties of the Commission.

1. The Pontifical Commission of Sacred Archaeology alone has the governance, custody, and preservation of all ancient Christian underground cemeteries (catacombs) of the soil of Rome, together with the monuments and cemetery areas above ground; it alone decides on the excavations, explorations, and restorations in the catacombs and in the annexed monuments.

ACTA, Vol. XVII, n. 15. - 28 - 12 - 925. 41

[*Latin ed. p. 626*]

Acta 626 Apostolicae Sedis - Official Commentary 2. - The Commission itself will also oversee other ancient cemeteries existing in the various dioceses, making the appropriate arrangements with the Ordinaries residing there.

3. - Following strictly scientific criteria, the Commission will provide for the exploration, restoration, and on-site preservation of monuments and excavated materials; only objects of singular value, or difficult to preserve, will it transport to the Sacred Museum of the Apostolic Library or the Lateran Museum, according to their nature. It will ensure the photographic reproduction or casting of inscriptions, graffiti, paintings, etc.

4. - On the walls of new constructions, and wherever it is necessary to indicate the date of the work carried out, marble plaques will be affixed bearing the initials of the Commission and the date.

5. - The Commission ensures that the entrances and ancient stairways of the cemeteries remain free and accessible; that the skylights are preserved, that the monuments, ruins, or buildings connected with the various cemeteries and their surroundings are respected.

6. - The Commission oversees the cemetery areas, so that no damage is caused to the underlying necropolises by new constructions, special soil cultivation, infiltration or drainage of water, etc.; by every effective means, it prevents any attempt to utilize the areas in a way that is harmful to the stability, integrity, and good preservation of the underground structures, galleries, crypts, and monuments, especially the paintings and graffiti contained therein.

7. - It also has oversight of other ancient sacred monuments in Roma, ensuring that no restorations of importance, innovations, or excavations are carried out there without its prior agreement and approval.

8. - The Commission undertakes other duties that the Supreme Pontiff

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and the Eminent Cardinal Vicar may deem fit to entrust to it in particular cases, giving, for example, opinions regarding the authenticity of ancient sacred relics.

9. - It corresponds directly with public and private entities, with municipal and governmental offices for the protection of ancient sacred monuments, and for the custody of the underground heretical cemeteries, as well as the Jewish catacombs of the Province of Roma entrusted to it.

10. - The work of the Commission is coordinated with that of the Pontifical Roman Academy of Archaeology and the Pontifical Institute of Christian Archaeology. The Commission also continues to be interested in the activities of the Society for Collegium Martyrum.

11. - The Commission has the exclusive right to the first publication of what results from the excavations and the continuation of the exploration of Roma subterranea. The official reports of the excavations will be published annually in the Commission's periodical: *Rivista di Archeologia Cristiana*.

[*Latin ed. p. 627*]

627. Acts of Pope Pius XI, Book III. Custody, Visits, and Cult in the Catacombs.

1. The Commission regulates, according to the circumstances, the opening to the public and the visits to the catacombs.

2. The cemeteries open to the public, and those located far from Rome, are under the immediate supervision and responsibility of Custodians appointed and dependent on the Commission.

3. The cemeteries of Callisto, St. Sebastian, St. Lawrence, St. Agnes, and St. Pancratius remain temporarily entrusted to the custody of the religious institutes residing therein. The Superior of the community, or another capable person designated by him, only by virtue of the official appointment of the Commission and in dependence on it, becomes the Custodian of the cemetery.

4. The Custodians assume the entire responsibility for the custody of the cemetery, the integrity of its monuments, and everything else pertaining to the cemetery itself; they scrupulously adhere to all the rules and prescriptions that the Eminent Cardinal Vicar, President, and the Commission deem appropriate to issue for the protection and preservation of the cemetery and its annexed monuments, for the visits to the same, for the celebration of Holy Masses and other functions in the crypts and in the places designated for this purpose.

5. The Custodians are obligated to immediately notify the Commission of any damage found in the catacombs entrusted to them, and they may make no changes in the cemetery nor perform any work without prior written authorization from the Commission and without its actual direction.

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6. They supervise access to the catacombs and demand from the visitors the respect and decorum required by the place, ensuring that no one descends without being accompanied by an approved and responsible guide.

7. Each guide must lead only that limited number of visitors that they can effectively supervise, so that no monuments are removed, defaced, or damaged in any way. In the absence of electric lighting in the cemetery, only candles, wax tapers, or electric pocket lamps shall be used.

8. The Custodians and the guides shall provide the visitors with critically reliable information about the sacred monuments, and they may not indicate any as the tombs of Martyrs unless those that are scientifically recognized as such.

9. The Commission has the right to ascertain the expertise of the cemetery guides, to approve or disapprove of them, and to supervise the manner in which they perform their duties, and to take appropriate measures.

[*Latin ed. p. 628*]

Acta 10. - It is forbidden for anyone to conduct excavations without a special permit granted by the Commission. For any special celebration, the Commission will issue specific instructions. For the 12th of each month, every cemetery must take the following measures: 13. - On the days of celebration, a special permit will be required to enter the crypts, and the limits of the area will be specified. Those who wish to obtain permission for the removal of materials or for other purposes must apply to the Commission, stating their address and the reasons for their request. The Secretary of the Commission will then inform the private individuals and the Custodian. Public commemorations of the Resurrection will be celebrated under the supervision of the Secretary, and it is forbidden for visitors to establish their own celebrations or to visit the tombs without permission. The Secretary will ensure that the celebrations are conducted in accordance with the regulations established by the Commission. 17. The Commission will consider applications for permission to photograph, study, or make drawings of monuments and regions within the cemetery. The applicant must state their name, surname, and the purpose of their study. The Commission will judge the applications, and the following rules will apply: a) No permission will be granted for any activity that could damage the catacombs. Those who are granted permission must adhere to the customary rules for visitors, and they must not remain in the catacombs after dark unless specifically authorized. The Commission may require the applicant to provide a written statement of their intentions. The Secretary will ensure that the applicant is aware of the regulations and that they are followed. 16. Access to the cemetery will be free of charge for the celebration of Mass and other religious services. However, for special events, such as Easter, the Commission may charge a fee. The Collegium Cultorum, Martyrum, and other groups may request permission to hold services in the catacombs.

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The Secretary of the Commission will coordinate these requests with the Cardinal and the Commission. 15. The Commission will ensure that all excavations in the cemetery are conducted in accordance with the regulations established by the Pontifical Commission. The Commission will also provide information to visitors about the history and significance of the cemetery. 14. Anyone wishing to access the crypts for the purpose of studying the inscriptions or other features of the cemetery must obtain permission from the Commission. The Commission will provide the applicant with a list of the rules and regulations that must be followed. 11. For the execution of photographs or architectural surveys of monuments, two copies must be provided to the Archive of the Vicariate.

[*Latin ed. p. 629*]

Acts of Pope Pius XI, XI 629, positively affirms the absence of any original, perfect, and unaltered negative. Those requesting copies are required to deposit a sum as a guarantee, which will be returned upon the delivery of the required copies. b) Any reproduction that in any way could damage the original is prohibited. When reproducing a monument in photography, it is forbidden to use substances in order to enhance the colors, increase the effect, or facilitate the reproduction. c) The permits are absolutely personal. Special arrangements will be made for studies that extend for more than one day. • 18. At the entrances of the various cemeteries, one or more signs from the Pontifical Commission must be posted, with appropriate indications and the main rules for visitors. IV. Administration. 1. The Commission provides for the preservation, repair, and new excavations in the catacombs, and for other expenses, both through its own resources, and through the entrance fees to the cemeteries, and through the donations of benefactors. 2. In each cemetery open to the public, the Commission will keep collection boxes to receive voluntary offerings from visitors. 3. The Commission will also provide the custodians of each cemetery with special receipts to acknowledge offerings delivered directly to them for the catacombs. 4. The offerings given in favor of specific cemeteries, for lighting and worship within them, and for particular excavations and works, will be disbursed by the Commission for the purpose indicated by the donors. 5. The Commission will compile annually a list of the offerings with the names of the donors, to present it to the Supreme Pontiff, together with a report of the works carried out in the sacred cemeteries.

[*Latin ed. p. 630*]

630 Acta Apostolicae Sedis - Commentarium Officiale

REGULATION FOR THE PONTIFICIAL INSTITUTE OF CHRISTIAN ARCHAEOLOGY

Organization of the Institute.

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Article I: The Pontifical Institute of Christian Archaeology is located in Rome. It coordinates its activities with those of the Pontifical Roman Academy of Archaeology and the Pontifical Commission for Sacred Archaeology. The Institute has the purpose of creating a center for rigorously scientific studies on ancient Christian monuments; of providing a complete and methodical instruction in Sacred Archaeology; of directing the investigations of students and thus forming Professors of Christian archaeology for Universities and Seminaries, Directors of archaeological excavations, Custodians of sacred monuments, museums, etc.

Article II: The Directorate of the Institute is composed of the Body of Professors, one of whom is appointed Director, the Librarian, the Secretary, and two additional members: the President of the Pontifical Academy of Archaeology and the Vice-President of the Pontifical Commission for Sacred Archaeology. The appointment of the Professors is made by the Holy Father upon the proposal of a Consultative Body of three members, two of whom are designated by the Pontifical Academy of Archaeology and one by the Pontifical Commission for Sacred Archaeology, for the examination of qualifications. The choice of the Director is made by the Body of Professors and ratified by His Holiness.

Article III: The Director remains in office for three years. He represents the Institute in relations with Authorities and Scientific Bodies; he manages the general administration; he presides over the meetings of the Professors; he oversees the preparation and publication of programs; he organizes the examination sessions; he signs the Diplomas.

Article IV: The Librarian manages the administration of the Library and the various collections of reproductions, photographs, casts, etc.; he compiles the catalog, both of books and of the various collections; he takes care of the acquisition of new items approved by the Council.

[*Latin ed. p. 631*]

631 Acta Pii PP. XI: The use of the Library of the Collections is regulated by specific rules. Article V: The Secretary drafts the minutes of the meetings; manages the ordinary correspondence; administers the revenues of the Institute, and executes payments (salaries of Professors, purchases for the Library and Collections, etc.). Article VI: The Director, the Librarian, and the Secretary constitute the Executive Committee, which must prepare the material for the Professors' meetings, carry out the Collections, make contact with related scientific institutions, etc. Article VII: The Professors' meetings are convened by the Director whenever circumstances require. Regular meetings are held four times a year: 1) in October to specifically determine the scientific work for the upcoming academic year; 2) at the end of March for a report on the work completed during the winter months; 3) in mid-April to determine the curriculum for the next academic year; 4) and at the end of June for a final report on the work of the current aca-

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demic year. The Professors also meet for the examinations of the students, regarding the students and the curriculum. Article VIII: Ecclesiastical and lay individuals, both Italian and foreign, who have completed their theological or literary studies, obtaining the corresponding degree, according to the custom of their respective countries, are admitted to the Institute as full students. Ecclesiastical individuals must present, along with the other documents, a letter of recommendation from their Ordinary. Furthermore, the Directorate may admit some students as auditors. The students will have the opportunity to perfect their scientific training by attending courses in classical antiquities, Greek and Latin literature, which are not lacking in Boma, and by participating in visits to the monuments. Article X: The instruction provided in the Institute includes: 1) General Christian Archaeology; a methodical introduction to archaeological studies, bibliography; 2) Christian Topography of Boma: a) Catacombs; b) Ancient Churches.

[*Latin ed. p. 632*]

632 Acta Apostolicae Sedis - Commentarium Officiale 3) Christian iconography (paintings, sculptures, mosaics, minor arts); 4) Christian epigraphy; 5) Special history of the ancient Church (ecclesiastical institutions, liturgy, hagiography); 6) Practice of excavation, preservation of monuments, artistic and literary relics, drawings, etc. The Directorate may also invite learned individuals in the field of Christian antiquities to give lectures on special topics. Article X - The instruction comprises three courses, each lasting one year. In the first course, the subjects are treated in a general manner to prepare the students for special instruction and personal research. The teaching of individual subjects is three hours per week, in addition to the necessary visits to the monuments. In the second course, particular topics are treated in the various subjects, with direct study of the monuments, with exercises by the students themselves and written assignments, which are discussed in lectures. In the third course, the students prepare a more substantial scientific work, which may be published, on a special point of this or that subject, under the direction of the Professors. They also participate in special practical exercises and have the opportunity to observe excavations. Each student in the third course must, within the year, give at least two scientific lectures on a topic of their special studies. Graduates in Theology or Literature, who have completed a general and sufficient course in Christian Archaeology at a University or in a Theological Faculty, may be immediately admitted to the second course. Regularly enrolled students may, at the end of the first course, take an oral examination on the subjects treated during the year, receiving a certificate indicating the subjects and the result of the examination. After the second year, the student may submit a personal work on a topic chosen in agreement with one of the Professors, and undergo an oral examination on particular questions, both in the subject of which the written work

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treats, and in another particular subject indicated by the Professors. Upon successfully passing the examination, they will receive a special diploma in Christian archaeological studies. Upon completion of the third course, the student must submit for graduation a scientific dissertation, intended for publication, on a specific problem of one of the subjects taught in the Institute. The dissertation, admitted upon the favorable opinion of two Professors, will be the subject of an oral examination of two hours, in which the student will also be examined on two other subjects, of their choice, of the instruction.

[*Latin ed. p. 633*]

633 The acts of Pope Pius XI will be attended by all Professors of the Institute; a delegate from the Pontifical Academy of Archaeology and a delegate from the Pontifical Commission for Sacred Archaeology. The candidate, having passed the examination, will receive the diploma of Master in Christian Archaeology. Article XI - The Institute makes its Library and collections available to students, according to the rules established by special regulations; and the Directorate obtains for them all the necessary permits to carry out scientific investigations, both in the Catacombs and in the Churches, as well as in the Museums and other archaeological or artistic collections.

SACRED CONSISTORY: On Feria II, December 14, 1925, a secret Consistory was held in the Apostolic Palace at the Vatican.

I. APPOINTMENT - CREATION AND PUBLICATION OF DEPUTIES OF OUR HOLINESS, TO OBSTRUCT THE ENTRANCE OF THE HOLY FATHERS.

Already, the year draws to a close, as it hastens towards the celebration of the third and twentieth anniversary of the priesthood. Considering with you the remarkable continuation and series of events in which We have not only been present, but have also presided, although the absence of so many of our sons and other, perhaps more bitter, considerations temper Our joy, We cannot help but be filled with great, surpassing joy, which words cannot fully express. But this joy is surpassed in Us by a feeling of gratitude towards God, our Lord, the giver of all good things and of every perfect gift, and towards all those who, having heeded Our paternal invitations and desires, have contributed to such a prosperous and multifaceted success.

[*Latin ed. p. 634*]

Acts of the Apostolic See - We declare, with joy, that, since the expiation of souls is the principal aim, and this sacred period of time has attained its rightful place, the most provident Divine Providence has joined with the Great Jubilee those things which, having received their weight and splendor from it, undoubtedly contribute to it: we intend to honor the most excellent men and women, endowed with the highest virtues, to

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whom the blessed saints of heaven have decreed honors; then, also, the sacred missions publicly displayed for all to see; and finally, the solemnities celebrated in this venerable City and almost everywhere throughout the nations, marking the sixteenth century since the Council of Nicaea. It has happened to us with a certain joy that this year, which, as the Saint was accustomed to be called, itself calls all the faithful by its own name to draw from the abundant gifts of sanctity offered by the Savior, so that we might present to the Catholic name so many and such varied heroes of sanctity, whom, by the counsel of Divine goodness, it is permitted to number in the blessed and the saints, from Saint Teresa of the Child Jesus to Saint Peter Canisius, Doctor of the Church, from Blessed Anthony M. Gianelli to Blessed Peter Julian Eymard, far more than usual. And in doing so, we have also considered this, so that all our children may remember and clearly perceive and keenly feel how full of joy and consolation is that cornerstone of our faith, namely, the Communion of Saints, in which we are taught that, in the unity of the mystical body of Jesus Christ and in the greatest treasures of grace and merit contained therein, are found the sources from which this Sacred Year so abundantly draws the power of remission of sins, which the Christian people use wonderfully to cleanse themselves and to attain the sanctity of life. Indeed, such spiritual treasures can be estimated by those who either participate in them or who consider them deeply; moreover, the value of these graces and the benefits of Christian life and humanity are perhaps never more apparent than when we see how miserably and unhappily those are who are deprived of them, and we discover together.

[*Latin ed. p. 635*]

The Acts of Pope Pius XI, page 635, state how great, laborious, and wondrous it is to cultivate and refine the evangelical doctrine. Indeed, the Missionary Exhibition, as it is called, clearly demonstrated and brought before the eyes of all those pilgrims who flocked to the city to attend the Great Jubilee, how much value the exhibition held, not only in terms of the Gospel and the Kingdom of our Lord Jesus Christ, and the wider dissemination of the salvation of souls – which is, of course, the greater and more worthy goal – but also in terms of the benefits that could be derived for civil society and the advancement of the sciences. Those present were truly amazed, and all, from every nation of the world who had witnessed this magnificent display, readily acknowledged and proclaimed the immense value of such an undertaking. Therefore, we believe that those abundant fruits which we promised would result from this endeavor have been fully realized: witnessing, as it were, in a grand theater, the activities and accomplishments of missionaries of both sexes and their indigenous helpers, all those present were filled with the utmost admiration; they were spurred on to contribute to such a vast, holy, and fruitful work; they were inspired with noble intentions to engage in this type of apostolate; and they witnessed

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the universality and unity of the Church, as well as its constant activity and fruitfulness in bringing Christ to the non-believers. Indeed, from this spectacle of sacred missions, it is easy to understand not only the successes achieved and the abundant fruits of salvation obtained by the apostolic workers, but also how much remains to be done in this noble cause. However, we are encouraged by the hope that, with the grace of God, who loves souls so much that He redeemed them with His own blood, and with the diligent will of Catholics, we see ever more beautiful and helpful institutions, established with holy foresight by pious societies and associations, multiplying and flourishing day by day, which, inspired in the clergy and the people, correspond admirably to our plans and intentions, and thus greatly console us in the exercise of our pontifical office.

[*Latin ed. p. 636*]

Acts of the Apostolic See - Official Commentary 636. Here, no less opportune, has come the commemoration of the secular Council of Nicaea, which, before the third day of the month of April of this year, we announced would soon be held in your most august assembly, Venerable Brothers: whose solemnities, with the grace and assistance of our Savior, and with the willing cooperation of our sons, have taken place in the eastern parts, where the sun sets, and especially in this, as it were, center of the Catholic name, in a most celebrated event, which that Athanasius, the "hero" of the Council of Nicaea, called a pillar and monument of the victory of the faith over heresies.

But what could have been more pleasing to us, than to be present, with the closest union with our Venerable Brothers from the East and our sons, at those sacred solemnities, which, in the form of the divine liturgy of John Chrysostom, near the tomb of the Father and Doctor of this great Church, in the Basilica of Saint Peter, before a multitude of both Roman citizens and pilgrims, were piously and magnificently performed? Although our joy was not entirely free from sorrow, as we lamented the sudden death of the Venerable Brother Demetrius Cadi, Patriarch of the Melkite Greeks of Antioch, whom we had first invited to this most religious celebration; but this was somewhat alleviated by the thought that he had been called by God into the heavens, to receive the reward for his virtues and righteous deeds, or even "that he might not see the evils of his people."

Indeed, we were moved by the splendid and most fitting spectacle, perfectly suited to stir the hearts to true Catholic and Roman unity, which He himself so wonderfully loved and cherished, to earnestly desire the eternal blessedness of the Shepherd, and to offer that heartfelt prayer of the Chief of Pastors: "That they may all be one." We have said that the secular anniversary of the Council of Nicaea fell opportunely and auspiciously in the Sacred Year. For, as the year of penance had prepared the hearts of Catholics for such a celebration, and had brought together, with a single

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faith, a single fervor of charity, so many inhabitants and visitors, 1 *Ep. ad Afros Episcopos, P. G., XXIV, 1047; Ep. ad Epictetum, l. c. 1051*.

[*Latin ed. p. 637*]

The Acts of Pope Pius XI, 637. And these, from the most remote and diverse nations, whom the Petrine temple, although so vast, rarely sees, were gathered on his birthday, – recalling to all the proposed belief, as if through a triumph over heresy, in the divine consubstantiality of the Incarnate Word and the divine nature of Christ – and brought the thoughts of all back to the cornerstone, upon which all that is above nature rests, and to the very source, cause, and principle of all graces and merits, of all reconciliation and sanctity, of all apostolate and its wondrous fruitfulness: from the apostolate of Peter and those who first received the mission from him, to the apostolate of the missionaries, whom We, who have succeeded him in the last place, have sent forth with fervent prayer, that they may bring salvation to the nations through the preaching of the Gospel. It can be seen that the Spirit of God, as it were, by circling around the Catholic world, has touched the faithful far and wide with its breath: and thus it has come to pass that they have heard the Divine Shepherd and Redeemer of their souls speaking, and have recognized Him in His servants and vicars, from whom, through the year of reconciliation and grace proclaimed to them, they are drawn to the Roman sources, to the Church, the Mother of all Churches, to the common Father, that they may enjoy the treasures of divine grace revealed at that time. It is not easy to explain all that We have witnessed through the Holy Year, a name truly worthy of it, when We were constantly amazed and comforted by new things. Indeed, individually and in groups, by land and sea, of various kinds, others traveling for weeks on foot, as the ancient Romans did, pilgrims flocked from all parts of the world, from the farthest reaches of the earth, from Thule to the Cape of Good Hope, from Scandinavia to Australia, from Canada to the regions of Chile. These numbered in the hundreds of thousands, from all nations, languages, and peoples, from the highest and lowest ranks of human society: bishops and priests, nobles and commoners, legislators and experts in governing the state, soldiers and sailors, writers and artists, teachers and...

[*Latin ed. p. 638*]

638 Acta Apostolicae Sedis - An Official Commentary for educators of youth, benefactors of works, and workers, artisans, and farmers, venerable elders, and young laborers; these young people, we say, most beloved, who, having come together from various and diverse regions to this esteemed City, and proceeding together here, displayed magnificently their festive spirit, their vigor, the ardor of their studies and labors, their faith, piety, and devotion, attracting the eyes of all. Moreover, it was pleasing to see processions of pious pilgrims meeting each other along the same city streets,

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entering the same basilicas, gathering around the same altars; absorbed in serious and most holy thoughts, inflamed with a desire for penance and expiation, and for singular piety and religion, they sought not earthly riches, by which men are divided, but spiritual goods, by which they are united; they prayed together, each for all, and all for each, so that those who had perhaps acted hostilely towards each other just moments before, were now again united by fraternal bonds, and concordant in their supplication to the common Father, who is in Heaven. These, moreover, appeared to us in this our home, indeed in their own and in that of all those whom we have as sons in the entire Catholic family; here, indeed, hundreds, even thousands, gathered, as sons returning to the paternal home, which was filled daily with their perpetual presence, bringing us an incredible and constantly renewed joy; and when we extended our paternal hand to them, they received it with kisses and often with tears. It was also permitted to pray for them and with them, as they participated in the sacred mysteries, joining themselves in psalms, hymns, and spiritual songs, singing in the grace of their hearts to God; 1 it was permitted to rejoice in their piety, as they listened to our words, and they received our blessing, as if it were that of Christ Himself, kneeling. Indeed, how much joy and solace the most merciful God bestowed upon us at this sacred time, all the more to be cherished, as the fruits of the Christian life are strengthened and made more worthy by them. For in many, diligence was renewed, 1 Colossians, III, 16.

[*Latin ed. p. 639*]

639 The acts of Pope Pius XI demonstrate the faith in those matters which are most spiritual, such as the soul, and in the treasures of mercy and grace, which can enrich it and lead it to the eternal reward of salvation. This faith extends to the power of the Church and the venerable authority of its Head in those same sources of grace and forgiveness, and also to the unity, universality, and sanctity of the Church itself, those very characteristics which have shone forth daily before the eyes of the world as if with a new light, where Peter demonstrates the apostolic origin of that authority in his successor. Not only faith, but also that fraternal charity, which Christ willed and decreed to be the proper and unique mark of his disciples, has been aroused and manifested, together with that piety towards the Roman Church and towards the common Father of all the faithful, which is the bond and sign of unity. From such a wealth of good things, and of certain things, hope arises that not only will there be a considerable increase in the glory of God and the salvation of souls, but also – if I may add – that there will be abundant means to promote true peace among peoples and between peoples, which, among other things, was the desire of Our mind, that all Catholics, in the Holy Year, should implore this from the Lord through their prayers. We have added this, because we believe that it is not

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unknown to anyone that peace cannot be restored to peoples more easily and appropriately than through reconciliation with God; in this regard, those divine words of Ours are: "He hath sent me to preach the Gospel of the kingdom, and to heal those who are broken in heart; to preach the good news to the poor, to heal the brokenhearted, to preach liberty to the captives, and the recovery of sight to the blind; to set at liberty those who are oppressed; to preach the acceptable year of the Lord." Furthermore, it is clearly evident that events and circumstances are governed by divine providence; for when the Holy Year has drawn peoples closer through the charity of Christ and the Church, and has elicited prayers for the peace of Christ in the kingdom of Christ, then, with agreements and treaties begun, there has been a considerable advance on the path of peace, a path that the Vicar of Christ, as the common Father of all, must follow, and which He has warned all, and never ceased to warn. These things are worthy of remembrance, and also true, and confirmed by facts; not so those which concern this Apostolic...

[*Latin ed. p. 640*]

640 Acta Apostolicae Sedis - The official records of the Apostolic See, concerning matters which some have unjustly and inaccurately proclaimed publicly, are as follows. All things, indeed, have progressed this year auspiciously and happily; and those matters pertaining to the conveniences of civil life have advanced in such order, and almost without exception, that both citizens and foreigners have considered it fitting to bestow well-deserved praise upon public officials and their offices. And even when that nefarious deed was attempted, which its very memory still disturbs us today, unless we have transformed sorrow into joy through the benefit of God's grace and have rendered due thanks to God, it has taught us, indeed, that to feel either sorrow or joy, the more we are constituted in a high position, the more our conscience, reminded of the apostolic office, urges us "to reject evil and to choose good." For those who held the highest offices have sufficiently demonstrated that they felt the weight of the burden of office concerning the entire human race, which brought pilgrims from every corner of the earth to Italy, and indeed to the City; and they have admirably confirmed that they understood and rightly assessed all things which either contributed to the honor or the utility of the nation or the City. Therefore, for the outstanding work performed in bringing about this year's blessed and happy outcome, it pleases us to publicly express our grateful sentiments in this most ample assembly; and also for those things which have been or are being done legitimately for the good of religion and the Church: which, indeed, we do not conceal, although they are by no means sufficient to compensate for all the injuries and to restore all the damages previously inflicted upon that same Church and religion, which, with the disturbance of minds and souls, and moreover with the loss of

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the most excellent virtues of the Catholic people, is something that no one, except one who is blind, can fail to see. However, we add this: never before have so many Christians, drawn from almost all regions of the world, been able to see with their own eyes and to recognize, through the very deed itself, another... (Isaiah 57:15).

[*Latin ed. p. 641*]

641 The acts of Pope Pius XI clearly demonstrate the supreme position of the supreme governor of the Catholic Church, a position which is necessarily and legitimately due to him within that society which is, by its very nature, universal and, in its own kind, perfect, such as the Church, which is divinely instituted. And what We declare, We ourselves have heard and learned, both near and far, not only from private sources, but also from public documents. For if it is truly possible and proper for foreigners and pilgrims to testify that they have been able to safely and freely visit the City [Rome], the head of the entire Catholic world, and to see the sacred basilicas, it is all the more so that it has not been permitted to Our Father and Pastor, the Vicar of Jesus Christ, for him to enter and be seen, except at the thresholds of entry, which He Himself, for the sake of his office, cannot cross, as long as this condition of affairs persists. Therefore, Venerable Brothers, you see how justly we said from the beginning that the joy of the Holy Year was mixed with the bitterness of cares. But the cause of concern that we have just touched upon was not a single one. For although we consider, and it ought to be considered, that everything that is devised and done, in order that disputes between social classes may cease or at least diminish, and that all citizens may contribute to the common good, is commendable, it is nonetheless displeasing that, when new laws are being established these days in economic and social matters, full account cannot be given to Catholic doctrine and Catholic action, of which the parts are to explain and put into practice this very doctrine, in that field in which both doctrine and action are primarily necessary and salutary. Indeed, there are certain rights of freedom which the Church, by reason of her office, cannot fail to defend and uphold. For she is, by her doctrine and her institute, utterly foreign to that license and disturbance of things, to which those errors, namely liberalism and socialism, as they say, in some way tear apart human society, and to all other notions of political matters. ACTA, Vol. XVII, n. 15. - 28-12-925. 42.

[*Latin ed. p. 642*]

642 Acta Apostolicae Sedis - The Official Commentary holds that a state or nation, considering itself the ultimate end, must suffice: hence, the state readily, indeed, with a certain necessity, encroaches, weakening and extinguishing private rights, with a result that is, as is easily understood, no less sad and bitter. Now, if we consider from this vantage point the various

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regions of the world, we see that good is often mixed with evil in a certain sequence of events, so that in this solemn assembly We cannot remain silent about these matters. And first, the Republic of Ghilensis, with which the Apostolic See has always had, and still has, the best relations, has now decided to adopt a certain regime of separation. This regime, neither in accordance with the doctrine of the Church, nor with the nature of men or of civil society, illuminated by the light of Catholic faith, is sufficiently appropriate; nevertheless, it is introduced with such friendliness that, rather than appearing as a division, it seems to be a friendly arrangement, in which, as We trust, the Catholic Church will be able to pour forth its virtue and its efforts for the benefit of all aspects of life, for the happiness of that dear people of ours: a people which, although very far away, has secured for itself a not insignificant place among the peoples flowing into the City during this sacred Jubilee, and has wonderfully confirmed its faith and its outstanding piety in the Church, the Mother of all Churches, and in this Apostolic See. At in the Republic of Mexicana, the condition of the Catholic faith is much worse and more grievous. Although there has been no lack of paternal care and solicitude from Us, joined with patience and moderation, nor of ardent zeal for souls from the bishops, the clergy, and the entire people – which We gladly commend to them on this special occasion – nor, finally, of interior faith and religion in Our most beloved people, nevertheless, We cannot hope for better times unless with the more present help of the merciful God, which We implore daily, and with a certain concord of efforts to promote Catholic action within the people themselves.

[*Latin ed. p. 643*]

The acts of Pope Pius XI. In some republics, the clouds have not yet dispersed, as in Strasbourg, as in Bohemia, or Czechoslovakia, as in the Yugoslav kingdom: where have we acted, if not to defend the glory of God, and the sacred rights of the Catholic Church – which are also the rights of God Himself and of souls? We intend to act in this way in the future, awaiting, while due consideration is given to their rights, with a calm hope and unwavering benevolence towards all, as befits a Father of the Christian faithful. Now, in neighboring France, as if to compensate for the actions of the past, certain events, no less joyful than serious, have been celebrated or solemnly commemorated, some pertaining to the Catholic Action, others to the institutions of higher learning. We have not only approved of these celebrations with great pleasure of mind, but, having also sent letters and a legate from among the Cardinals, we wished to participate, once again marveling at the providential hand of God, which had arranged this opportune occasion at the same time as the sacred Jubilee. Through such events, one might say that God Himself wishes to announce to Venerable Brothers, to zealous priests, and to the faithful entrusted to their care, after

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almost fifty years since the public assault of impiety against the magistracy in France, that the field for the upbringing of youth, devastated by laws which they call secular, must be defended with greater strength, constantly, and with united forces, so that that assembly of people, which is called the Catholic Action, ever increased with new members and instructed by the wisest leaders, may vigorously strive for the altars and hearths, and for the very homeland itself. And among these events, of which we are permitted to rejoice for every reason, let us enumerate the agreements concluded, which, through the grace of God and the united efforts of many men, we have entered into with Bavaria and Poland; if these agreements are indeed carried out with confidence and sincerity, there is no doubt that they will bring forth abundant fruits, especially in those matters which contribute most to the growth of religion and the state. Meanwhile, the holy year is drawing to a close, as we have said, and...

[*Latin ed. p. 644*]

644 Through Ourselves, or through Our Legates, We have closed the sacred doors of the Basilica in Rome; however, this does not mean that the benefits of the Jubilee cease to pertain to individual faithful and to all peoples. After having called the nations to this Church, as if to its center, after such a wonderful obedience to Our invitations, those divine treasures, which the Church draws from the infinite merits of its Founder, enriched by the communion of saints, will now flow abundantly to all parts, even the most remote, of the Mystical Body of Jesus Christ. And We wish to extend this [Jubilee] for another year, indeed, with a new and, We believe, even greater generosity, so that We may better respond to the times and so that We may repay something to the piety of the peoples, who have so generously responded to Our requests. We greatly rejoice, Venerable Brothers, in this outpouring of the Spirit of Grace and of prayers, and We present to you, as a model and a herald, that most seraphic man, Francis of Assisi. For the anniversary of his blessed birth, announced to the heavens, is to be celebrated in the Sacred Year for the seventh time; and in that celebration, a wonderful eagerness has arisen among the hearts of the faithful everywhere. But what celebration could be more desirable and more fitting than if, in every part of the world, the studies of penance, peace, and holiness were renewed, which are, as no one denies, the principal fruits of the spirit of Francis and of the Sacred Year. One celebration will benefit the other, and from them will flow many blessings, both to individuals and to all peoples. So deeply and wonderfully moved by these most generous gifts of divine grace, We often pondered how We might show Our gratitude to God, and also represent the sentiments of all the Christian faithful, and We prayed with the most holy Prophet: "What shall I render to the Lord for all His benefits to me?" And, as it were, a great and almost unbelievable number of prayers were offered, from everywhere, from almost every gathering of

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people, before Our Sacred College, Venerable Brothers, to Us.

[*Latin ed. p. 645*]

645 The acts of Pope Pius XI have been brought before Us, so that a proper feast day might be instituted in honor of Jesus Christ the King. Indeed, We have considered, and, in accordance with the most pious and enduring desires of good men, We believe that the time has come, and that through their prayers, as if in unison, the very voice of the Mother Church, the mystical Bride of the Divine Spouse, has been brought to Our ears. And We believe that this will be pleasing to you, Venerable Brothers, if We first and publicly announce to you a foretaste of this: namely, that in a few days, Encyclical Letters will be published, proclaiming a new feast, and explaining its meaning, significance, and reasons; also, an example of the Mass and Divine Office for that feast; and finally, the decree itself, which the Fathers of the Sacred Council, diligently, wisely, and with great effort, have completed, although pressed by labors throughout the year. Therefore, this will be a cause of great and most pleasing joy to Us – for the infinite goodness and clemency of the Divine King – and will, as it were, crown the joys of this holy year, so that we may first offer a tribute in honor of Christ the King: which we shall solemnly perform at the tomb of the Prince of the Apostles on the last day of the year, a day which will indeed be a day of blessing, and dedicated to giving thanks to God for the innumerable and outstanding benefits conferred upon Us and the entire Church this year. And this, too, will be a new testimony of the Divine King's benevolence towards Us, which He wishes to receive from Our humility, devotion, and reverence offered to Him, a liturgical crown. And We shall offer Him another crown, which will certainly be pleasing to Him, namely, a great crown of hearts, by restoring, on that very day, the dedication of the Sacred Heart of Jesus to the entire human race. May the Divine and most beloved King, having received all these things, bless and complete this year, a year to be called after His goodness: "Thou shalt bless the crown of the year of thy goodness." (Ps. 64:12).

[*Latin ed. p. 646*]

646 Acta Apostolicae Sedis - Official Commentary: To the end that, as the solemnity of the Jubilee year requires, the ancient custom be observed concerning the Basilica doors, We intend, with God's help, to perform the ceremony at the venerable Basilica of Saint Peter on the eve of the Nativity of the Lord; and for the other Basilicas, We choose and designate Our Legates, namely, the Most Reverend Cardinals: Caietanum, 8. E. E. Cardinal De Lai, Bishop of Sabina, Subdeacon of the Sacred College, who shall close the Holy Door of the Basilica of Saint Paul the Apostle in Our name; also, Basil, S. E. E. Cardinal Pompilj, Bishop of Velletri, Archpriest of the Basilica of the Lateran, who shall close the Holy Door of that same

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Basilica in Our name; and finally, Vincent, S. E. E. Cardinal Vannutelli, Bishop of Ostia and Praeneste, Dean of the Sacred College, and Archpriest of the Basilica of Saint Liberius, who shall close the Holy Door of that same Basilica in Our name. In the name of the Father, and of the Son, and of the Holy Spirit. Amen.

Now, We come to fulfilling the most excellent request of you, most distinguished men, concerning the conferring of the sacred honor of the Purple upon four individuals who have distinguished themselves before Us, either in legations to foreign nations, or in the exercise of their episcopal duties, or in the offices of the Roman Curia. These are: BONAVENTURA CERRETTI, Archbishop titular of Corinthus, Apostolic Nuncio in France; HENRICUS GASPARRI, Archbishop titular of Sebastes, Apostolic Nuncio in Brazil; PATRICIUS O'DONNELL, Archbishop of Armagh; ALEXANDER VERDE, Prelate. What do you think?

Adiuitor Sacri Consilii Eitibus tuendis

(Assistant to the Sacred Council for the Protection of Rights)

[*Latin ed. p. 647*]

647 Acts of Pope Pius XI: And therefore, with the authority of Almighty God, of the holy Apostles Peter and Paul, and of Ourselves, We create and publish the following: Most Reverend Cardinals of the Sacred Roman Church: BONAVENTURA CERRETTI, HENRY GASPARRI O'DONNELL, PATRICK, of the Order of Presbyters; ALEXANDER VERDE, of the Order of Deacons. With the necessary and opportune dispensations, derogations, and clauses. In the name of the Father, and of the Son, and of the Holy Spirit. Amen. It remains to be seen to which Churches We assign them. II. – APPOINTMENTS. The Most Blessed Father has provided for the Churches, assigning each to a particular Pastor, namely: To the Titular Patriarchal Church of Castrum, formerly the Titular Patriarchate of Antioch, We have appointed the Most Reverend Archbishop of India, with the titular see of Helenopolis, Occidentalium, and to him is annexed the office of Pro-Chaplain Major of the Sacred Royal Chapel and Pro-Vicar General of the Spanish Army, the Reverend Father Francis Muñoz y Izquierdo, formerly Bishop of Vich. To the Metropolitan Church of Vilna, recently established, We have appointed the Reverend Father Ioannes Baptista Cieplak, formerly Archbishop with the titular see of Achridanum. To the Metropolitan Church of Cracow, recently established, We have appointed the Most Reverend Adam Stephan Sapieha, Bishop of the same Church. To the Metropolitan Church of PanamÃ¡, recently established, We have appointed the Most Reverend Guillelmo Bojasy Arrieta, Bishop of the same Church. To the Cathedral Church of Serena, We have appointed the Most Reverend Iosephus M. Caro Rodríguez, formerly Bishop of Tarapacà,

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with the titular see of Milasensem, and Apostolic Vicar of.

[*Latin ed. p. 648*]

648 Acta Apostolicae Sedis - Official Commentary concerning the newly erected Cathedral Church of Valparaíso in the Republic, the Most Reverend Edward Gimpert, formerly Bishop, holding the titular church of Echinus, as Governor of the same newly erected Cathedral Church of Chilena. Talca in the Republic of Chile, the Most Reverend Charles Silva Cotapos, formerly Bishop of Serena, of the Cathedral Church of Luceoriensi. The Most Reverend Adolf Szelazek, formerly Bishop holding the titular church of Barcaeum, of the newly erected Cathedral Church of Lomzensi. The Most Reverend Prudentian Contardo, formerly Bishop holding the titular church of Siuniensem, as Governor of the same territory, of the newly erected Cathedral Church of Temuco in Chile. The Reverend Francis Frutos Valiente, formerly Bishop of Jacensem, of the Cathedral Church of Salmantinae, in Chillan, Republic of Chile. The Most Reverend Martin Rücker, formerly Bishop holding the titular church of Mariamensem, as Governor of the same territory, of the newly erected Cathedral Church. The Reverend Felix Bilbao y Ugarriza, formerly Bishop holding the titular church of Zaraitensem, and Apostolic Administrator of the same Church of Derthusensis, of the Cathedral Church, commonly called the Cathedral Canonry, of Crema. The Reverend James Montanelli, parish priest of Brivio, in the archdiocese of Mediolanensi. The Reverend Joseph Viia y Martínez, of the metropolitan archdiocese of Salfordiensi, of the Church of Valentinae. The Reverend Thomas Henshaw, parish priest of A. Cancellaad S. Anna, near Blackburn, in the same diocese. The Reverend Thomas Welch, of the Cathedral Church of Duluth, in the state of Minnesota. The Reverend William Mulier, of the newly erected Cathedral Church of Katowice, formerly Apostolic Administrator of Polish Silesia, of the Pia Societatea S. Francisco Salesio. The Reverend Michael Leony Prado, Chamberlain of His Holiness, as Governor of the territory of Talco, of the newly erected Cathedral Church of Linares in the Republic of Chile.

[*Latin ed. p. 649*]

649 The Acts of Pope Pius XI record the following appointments: To the newly established Cathedral Church of Saint Philip in the Chilean Republic, the Reverend Melchisedech Del Canto, General Vicar of the archdiocese of Saint James of Chile, and Canon of the same metropolitan church. To the Cathedral of the newly established Church of Bancagua in the Chilean Republic, Raphael Lira, Dean of the Faculty of Sacred Theology of Saint James of Chile. To the Cathedral of the newly established Church of Czestochowa, the Reverend Theodorus Kubina, parish priest of the Blessed Virgin Mary in the city of Katowice. To the titular episcopal See of Irenopolis, the Reverend Alexander Poirier, Auxiliary Bishop of Urbanum and

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General Vicar of the diocese of Luçon, appointed as Coadjutor with the right of succession to the Most Reverend Francis Xavier Schoepfer, Bishop of Tarbes-et-Lourdes. To the titular episcopal See of Poddlany, the Reverend Stanislaus Okoniewski, from the innermost chambers of His Holiness, appointed as Coadjutor with the right of succession to the Most Reverend Augustine Bosentreter, Bishop of Culm. To the titular episcopal See of Amoria, the Reverend Emmanuel Medina y Olmos, Canon of the Sacred Mountain of Illipula in the archdiocese of Granada, appointed as Auxiliary to the Most Reverend Vincent, Servant of God, Cardinal Casanova y Marzol, Archbishop of Granada. Furthermore, other prelates who had already resigned are also listed, namely: The Archbishop of Monte Reale in Sicily, Ernest Filippi, already Archbishop in the titular See of Sardinia. The Archbishop of Bari, August Curi, already Bishop of Callian and Perugia. The Archbishop of Nacolien, Cincinnati, Paschal Joseph Berardi, already Chartrand, Archbishop of Caietan. The Bishop of Phas, Constantine Aiuti, Apostolic Delegate in Indo-China. The Bishop of Cincinnati, Timotheus, elected John Mac Nicholas, already Bishop of Indianapolis. The Bishop of Viminacium, Neapolitanum, Alfred Julius Mélisson, already Bishop in the titular See of Irenopolis.

[*Latin ed. p. 650*]

650 Acta Apostolicae Sedis - Official Commentary.

Stobi, Emmanuel Raymond de Mello, formerly Bishop of Caesarea.

Adulitan, George Matulewicz, formerly Bishop of Vilna.

Colocense, Julius Zichy, formerly Bishop of the Five Churches.

Compostellanus, Julian de Diego y Garcia Alcolea, formerly Patriarch ad honorem of the West Indies.

Bari, Alphonsus Archi, formerly Bishop of Como.

BISHOPS:

Baleighen, William I. Hafey.

Majorca and Ibiza, Gabriel Llompart y Jaume, formerly Bishop of Gerona.

Campos, Henry Valentim in Brazil, Mourâo.

Andrea Arcoverde de Albuquerque Cavalcanti.

Amazonia, Basil Emmanuel.

Olympio Pereira.

Thionville, Peter Patau, Auxiliary to Julius and Louis Carsalade du Pont, Bishop of Elne.

Castrum Maris, or Stabiensis, Paschal Ragosta, formerly Bishop of Ischia.

Jassien, Wayne Michael.

Castrense, Robu.

Ioannens, Franciscus F. Noli.

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Chaize, Coadjutor with right of succession, Peter M. Gendreau, Apostolic Vicar of Hanoi.

Coman, Ioannes Campling, Apostolic Vicar of Nil Superiore.

David O' Leary, Apostolic Vicar of Transvaal.

Phesseitanum, [name obscured].

Blois, George.

Anicien, Norbert.

Buthen, Charles Challiol.

Brythrarum, Franciscus M., Auxiliary to the Bishop of Vannes.

Audollent, Rousseau, Picaud, Auxiliary to Alcime Gourand.

[*Latin ed. p. 651*]

651 Acts of Pope Pius XI: In Indianapolis, John Timothy Mac Nicholas, formerly Bishop of Duluth. In Palencia, Augustine Parrado y Garcia. In Laranda, Vladislaus Szczésniak, Auxiliary Bishop to Alexander Cardinal Kakowski, Archbishop of Warsaw. In Colibrassa, Joseph Ghanima, Auxiliary Bishop to Joseph Emmanuel Thomas, Patriarch of the Chaldeans of Babylon. In Portland, John Gregory Murray, formerly titular Bishop of Flavia. In Philippopolis, Ignatius Dubowski, formerly Bishop of Luce and Zhytomyr. In Caesarea, Francis Beyes. In Pone, Edwin Vincent, Auxiliary Bishop of Basel and Coria. In Illerda, Joseph Miralies y Sbert, formerly Bishop of Lugano. In Lugano, Byrne. In Ambühl, Joseph, Coadjutor with right of succession to Baymund Guillamety, Bishop of Barcelona. In Indianapolis, Joseph Chartrand, formerly Archbishop-elect of Wilmington. In Cincinnati, [name omitted]. In Lydda, John James Monaghan, Bishop of Flavia. In Diarrhytus, James Leen, Coadjutor with right of succession to John Baptist Murphy, Bishop of Portus Phobus, or Anastasiopolis. In the District of Rubes and Bitonto, Bernard, Auxiliary Bishop of the Western part of Lower Lusatia. In the Cape of Good Hope, Cornelius O' Biley. In Augile, Dominic Del Buono, formerly Bishop of Wilmington. In Wilmington, Edmund Pitzmaurice. In Zama, John Joseph. In Vapinc, Julius Saliège. In Flaviopolis, Emmanuel Santini. In Coste, Paul Felix Beauvamide Beauséjour, Coadjutor with right of succession to Bishop of Carcassonne. In Scilitus, Michael Bubnic, Apostolic Administrator of the Diocese of Bosnia.

[*Latin ed. p. 652*]

652 Acta Apostolicae Sedis - Official Commentary, Salona, Anthony Zerr, formerly Bishop of Tiraspol. He appointed as Coadjutor with the right of succession, Joseph S. R. E. Cardinal Francisca Navadi Bontifé, Archbishop of Catania, and Aemilius Ferrais, titular Bishop of Lystra. Furthermore, he announced, by decree, that the jurisdiction of the Reverend Father Sigismund Lozins, formerly Bishop of Minsk, was

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restricted to that part of the original diocese which is within the territory of the Republic of Poland, and which, moreover, was united to the Vicariate of Poland according to the statutes established by Apostolic Letters, with its seat in the city of Pinsk.

II. IMPOSITION OF THE RED GALA. On Friday, December 17, 1925, a public Consistory was held in the Patriarchal Basilica of the Vatican, in which His Holiness Pope Pius XI solemnly imposed the red galero upon the Cardinals whom he had created in the Consistory held on March 30, namely: Eustachio Ilundain y Esteban, Vincent Casanova y Marzol; and also upon the Cardinals created by him in the preceding secret Consistory: Enrico Gasparri, Patricio O'Donnell, and Alexander Verde.

Meanwhile, through the advocate of the Sacred Consistory, Albert Guidi, the cause of the Venerable Mark of Aviano, a professed priest of the Order of Friars Minor Capuchin, was presented for the second time.

III. I. - PROVISIONS REGARDING CHURCHES. After the public Apostolic Consistory in the Vatican, a secret Consistory was held in the usual hall of the Palace, in which, after the Most Blessed Father had greeted the aforementioned new Cardinals, he proposed the following appointments: To the titular church of Pius De Bono, formerly prefect of the Troadense church, he appointed the Reverend Bishop of Calatayeronense, D. Damasus.

[*Latin ed. p. 653*]

653 The Most Holy Father, Pope Pius XI, has appointed the following to titular bishoprics: To the titular bishopric of the Church of Letopoli, the Most Reverend Doctor Fabiam Antonius Eestermans, formerly Bishop of Lahore. To the titular bishopric of the Church of Salena, the Reverend Father Augustine Liparensi in Lydia, Schinner, formerly Bishop of Spokane. To the titular bishopric, the Reverend Isidore Joseph Dumortier, of the Society of the Missions to Foreign Lands of Paris, whom he appointed Apostolic Vicar of Saigon. To the titular Rectorship of the small Church of the Seminary of Dercy, the Reverend Father Mauricius, of Hartford, whom he appointed Auxiliary to the Most Reverend Doctor John Joseph Mlan, Bishop of Hartford.

II. – THE REQUEST FOR THE PALLIUM.

After this, the Most Blessed Father opened the matter to new Cardinals, so that in Consistories, Congregations, and other assemblies, they might express their opinions, and he received the request for the Sacred Pallium from the Metropolitan Churches of Uzes, Bari, Cincinnati, and, by privilege, from Vilna, Cracow, the cathedral of Mondovi, and the Archiepiscopal Church of Le Puy.

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III. – THE ASSIGNMENT OF TITLES AND THE DEACONRY.

Finally, the Supreme Lord bestowed rings upon the new Cardinals and assigned the following: To Eustachio Ilundain y Esteban, the title of Saint Lawrence in Panisperna. To Vincent Casanova y Marzol, the title of Saint Henry. To Gaspar Patricio O'Donnell, the title of Saint Bartholomew Vitalis in the Island. To Alexander Verde, the title of Saint Mary of Peace. To the Deaconry of Saint Mary in Cosmedin.

[*Latin ed. p. 654*]

654 Acta Apostolicae Sedis - Official Commentary. ACTA OF THE HOLY CONGREGATIONS. SUPREME SACRED CONGREGATION OF THE HOLY OFFICE. DECLARATION. Reverend Father John Hehn, by decree of the Supreme Sacred Congregation of the Holy Office, published on Thursday, July 1st of this year, whereby certain works were condemned and placed in the Index of Prohibited Books, with the following titles: "Die biblische und die babylonische altorientalischen Gottesidee," "Die Religionsgeschichte israelitische et Wege Gottesauffassung im zum Monotheismus, se Lichte der subiecit," and the aforementioned books were disapproved. Given in Rome, from the offices of the Holy Office, on December 10, 1925. A. Castellano, Notary of the Supreme Sacred Congregation of the Holy Office. SACRED CONGREGATION CONSISTORIAL. PROVISION FOR CHURCHES. Our Most Holy Father Pius, by the Divine Providence, PP. XI, by decrees of the Sacred Consistorial Congregation, has provided for the following churches, each with its own pastor, as follows: November 23, 1925. – To the titular episcopal Church of Salona, he appointed the Reverend Father Anthony Zërr, formerly Bishop of Tiraspol. December 12. – He appointed the Reverend Father Aemilius Ferrais, titular Bishop of Lystra, as Coadjutor with the right of succession to the Most Eminent and Reverend Joseph S. R. E. Cardinal Francica Navardi Bontifé, Archbishop of Catania. The Reverend Father Joseph Solé y Mercadé, elected titular Bishop of Citrès, and appointed Auxiliary Bishop of Madrid and Complutum, whose resignation was received and accepted with benevolence.

[*Latin ed. p. 655*]

655. The Most Holy Congregation of Rites.

On the last Sunday of October, in the feast of Our Lord Jesus Christ, the Protector.

For Vespers, of the Second Class:

Antiphon 1: "Pacificus *shall he be called, and the throne of his kingdom shall be firm for ever."

The Psalms for Sunday are said, but in place of the last Psalm, Psalm 116 is said: "Laudate Dominum, all ye Gentiles; laudate him, all ye people."

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2. "His kingdom is an everlasting kingdom, and all kings shall serve him and obey him."

3. "Behold, the Man from Oriens *whose name is: He shall sit and rule, and shall speak peace to the Gentiles."

4. "The Lord *is our judge, our lawgiver: The Lord is our King; he will save us."

5. "Behold, I have appointed thee *in light of the Gentiles, that thou mayest be salvation unto me unto the ends of the earth."

Chapter Colossians 2, 12-13:

"Brethren: We give thanks to God and the Father, who hath made us worthy to be partakers of the lot of the saints in light, who hath delivered us from the power of darkness, and hath translated us into the kingdom of his beloved Son."

Hymn:

"O Christ, Prince of the Ages,
O Christ, King of the Gentiles,
We, who fear thee,
Acknowledge thee,
One judge of hearts.
The wicked multitude cries out:
We will not that Christ should reign!
But we adore thee,
Supreme King of all kings.
O Christ, Prince of Peace,
Subdue rebellious minds."

[*Latin ed. p. 656*]

656 Acta Apostolicae Sedis - Official Commentary.

To You, O Lord, who gather the wandering sheep into one fold, I present this offering: a crimson branch from the tree, with open arms, and a spear piercing the heart, aflame with fire. And I offer You, on the altar, the image of wine and bread, bestowing salvation upon the sons of men. You, who preside over the nations, receive the public honor; let masters, judges, laws, and arts express their devotion to You. May the emblems dedicated to You shine forth: with a gentle scepter, may You subdue the homeland and the homes of citizens. Jesus, to You be glory, who temper the scepters of the world, with the Father, and the Holy Spirit, forever and ever. Amen. Thus, all the hymns conclude, up to the Compline of the following day, inclusive.

v. All power is given to me.

Mt. 28. 18. In heaven and on earth.

Ant. The Lord God will give him the throne of David, his father: and he

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shall reign over the house of Jacob for ever, alleluia.

Prayer: Almighty and eternal God, who in Your beloved Son, the Redeemer of all, willed to restore all things: mercifully grant that all families of the nations, wounded by the sin that has divided them, may be subject to His most sweet dominion: Who lives and reigns with You and the Holy Spirit, forever and ever. Amen.

Thus concludes the Compline for the Sunday occurring on this day.

[*Latin ed. p. 657*]

657 The Holy Congregation of Bishops, at Matins, invites Jesus Christ, King of Kings: *Come, let us adore*. Psalm 95. *Come, let us rejoice*. Eternal Hymn, Image of the Most High, Light, God, proceeding from Light, to You, Redeemer, glory, honor, and royal power. You alone, before the ages, are the Hope and the center of times, to whom rightly the supreme Fathers of the Gentiles have given their faith. You are the flower of the Virgin's purity, the head of our race, the corner stone, with its sharp angle, filling the whole earth. The entire tyrannical order, the condemned race of mortals, through You are freed from its bonds and reclaims heaven for itself. Doctor, Priest, Lawgiver, You are distinguished by the blood in the vestment, "Prince of princes, King of kings, the Most High." "To You we willingly submit, Who rightly rule over all: This is the blessedness of the citizens, to be subject to Your laws. Jesus, to You be glory, Who temper the sceptres of the world, with the Father, and the Almighty Spirit, in the eternal ages. Amen. AT VESPERS. Ant. I, however, *have set My King upon the mountain of My holiness, Sion*. Psalm 2. Why do the Gentiles rage? ACTA, Vol. XVII, n. 15. - 28 - 12 - 925. 43.

[*Latin ed. p. 658*]

Acta Apostolicae Sedis •-. Official Commentary ,-58 Ant. "Gloria and honor you have given him, O Lord: all things you have subjected under his feet." (Psalm 8)

Ant. "O Lord, our Lord, how majestic is your name!" (Psalm 99)

Ant. "Lift up your gates, O you everlasting doors, and the King of glory shall come in." (Psalm 24)

Ant. "The earth is the Lord's." (Psalm 24)

"All power is given to me, in heaven and on earth." (Matthew 28)

From the Epistle of the Blessed Apostle Paul to the Colossians:

Reading I, Chapter 2, verses 3-23.

"We give thanks to God, and to the Father of our Lord Jesus Christ, always praying for you, having heard of your faith in Christ Jesus, and of the love which you have for all the saints; because of the hope which is laid up for you in the heavens, which you have heard of in the word of truth, the gospel; which is in all the world, and is bearing fruit, and increasing, as

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also it does in you, from the day in which you heard and knew the grace of God in truth; as you have learned from Epaphras, our beloved fellow servant, who is a faithful minister of Christ Jesus; and who also declared to us your love in the Spirit."

"He shall sit upon the *solium* of David, and upon his kingdom forever; and there shall be no end to his reign." (Luke 1:33)

"And the Lord shall be King forever and ever: and his kingdom shall not be taken away." (Daniel 7:14)

"Therefore, since we have heard these things, we do not cease to pray for you, and to ask that you may be filled with the knowledge of his will in all wisdom and spiritual understanding; that you may walk worthily of the Lord in all things, pleasing him; bearing fruit in every good work, and increasing in the knowledge of God; strengthened with all power, according to his glorious strength, in all patience and perseverance; giving thanks to God the Father, who has made us fit and worthy to share in the inheritance of the saints in light; who has delivered us from the power of darkness, and has translated us into the kingdom of his beloved Son, in whom we have redemption, the forgiveness of sins."

"Who is the image of the invisible God, the firstborn of all creation; for in him all things were created, in heaven and on earth, visible and invisible, whether thrones or dominions, or principalities or powers; all things were created through him, and for him. And he is before all things, and in him all things hold together." (Colossians 1:15-17)

"I saw in a night vision, and behold, there was a door opened in heaven: and the first voice I heard was as the voice of a trumpet. And there were many bodies, and I saw in the hand of him that had the vision a little book opened: and he drew me near to hear it. And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels that stood upon the four corners of the earth, saying, Hurt not the earth, nor the sea, nor the trees, until we have sealed the servants of our God in their foreheads." (Revelation 6)

"His power is an eternal power, which shall not be taken away: and his kingdom, which shall not be corrupted." (Daniel 7:14)

"And all the nations shall serve him." (Daniel 7:14)

[*Latin ed. p. 659*]

659 8. The Reading for the Congregation of the Blessed: "And He is the head of the body, which is the Church, who is the beginning, the firstborn of the dead, that in all things He might have the preeminence. For in Him all the fullness dwells, and through Him to reconcile all things unto Himself, making peace through the blood of His cross, whether things on earth or things in heaven. And you, who were once alienated and enemies in your mind by your evil works, now have been reconciled in His body of flesh

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through His death, to present you holy and blameless and unreproachable before Him; if indeed you continue in the faith, grounded and firm, and do not waver in the hope of the Gospel, which was proclaimed in all creation under the heavens, of which I, Paul, have become a minister." 1$. "Bethlehem of Judea, you are the purification; a little one in the midst of thousands: from you shall go forth He who is to be ruler in Israel." * "And He shall be peace." 2. "His going forth is from the beginning, from the days of eternity: He shall stand, and He shall feed them in the power of the Lord." And He shall be. Glory to the Father. And He shall be.

IN THE NIGHT OFFICE:

Ant. The Lord shall sit forever: the Lord shall bless His people in peace. * Psalm 28. Offer to the Lord, ye sons of God.

Ant. The rod of your strength, the rod of your kingdom: therefore the people shall give you thanks forever and ever. * Psalm 44. You have poured forth Your mercy.

Ant. Sing to our King, sing: for He is glorious above all the earth. * Psalm 46. All nations, clap your hands.

V. Offer to the Lord, ye families of the nations.

V. Offer to the Lord glory and strength.

V. From the Encyclical Letters of Pope Pius XI: Encyclical Letter *Quas primas*, Reading for the day, December 11, 1925.

iv. "Since the sacred year has offered an opportune occasion for illuminating the kingdom of Christ, We seem to be acting in the first place in accordance with the Apostolic office, if, by granting, at the request of many Fathers, Cardinals, and faithful Bishops, either individually or collectively made to Us, We should introduce this very year into the ecclesiastical liturgy with a special feast of Our Lord Jesus Christ the King. That..."

[*Latin ed. p. 660*]

660 Acta Apostolicae Sedis - The official commentary indicates that the term "Rex" (King) signifies Christ, due to the supreme excellence with which He surpasses all created things, a usage that has long been common. Thus, it is said that He reigns not only in the minds of men, due to the vastness of His knowledge and truth, since He Himself is the Truth, and it is necessary for all mortals to draw from and obediently accept the truth from Him; also in the wills of men, because our human integrity and obedience do not perfectly correspond to the sanctity of the divine will, but are moved and influenced by His impulse, and are also subjected to it, so that we may ardently strive towards the noblest will. Finally, Christ is recognized in the hearts of men because of His surpassing charity, knowledge, meekness, and benevolence, which attract souls: for it has never happened that

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anyone from all the nations has not, or will not, come to love Christ.

However, as we proceed more directly, it is clear that the name and power of a king, in its proper verbal meaning, must be ascribed to Christ. For, unless a man is such that he has received power, honor, and a kingdom from the Father, it cannot be said; since the Word of God, who is of the same substance as the Father, cannot be without the Father, and therefore He holds supreme and absolute dominion over all created things.

*Ps. "Rejoice greatly, daughter of Sion; shout for joy, daughter of Jerusalem: behold, thy King cometh unto thee: the just man, and the Saviour." And He shall speak peace unto the nations. *T. "His power shall be from sea to sea, and from the rivers even to the ends of the earth." And He shall speak.

Furthermore, as to how the dignity and power of our Lord are founded, Cyril of Alexandria aptly observes: "He holds dominion over creation, not by His essence and nature, but by the power of the All, and, if I may say so, not from elsewhere, but His principality rests on that most wondrous union, which they call hypostatic." Therefore, it follows that not only is Christ to be worshipped by angels and men as God, but also that His human dominion is to be respected and obeyed by men, angels, and all creatures; for it is solely by the name of the hypostatic union that Christ obtains power over all creatures.

Indeed, to declare in a few words the nature of this principality, it scarcely suffices to say that it is contained in three powers, for if it lacks these, the principality is scarcely understood. The very testimonies from the sacred Scriptures concerning the universal dominion of our Redeemer are more than sufficient, and it is to be believed by Catholic faith that Christ Jesus has been given to men as a Redeemer in whom they trust, and at the same time as a Legislator to whom they obey. But the Gospel itself...

[*Latin ed. p. 661*]

661 The Holy Congregation of Rites has established laws, which induce those who enact laws: for whoever observes these precepts, they will be approved by the Divine Master, or, in other words, they will demonstrate their caritas and will remain in His love. "For Jesus Himself attributed to Himself the true power of judgment, which the Father has, by violating the Sabbath rest through the miraculous healing of a weak man; for the Father judges those who are guilty," He declares: "All judgment has been given to the Son." And indeed, nothing can be separated from this judgment, lest someone suppose that rewards and punishments are not justly rendered to men who are still living. Moreover, that power, which is called execution, must be attributed to Christ, since all are necessarily subject to His dominion, and He proclaims it through the interrogation of the damned, punishments which no one can escape. 3$. It is necessary for Him to reign, because God has subjected all things under His feet: *That He may be Lord

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of all*. T. When all things are subjected to Him, then the Son Himself will be subjected to the Father. Let us read. Truly, this kingdom is, in a certain way, both spiritual and pertains to spiritual things, as the words from Scripture cited above most clearly demonstrate; and Christ the Lord confirms this by His actions. For, on one occasion, when the Jews, and even the Apostles, were mistaken, believing that the Messiah would deliver the people and restore the kingdom of Israel, He Himself removed and destroyed that vain opinion and hope; He withdrew, avoiding the throng of admiring people, and, hiding and avoiding fame, He declared before the Roman governor that His kingdom was not of this world. Indeed, such a kingdom is not presented in the Gospels, but rather one in which men enter through repentance, and they can enter only through faith and baptism, which, although it is an external rite, signifies and effects an interior regeneration; it is opposed to the kingdom of Satan and the powers of darkness, and it demands not only that we detach ourselves from worldly riches and possessions, but also that we prefer virtue to vice, and that we hunger and thirst for justice, but also that we renounce ourselves and take up our cross. Now, when Christ, as Redeemer and Savior, acquired the Church with His blood, and the Priest offers Himself perpetually as a victim for sins, does it not seem that the priesthood itself leads to and participates in both of these natures? It is, therefore, shameful for those who deny that Christ, as a man, has dominion over all civil things, when He has received from the Father the most absolute power over all created things, so that all things are placed in His power. Therefore, by Our Apostolic authority, the feast of Our Lord Jesus...

[*Latin ed. p. 662*]

662 Acta Apostolicae Sedis - Commentarium Officiale. We instituted, each year, on the Sunday of the last month of October, which is observed everywhere as the feast of All Saints. Also, we decree that the dedication to the Most Sacred Heart of Jesus should immediately precede this, so that it may be renewed each year on that very day.

To Him be glory and dominion, for ever and ever. Amen. He is the firstborn of the dead, and prince of the kings of the earth. To Him be glory. Glory to God. To Him be glory.

ANT. Let the tribes of your people be blessed; all your flocks shall dwell in safety. Ps. 71. O God, give judgment to the tribes that come before you.

ANT. And I will make him the firstborn; high above the nations shall he be, over the earth. Ps. 88. I will sing of the mercies of the Lord for ever.

ANT. His throne is like the sun; before him do the sons of God worship. Ps. 88. If they forsake my law, and walk not in my judgments.

ANT. All the kings of the earth shall adore you; all nations shall serve you. Ps. 88.

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ANT. All nations shall serve him. Ps. 88.

Reading from the holy Gospel according to John, chapter 19, verses 33-37.

In those days: Pilate said to Jesus: Are you the King of the Jews? Jesus answered: You say it yourself, whether I am the King of the Jews, or not. And the rest.

Homily by Saint Augustine, Bishop, Tractate 12 on John 12-13; and Tractate 117 on John 19-21.

What great thing was it for the King of the ages to become King of men? For the Christ, the King of Israel, does not demand tribute, nor does he require an army armed with iron; but the King of Israel is he who rules the minds, who provides for eternity, who leads to the kingdom of love. For those who believe in the God of heaven, it is a sign of mercy, not an increase of power, that the Son, equal to the Father, the Word through whom all things were made, who willed to be the King of Israel, has been elevated. For he who is called King of the Jews on earth, is in heaven the Lord of the Angels.

[*Latin ed. p. 663*]

Sacred Congregation of Rites, section 3. But is Christ only for the Jews, and not for the Gentiles? Indeed, He is also for the Gentiles. For it is written in prophecy: "I have set My King upon Zion, the mountain of My holiness, who shall preach the law of the Lord: and for this reason, no man shall say to Him, 'Thou art a Jew,' but immediately He added: 'The Lord said to My Lord: Sit down at My right hand, until I make Thy enemies Thy footstool. Thou shalt ask it of Me, and I will give Thee the Gentiles for Thy inheritance, and the ends of the earth for Thy possession.' Thus, the kingdom of this world has become the kingdom of our Lord and of His Christ: and He shall reign forever and ever. All the families of the Gentiles shall adore before Him; for the Lord reigns. And He shall reign. Tractate, Lesson 11, from the Book of John, verses 18-36. Jesus answered: "My kingdom is not of this world. If My kingdom were of this world, My servants would fight, that they might not be delivered to the Jews; but now My kingdom is not here." This is what the good Master wished us to know; but first, the vain opinions of men concerning His kingdom, whether of Gentiles or Jews, from which Pilate had heard, had to be demonstrated to us, namely, that He was being condemned to death because He had illicitly sought the kingdom, or because those who are about to reign are often envied by those who are reigning, and it was necessary to consider whether His kingdom, whether Roman or Jewish, was opposed to them. However, the Lord, saying, "My kingdom is not of this world," responded to the first question of the prefect, where he said, "Are you the King of the Jews?" But, questioning Him in turn, whether He was saying this of His own accord, or had heard it from others, He wished to show that this had been presented

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to Him by the Jews as a crime; making manifest to us the thoughts of men, which He knew, and that they are vain; and responding to Pilate, and then more appropriately and fittingly to both Jews and Gentiles, He said, "My kingdom is not of this world." Verse 1: "The ten horns which you saw are ten kings." These will fight against the Lamb, but the Lamb will overcome them. For the Lord is the Lord of lords, and of kings, and He has reigned. The Lord God Almighty has reigned; let us rejoice and be glad, and give glory to Him. For glory to the Father. For, from the ninth lesson of the Homily, "We praise Thee, O God." Sunday occurrence.

[*Latin ed. p. 664*]

664 Acta Apostolicae Sedis - Commentarium Officiale AD LAUDES et per Horas Ant. 1. Deus caeli regnumque quod comminuit et consumet universa, regna, et ipsum stabit in aeternum. *Psalmi de Dominica 1 loco.* 2. Dedit ei Dominus * potestatem et honorem et regnum; et omnes populi, tribus et linguae ipsi servient. 3. Exibunt aquae vivae * de Jerusalem; et erit Dominus rex super omnem terram. 4. Magnificabitur * usque ad terminos terrae, et erit iste pax. 5. Gens et regnum * quod non servierit tibi, peribit: et Gentes solitudine vastabuntur. *Capitulum Coloss. 1, 12-13* Fratres: Gratias agimus Deo Patri, qui dignos nos fecit in partem sortis sanctorum in lumine, qui eripuit nos de potestate tenebrarum, et transtulit in regnum Filii dilectionis suae. *Hymnus* Vexilla Christus inclyta Latetriumphans explicat: Gentes adeste supplices, Regique regum plaudite. Non ille regna cladibus, Convimétuque subdidiit: Altolevátus stipite, Amóre traxit omnia. O ter beatacivitas Cui rite Christus imperat, Quae jussa pergit exsequi Edictam mundo caélitus! Non arma flagrant impia, Paxusque firmat foedera, Arridet et concordia, Tutus stat ordo civicus. Servat fides connubia, Juventapubet integra, Pudica florent limina Domesticis virtutibus.

[*Latin ed. p. 665*]

665 8. *Congregatio Beatae Mariae Virginis*
"Optata nobiscum Lux ista,
Ex dulcissima:
Te, pace adepta candida,
Adoret orbis subditus.
Jesu, tibi sit gloria,
Qui sceptra mundi temperas,
Cum Patre, et Aeterno Spiritu,
In sempiterna saecula.
Amen."
9. *Multiplicabitur ejus imperium.*
10. *Et pacis non erit finis.*
Ad Benedictiones Mortuorum, Oratio.

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Et fit ut in Antiphonis.
Fecit nos Deum et Principes regum supra.
In Vesperis.
Commemoratio Dominicos in Psalmis.
Besponsorio de primogenito terrae, alleluja.
Dominica, brevi Patri suo regnum, occurrentia.
Ad Versus:
Primam tamen Qui primatum ut in Festis:
et ad in omnibus.

A D TERTIAM

Capitulum.
Fratres:
Gratias, ut supra ad Laudes.
11. *Data est mihi omnis potestas.*
Data.
In caelo et in terra.
Omnis.
Gloria Patri.
Data.
12. *Afferte Domino, familiae populorum.*
13. *Afferte Domino, gloriam et imperium.*

A D SEXTAM

Capitulum.
Coloss. 1, 16-17
Omnia per ipsum et in ipso creata sunt, et ipse est ante omnes, et omnia in ipso constant. Et ipse est caput corporis Ecclesiae, qui est principium, primogenitus ex mortuis, ut sit in omnibus ipse primatum tenens.
14. *Afferte Domino, familiae populorum.*
Afferte.
15. *Afferte Domino gloriam et imperium.*
Familiae.
Gloria Patri.
Afferte.
16. *Adorabunt eum omnes reges terrae.*
17. *Omnes gentes servient ei.*

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A D NONAM

Capitulum.

Coloss. 1, 19-20

In ipso complacuit omnem plenitudinem inhabitare, et per eum reconciliare omnia in ipsum, pacificans per sanguinem crucis ejus, sive quae in terris, sive quae in caelis sunt, in Christo Jesu Domino nostro.

[*Latin ed. p. 666*]

666 Acta Apostolicae Sedis - Commentarium Officiale 1$. br. *Adorandum. Omnes reges terrae adorabunt. Omnes gentes servient ei. Omnes. Gloria Patri. Adorabunt. V. Multiplicabitur ejus imperium. I. Et pacis non erit finis. TN II VESPERIS Omnia ut in I Vesperis, praeter sequentia: V. Multiplicabitur ejus imperium. 1$. Et pacis non erit finis. Ad Magnif. Ant. Habet in vestimento et in femore suo scriptum: Rex regum, et Dominus dominantium. Ipsi gloria et imperium, in saecula saeculorum. Et fit Commemoratio Completorium de Dominicas occurrentis. Dominica. AD MISSAM Introitus Apoc. 5, 12; 1, 6 Dignus est Agnus, qui occisus est, accipere virtutem, et divinitatem, et sapientiam, et fortitudinem, et honorem. Ipsi gloria et imperium in saecula saeculorum. Ps. 71, 1. Deus, Judicium tuum Regi da: et iustitiam tuam Filio Regis. J. Gloria Patri. Oratio Omnipotens sempit erne Deus, qui in dilecto Filio tuo, universorum Rege, omnia instaurare voluisti: concede propitius; ut cunctae familiae Gentium, peccativulneredis gregata, ejus suavissimum imperio subdantur: Qui tecum. Et fit Commemoratio Lectio Epistolae Dominicas occurrentis. beati Pauli Apostoli ad Colossenses Coloss. 1, 12-20 Fratres: Gratias agimus Deo Patri, qui dignos nos fecit in partem sortis sanctorum in lumine, qui eripuit nos de potestatibus tenebrarum, et transtulit in regnum Filii dilectionis suae, in quo habemus redemptionem per sanguinem ejus, remissionem peccatorum. Qui est imago Dei invisibilis, primogenitus omnis creaturae; quoniam in ipso condita sunt universa in caelis et in terra, visibilia et in visibilia, sive throni, sive dominationes, sive principatus, sive potestates: omnia per ipsum, et in ipso creata sunt, et ipse est ante omnes, et omnia in ipso constant. Et ipse est caput corporis Ecclesiae, qui est principium, primogenitus ex mortuis, ut sit in omnibus ipse primatum tenens; quia in ipso complacuit omniplenitudinem.

[*Latin ed. p. 667*]

667. The Holy Congregation of Rites declares that, through Him, all things are reconciled, being pacified through the blood of His cross, whether those things that are in earth, or those that are in the heavens, in Christ Jesus, our Lord.

Gradual: Psalm 71, 8 and 11: "He shall rule from sea to sea, and from the river to the ends of the earth. And all the kings of the earth shall adore

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Him: all the nations shall serve Him." Alleluia, alleluia.

Daniel 7, 14: "His dominion is an everlasting dominion, which shall not pass away: and His kingdom that shall not be destroyed." Alleluia.

In votive Masses after the Septuagesima, omitting the Alleluia and the following verse, the Tract is said: Psalm 88, 27-28 and 30: "He shall call to Me: 'My Father, Thou art My God, the God of my salvation.' And I will make him the first-born, before the kings of the earth. And I will establish His seed for ever, and His throne as the days of heaven."

During the Paschal time, the Gradual is omitted, and in its place, the following is said: Alleluia, alleluia.

Daniel 7, 14: "His dominion is an everlasting dominion, which shall not pass away: and His kingdom that shall not be destroyed." Alleluia.

Revelation 19, 16: "He hath on His vesture and on His thigh a name written: KING OF KINGS, AND LORD OF LORDS."

Sequence of the Holy Gospel according to John, Chapter 18, 33-37: "At that time Jesus said to him: 'Art thou a Jew?' Jesus answered him: 'Whether I am a Jew or not, thou knowest: and if I say the truth to thee, why doest thou ask? Of whom do you ask it of me?' Pilate said: 'Art thou a king then?' Jesus answered: 'You say it because you know nothing. My kingdom is not of this world. If my kingdom were of this world, my servants would surely fight, that I should not be delivered to the Jews: but now my kingdom is not of this world.' Therefore, Pilate said to Him: 'Are you a king then?' Jesus answered: 'You say that I am a king. For this cause I am born, and for this cause I am come into the world, that I may bear witness to the truth. Every one that is of the truth, heareth my voice.'"

Offering: Psalm 2, 8: "Ask of Me, and I will give thee the nations for thy inheritance, and the ends of the earth for thy possession."

Secret: "We offer to Thee, O Lord, the sacrifice of reconciliation for mankind: grant we beseech Thee, that He Whom we offer in these sacrifices may grant to all nations the gifts of unity and peace, Jesus Christ, Thy Son, our Lord, Who liveth and reigneth for ever."

Commemoration of the Saints.

[*Latin ed. p. 668*]

Acta Apostolicae Sedis * Commentarium Officiale 668 Praefatio. It is fitting and just, equitable and salutary, that we should always, and everywhere, give thanks to You: O Lord, Holy Father, Almighty God, Who has raised up Your only-begotten Son, our Lord Jesus Christ, eternal Priest and Redeemer of all, to the height of glory, that He might offer Himself on the altar of the cross, a spotless and peaceful sacrifice, and thereby accomplish the sacraments of human redemption; and that, having subjected all creatures to His dominion, He might deliver to Your immense Majesty an eternal and universal kingdom, a kingdom of truth and life; a kingdom of

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holiness and grace; a kingdom of justice, love, and peace. And therefore... Communion Ps. 28, verses 10 and 11. The Lord shall sit for ever: the Lord shall bless His people. After Communion, we pray, O Lord, that, since we have partaken of the spiritual food of immortality, we may, glorying ourselves in the military glory of Christ's banner, be able to reign with Him eternally in the heavenly kingdom: Who lives and reigns for ever. And let the commemoration of the Lord's day be observed, as the Gospel which is read at the end indicates. ELOGIUM FOR the Saturday before MARTYROLOGIO ROMANO, the last Sunday of October. The Feast of Our Lord Jesus Christ the King. The Most Holy Pope Pius XI, after consultation with the Sacred Congregation of Rites, has approved the foregoing Office together with the Roman Martyrology; and has ordered that the Mass and the Elogium for the principal feast of Our Lord Jesus Christ the King, under the double rite of the first class, be observed by the entire Church on the last Sunday of October, with the rubrics observed. Contrary to whatever may be. December 12, 1925. § 8 A. CARD. VICO, Prefect of the Portuensis and Rufinensis Sees, S. L. B. C. Alexander Verde, S. R. C., Secretary.

[*Latin ed. p. 669*]

669 *Diarium Romanae Curiae*

DIARY OF THE ROMAN CURIA

SACRED CONGREGATION OF RITES

Tuesday, December 15, 1925, before the Most Reverend and Venerable Cardinal Gaetano Bisleti, Promoter of the Cause of Beatification and Canonization of the Venerable Servant of God, Bartolomea Capitanio, the first Foundress of the Institute of the Sisters of Charity in Lovere, in the diocese of Brzesc, the Preliminary Congregation of the Sacred Rites was held, in which the Reverend Prelates and theological Consultors discussed the doubt concerning two miracles which are asserted to have been wrought by God through the intercession of the aforementioned Venerable, and which are proposed for her Beatification.

Tuesday, December 22, 1925, before the Most Reverend and Venerable Cardinal Gaetano Bisleti, Promoter of the Cause of Beatification and declaration of the Martyrdom of the Servant of God, Abba Ghebre Michele, a priest affiliated with the Congregation of the Mission, the Preliminary Congregation of the Sacred Rites was held, in which the Reverend Prelates and theological Consultors discussed the doubt as to whether there existed martyrdom, the cause of the martyrdom, and the signs and wonders of the aforementioned Servant of God, who is asserted to have been killed in hatred of the Faith.

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SECRETARY OF STATE

BY ORDER

By letters from the Secretary of State dated December 17, 1925, the Holiness of Our Lord graciously deigned to assign the following Sacred Congregations to the new Most Reverend Cardinals, who on the same day received the Cardinal's hat in the Consistory:

To the Most Reverend Cardinal Eustachio Ilundain y Esteban, Archbishop of Siviglia, the Sacred Congregations: 8. of the Council, of the Rites, and of the Reverenda Fabbrica di Pietro.

To the Most Reverend Cardinal Vincenzo Casanova y Marzol, Archbishop of Granada, the Sacred Congregations: 8. Pietro, of Religious, of the Rites, and of the Reverenda Fabbrica di.

[*Latin ed. p. 670*]

670 *Acta Apostolicae Sedis* – Commentarium Officiale. Ad Reverendissimum Dominum Cardinalem Henricum Gasparri, Sacrae Congregationes: de Concilio et de Affaribus Ecclesiasticis Straordinariis, et Summum Tribunal Signaturae Apostolicae. Ad Reverendissimum Dominum Cardinalem Patricium O'Donnell, Archiepiscopum Armachae, Sacrae Congregationes: Consistorialis, Rituum, et Seminariorum et Universitatum Studiorum. Ad Reverendissimum Dominum Cardinalem Alexandrum Verde, Sacrae Congregationes: de Concilio, Religiosis, et Rituum.

[*Latin ed. p. 671*]

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[*Latin ed. p. 672*]

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[*Latin ed. p. 673*]

II. CHRONOLOGICALLY ARRANGED, BY YEAR, MONTH, AND DAY, PAGE.

L - ACTA I. 1925, December 11 - LETTERS OF POPE PIUS XI, Encyclical, the first.

- To the venerable brothers, Patriarchs, Primates, Archbishops, Bishops, and other Ordinary rulers of places, having peace and communion with the Apostolic See: from the feast of Our Lord Jesus Christ, 593.

II. - DECREE LETTERS, May 17, Vehementer exsultamus.

- Blessed Teresia of Jesus, Infant, a professed nun of the Order of Discalced Carmelites.

» » 21 » » God of Mercies.

- Blessed Peter Canisius, a priest of the Society of Jesus, is enrolled in the ranks of the Saints and declared a Doctor of the Universal Church.

Divina misericordia.

- Blessed Mary Magdalene Postel, foundress of the Institute of Sisters of Christian Schools, is enrolled in the ranks of the Saints for the Christian Religion.

- Blessed Magdalena Sophia Barat, foundress of the Society of Sisters of the Sacred Heart of Jesus, is enrolled in the ranks of the Saints, for the glory of Christ.

- To Blessed John Baptist Marie Vianney, confessor, parish priest of "Ars," honors are bestowed.

337 » » » » 31 » » . » 349 401 419 465 This sacred year.

- Blessed John Eudes, apostolic missionary and founder of the Congregation of Jesus and Mary and of the Order of Our Lady of Charity, in ACTA, vol. XVII, n. 15. - 23-12-1925.

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44.

[*Latin ed. p. 674*]

Index 674 YEAR MONTH document DATE PAGE III. 1925 December 11 June 12 July 4 October 17 » 20 » DOV. 4 » » 11 » MOTU PROPRIO Concerning the Pontifical Commission for Sacred Archaeology and the new Pontifical Institute of Christian Archaeology IV. 1924 - - CONSTITUTIONS 619 Apostolic mandate of Christ the Lord. - Concerning the erection of the apostolic prefecture of "Sinu" 5 Where the Bishops are. - Concerning the dismemberment and erection of the dioceses of Sorocaba and of Santos 498 For the good of all Churches. - Concerning the assignment to the Bishop of Lausanne-Geneva of the title of Freiburg and the erection of the cathedral chapter of the dioceses of Lausanne, Geneva, and Freiburg 57 The Apostolic See. - Concerning the erection of the parish church of St. Mary "de Elee89 mosyna" into a collegiate church, in the city of "Albavilla," diocese of Catania. Roman Pontiffs. - Concerning the erection of the parish church of St. Joseph into a collegiate church, in 438 the city of Serenio, archdiocese of Milan. Predecessors of Ours. - Concerning the change of name, and the dismemberment and erection of the dioceses of Oruro, 501 of Tarija, and of Potosí. The Apostolic See. - Concerning the erection of the church of Ss. Peter and Paul into a collegiate church, diocese of Iacencia. . . 92 For the glory of God. - Concerning the erection of the church of St. Sebastian, diocese of Iacieh, into a collegiate church. . . . 441 For the holy things. - Concerning the erection of the diocese of Ponce. For the good of the Universal Church. - Concerning the erection of the diocese of Lancaster. 129 For the good of all Churches. - Concerning the suppression of the apostolic vicariate and the erection of the diocese of Raleigh. For the salvation of souls. - Concerning the dismemberment and erection of the diocese of Matagalpa. Among the most important. - Concerning the erection of the ecclesiastical province of St. Christopher of Havana. From the Apostolic office. - Concerning the erection of the diocese of Valencia in Basle. The supreme pastoral duty. - Concerning the erection of the diocese and chapter of Fiume and the alteration of boundaries. . . . 513 For the inscrutable will of God. - Concerning the dismemberment and erection of the "nullius" prefecture of Labrea. Among Ours. - Concerning the dismemberment and erection of the "nullius" prefecture of Porto Velho. For the Christian religion. - Concerning the erection of the apostolic prefecture of Fluminis Nigri into a "nullius" prefecture. . . . 171

[*Latin ed. p. 675*]

In chronological order:

YEAR MONTH DAY

1925 June 10; October 28; December 25: Concerning souls.

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Division and union of parts of the territories of the dioceses of Mediolanensis and Papiensis.

The unity of the Ordinariate of Poland, Faithful of Eastern Rites.

Concerning the new circumscription of dioceses of the Latin Rite within the Polish territory.

Extension of the Third and Twentieth Jubilees to the entire Catholic world.

V. 1924 November 8; December 5; December 12; December 19; December 23.

1925 January 26; February 11; February 13; February 20; February 26; March 9; March 13.

Apostolic Letters:

Existing in the city of Bononiae.

The title and privileges of a minor basilica are conferred upon the parish church of Saint Bartholomew in Bononiae.

The boundaries of the apostolic vicariates of Mariannhill and Natalensis, in southern Africa, and of Limana, in the Republic, are changed.

The church of the Blessed Virgin Mary of Mercy, in the Republic of Limana, is raised to the status of a minor basilica, in honor of Saint Anthony the Abbot.

The church dedicated to Saint Anthony the Abbot, in the Republic of Surrentina, is honored with the title and privileges of a minor basilica.

The church of the Blessed Virgin Mary, commonly known as "all'Impruneta," near Florence, is decorated with the title of a minor basilica, in honor of Saint Francis of Assisi.

The title and privileges of a minor basilica are conferred upon the church of the Conventual Order of Friars Minor, dedicated to Saint Francis, in the Republic of Panormitana.

Approval of the constitutions of the Order of Cistercians of the Strict Observance, for the good of the Catholic name.

Erection of the apostolic prefecture of "Tsingtao" in Sinis, separated from the territory of the apostolic vicariate of "Yenchowfu."

The apostolic prefecture of "Gibuti" in eastern Africa is expanded, with the addition of the region of Somalia Abyssina, separated from the apostolic vicariate of "Gallas."

Certain boundaries are established between the apostolic vicariate of "Gallas" and the apostolic prefecture of Kaffa, in eastern Africa.

From the division of the apostolic vicariate of "Chaco," the new apostolic prefecture of "Pilcomayo" is formed, in the Republic of Bolivia.

The parish church of Saint Bernardine, near Siena, of the Province of Tuscany of the Order of Friars Minor, is honored with the title and privileges

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of a minor basilica.

From the territory separated from the apostolic vicariate of "Changteh," the apostolic prefecture of "Shenchow" is erected in Sinis.

[*Latin ed. p. 676*]

676 YEAR Index MONTH document DAY PAGE In the region of Fismes. - A title is granted, pertaining to the metropolitan chapter of the Basilica of La Plata, in the smaller Bolivia, for the church and insignia of the canons. 19 By divine grace. - The Most Reverend Anthony Mary Gia, servant of God, Bishop of Stramb, Bobbio, and Macerata, and... Tolentino, announces. The Most Reverend Joseph Cafasso, secular priest of Turin, moderator of the College of the Blessed Church of the Martyrs, announces. The Most Reverend Iphigenia, servant of God, of the perpetual congregation of the Most Sacred Heart of Jesus, Rosa, of the Order of Saint Henry, of the Order of the Sisters of the Sacrament, from the Order of the Ursulines, Mary Benedict, of Cîteaux, Mary, and Socia, of Corbetta, announce. 12 To all Catholics. - An apostolic vicariate and territory are established, called "Changsha" and "Yungchowfu," in eastern Burma, and a prefecture is established. 12 In all of China. - New vicariates are established in the northern region of the Supreme Apostolic Prefecture. 13 The territory and prefecture of the apostolic vicariate of "Katanga" and "Luapula Superior" are established in the Belgian Congo. 19 Among the most distinguished. - The Basilica of "Unjanyembé," formerly known as "Regina Pacis in Africa," the cathedral church of the central Campanian region, is honored with a title and privileges. From office. - The Apostolic Delegation of Indochina is established in the city of Tours. The Basilica of Saint Martin in Flores is honored with a title and privileges in the city of Tours. 14 The Most Reverend Mary Michaela, servant of God, of the Most Holy Sacrament, blessed, founder of the Sisters of Charity, announces. God, who strengthens the weak. - The Most Reverend M. Bernarda Soubirous, servant of God, of the blessed Sisters of Nivernes, and of the Christian institution of Eapalles in the city, announces. The Basilica of Protasii is adorned with a title and privileges in the city of Rapallo, in the Clavarensis diocese. 21 In precious purple. - The Most Reverend John de Brébeuf, Isaac Jogues, Gabriel Lalemant, and Anthony.

[*Latin ed. p. 677*]

In chronological order:

YEAR MONTH DAY PAGE. Daniel, Charles Garnier, Natalis Chabanel, priests; Senators Goupil and John de la Lande, coadjutors, all of the Society of Jesus, are declared blessed. 1925. The Venerable Brother Hippolyte. - The parish church of Saint Mary Virgin of Lapurda, in the city of Nancy (-Toul), is honored with the title and dignity of a minor basilica. Among the most ancient. - The title and privileges of a minor basilica are conferred

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upon the church of Saint Victor, of Maur, the martyr, in the town of Varese, in the archdiocese of Milan. From the side of Christ. - The Venerable Servant of God, Lawrence Imbert, Bishop of Capsus, and his companions, are declared blessed. Under the title. - The monastery of the Order of Saint Benedict, dedicated to the Blessed Virgin Mary of the Exile, in the city of "Santos," in Brazil, is erected into a Conventual Priory. From its beginnings. - The Venerable Servant of God, Peter Julian Eymard, founder of the Congregation of Priests of the Most Holy Sacrament and of the Institute of the Handmaids of the Most Holy Sacrament, is declared blessed. VI. 1924. - LETTERS. To the most illustrious place. - To the Most Reverend Father Daniel Henry van Wetering, Archbishop of Utrecht, on the occasion of his fiftieth anniversary of priesthood. Nov. 18. The third in the entire nation. - To the Most Reverend Father Raphael Edwards Salas, Bishop in title of Dodonensis, president of the Council for establishing Eucharistic Confraternities in the Republic of Chile: concerning the third national Eucharistic gathering. A few days ago. - To the Most Reverend Father Francis Xavier Schoepfer, Bishop of Tarbes and Lourdes, on the twenty-fifth anniversary of his episcopate. With greetings for the morrow. - To the Most Reverend Father Ernest Francis Geurts, Bishop in title of Rhinocoluritensis, the first Apostolic Vicar of Celie Orientalis: congratulating him on the twenty-fifth anniversary of the founding of the vicariate and the beginning of his episcopate. From you recently. - To the Most Reverend Father Aloysius Mary Benziger, Bishop of Quilon, on the fiftieth anniversary of the diocesan confraternity of the Sisters, to whom the name "Tertiary Sisters of Our Lady of Mount Carmel" is given. To the Reverend Father Aidan, Deacon of Saint Mary in Porticus, Saint Benedict.

[*Latin ed. p. 678*]

IN THE YEAR 1924-1925. INDEX. MONTH: December. DAY: 27. March. April 11. July. August. PAGE. Documents. Gasquet: At the end of the fiftieth year since he first entered the priesthood, he recently performed [a certain act]. - To the Most Reverend Father Henry Garriguet, General Superior of the Sulpitian Society, celebrating the fiftieth anniversary of his priesthood, Vincent of Paul. - To the Most Reverend Father Francis Verdier, Supreme Superior of the Sodalitas Clericorum a Missione, on the third centenary of the founding of the Sodalitas, Quod Sanctuarii. - To the Most Reverend Father Eugene, titular of the Saints Sylvester and Martin, His Eminence, the Reverend Cardinal Tosi, Archbishop of Milan, whom he designates as his Legate to bestow crowns upon the Infant Jesus and the Blessed Virgin of Fontanellato, in the diocese of Parma, during the aforementioned Consistory. - To the Most Reverend Father John, titular of Saint Mary over the Tiber, His Eminence, the Reverend Cardinal Tacci, Secretary of the Sacred Congregation for the Oriental Church: concerning the preparations for the solemnities celebrating the sixteenth centenary since the Council

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of Nicaea, Dum mirifice. - To the Most Reverend Father Augustus, titular of Saint Cecilia, His Eminence, the Reverend Cardinal Siij, Vicar of His Holiness in the Valley of Pompeii: concerning the fiftieth anniversary from the beginning of the veneration of the Pompeian Lion, Quod quintum ac vicesimum. - To the Most Reverend Father E a phaelem, titular of Saint Praxedis, His Eminence, the Reverend Cardinal Merry del Val, Secretary of the Supreme Sacred Congregation of the Holy Office, Archpriest of the Patriarchal Basilica of the Vatican, completing the twenty-fifth year of his episcopate, Ex epistula illa. - To the Most Reverend Father John Baptist, titular of Saint Mary in Transpontina, His Eminence, the Reverend Cardinal Nasalli-Eocca, Archbishop of Bologna, and other Archbishops and Bishops of the Region of Emilia: responding to letters from the annual meeting held in Bologna, Stati adesse. - To the Most Reverend Father John, titular of Saint Mary over the Tiber, His Eminence, the Reverend Cardinal Tacci, Secretary of the Sacred Congregation for the Oriental Church, whom he sends as a Legate to Constantinople to celebrate the solemnities in honor of Saint Mary Magdalene, Postel, celebrating the fifth and twentieth anniversary. - To the Most Reverend Father Vincent, Bishop of Ostia and Praeneste, His Eminence, Cardinal Decanus Vannutelli: concerning the diocesan Eucharistic Congress to be held shortly, and concerning the twenty-fifth year of the blessed episcopate of Praeneste, 17, 134, 135, 187, 188, 307, 375, 376, 449.

[*Latin ed. p. 679*]

In chronological order:

YEAR MONTH DAY

1925 August September 19 29 October 16 30 November 15

679 PAGE. The day before the Kalends – To the Most Reverend Father and Doctor, Alexander, holding the title of Saint Mary of Victoria, His Eminence, the Cardinal Priest of Charost, Archbishop of Rheims, whom the Holy See sends as a legate to Carthage to celebrate the solemn centenary of the birth of Cardinal Charles Lavigerie. We rejoice.

– To the Most Reverend Father and Doctor, Basil, Bishop of Velletri, His Eminence, Cardinal Pompilj, the Vicar General of the City, and the Archpriest of the most holy Patriarchal Basilica of the Lateran: concerning the preparations for the solemnities to be held in that Basilica on the occasion of the sixteenth centenary from the first Ecumenical Council. Not to us, but to Your Glory.

– To the Most Reverend Fathers and Doctors, Ernest Piovella, Archbishop of Cagliari; Clet Cassani, Archbishop of Turri; George Del Bio, Archbishop of Arborea; and the other Bishops of Sardinia: in response to their letters sent from a common meeting, the Society of Paris.

– To the Most Reverend Father and Doctor, Alexander Berlioz, Bishop

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of Hacodate: concerning the celebration of the fiftieth anniversary of his priestly ordination in Lyons.

– To the Most Reverend Doctor, Florian Lavallée, the Urban Rector, and the Director of the Catholic Athenaeum of Lyons: concerning the fiftieth year since the founding of the Athenaeum.

– To the Most Reverend Father and Doctor, Louis Henry, holding the title of Saint Mary of the New, His Eminence, the Cardinal Priest of Luçon, Archbishop of Bhem: whom the Holy See sends as a legate to Paris to celebrate the fiftieth year since the founding of the Catholic Institute of Paris, and the V... Centenary.

– To the Most Reverend Father and Doctor, John Francis Aragone, Archbishop of Montevideo: this letter is written in the hundredth year since the founding of the Republic.

– To the Most Reverend Doctor, Joseph Bumeau, Bishop of Angers: we rejoice in the happy completion of the fiftieth year since the founding of the Catholic University of Angers.

– To the Most Reverend Doctor, Albert Lucas, the Supreme Moderator of the Sodality of Jesus and Mary: in the hundredth year since the happy restoration of the Sodality, we offer congratulations.

– To the Most Reverend Fathers, Eham Magennis, the Prior General of the Discalced Carmelites, and William of Saint Albert, the Prefect General of the Carmelites: concerning the seventh centenary of the founding of the Carmelite Rule.

[*Latin ed. p. 680*]

680 YEAR INDEX MONTH DAY VII. 1925 March 30 April December document numbers 14 17 - THE SACRED CONGREGATION: Secret Consistory - Chamber of the Sacred College of His Holiness and the Most Reverend Cardinals - Address of His Holiness - Creation of His Holiness's Cardinals - Consultation regarding the canonization of the Blessed John Baptist Marie Vianney, Peter Canisius, John Eudes, Mary Magdalene Postel, Magdalene Sophia Barat, Theresa of the Infant Jesus - Provision of Churches. Petition for Pallia. Public Consistory - Plea for the Causes of Canonization of the Blessed. Semi-public Consistory regarding the canonization of the Blessed Peter Canisius, S.J., John Eudes, John Baptist Marie Vianney, Mary Magdalene Postel, Magdalene Sophia Barat, Theresa of the Infant Jesus. Secret Consistory - Address of His Holiness - Creation and publication of His Holiness's Cardinals. Provision of Churches. Public Consistory - Imposition of the Red Hat. Secret Consistory - Provision of Churches - Petition for Pallia - Assignment of Titles and Diaconates. VIII. - CELEBRATIONS OF CANONIZATIONS May 17, 21, 24, 31: Of Saint Theresa of the Infant Jesus, Virgin; of Saint Peter Canisius, Priest of the Society of Jesus, Doctor of the Universal Church; of the Saints, Virgins Mary Magdalene Postel

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and Magdalene Sophia Barat; of the Saints, Confessors John Baptist Marie Vianney, Parish Priest of Ars, and John Eudes. AGREEMENTS: January, June: Between the Holy See and the Republic of Bavaria. Solemn Agreement initiated on March 29, 1924. Between the Holy See and the Republic of Poloniae, for the Faithful of Eastern Rites. Solemn Agreement initiated on February 10, 1925.

[*Latin ed. p. 681*]

In chronological order:

YEAR MONTH DAY

681 JANUARY 2

ACTS OF THE HOLY CONGREGATIONS

I. - SUPREME

January 30
July 3
September 30
December 10
February 9
March 6
April 17
July 31
August 24

CONGREGATION OF THE HOLY OFFICE

Decree by which the Reverend Ernest Buonajuti is deprived of his ecclesiastical rights.

Decree: The works of the Reverend Doctor John Hehn, namely, "Die biblische und die babylonische Gottesidee" and "Wege zum Monotheismus," are condemned.

Decree concerning the priest Vincent Pimentel.

Decree: Several works and writings published by the Reverend Doctor Joseph Wittig are condemned.

Declaration of Submission by the Blessed John Hehn.

Warning concerning the version of the Sacred Scriptures prepared by J. Luzzi.

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Notification concerning the Reverend Emilio Boccardo.

II. - JANUARY; SUPREME CONGREGATION CONSISTORIAL

Concordiensis and Cenetensis. - Decree of dismemberment and aggregation.

Ratisbonensis. - Decree of dismemberment and aggregation.

Monacensis et Frisingensis. - Decree of dismemberment and aggregation.

Limburgenensis. - Decree concerning the exchange of diocesan boundaries.

Moguntinensis. - Decree concerning the exchange of diocesan boundaries.

Decree for the solemn canonization of the Blessed John Baptist, Saint Mary Vianney, Saint Peter Canisius, Saint John Eudes, Saint Mary Magdalene Postel, Saint Magdalene Sophie Barat, and Saint Theresa of the Infant Jesus.

Augustanensis. - Decree concerning the exchange of diocesan boundaries.

Fistelten. - Decree concerning the exchange of diocesan boundaries.

Antequerensis. - Decree concerning the change of diocesan boundaries.

Veraecrucensis.

Sorocabana, Botucatuensis, and Campinensis. - Decree concerning the exchange of diocesan boundaries.

Augustanensis et Monacensis et Frisingensis. - Decree concerning the exchange of diocesan boundaries.

Gariaten. - Decree of dismemberment and union.

Declaration confirming the interdict and excommunication.

Linciensis. - Decree concerning the exchange of diocesan boundaries.

Secoviensis.

Augustanensis. - Decree concerning the exchange of diocesan boundaries.

Decree concerning the exchange of diocesan boundaries.

Warning concerning the Reverend Oraczewski.

Notification concerning the Reverend Balestrieri.

Warning concerning the Reverend A. Mattei.

Warning concerning a certain Father C. E. Lacombe.

[*Latin ed. p. 682*]

Index of documents for the year:

I. Sacred Congregation for the Discipline of the Sacraments:

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1924, April 22; July 22: Regarding the faculty of celebrating Mass at midnight on the occasion of extraordinary solemnities.

1923, January; June; 1924; 1925, February; March; June; July 13, 11, 11, 9, 16, 20, 10.

February 5; November 25; December 3.

II. Sacred Congregation for Religious Orders:

November 26; December 27; February 28, 1925.

Regarding the Propagation of the Faith: Decree.

The seat of the diocese of Hakodatensis is restored to the city of "Hakodatè": Decree.

The denomination of the apostolic vicariates of the region of Sinensis is changed: Decree.

The denomination of the apostolic vicariates of the region of Indosinensis is changed.

VI. 1924.

Regarding religious who have professed temporary vows and who fall into heresy: Congregation.

V. 1924.

Council of Ripana:

Regarding the choral service of Ardachaden.

Regarding the funerals of Oxomen.

Regarding the choral presence of Monopoli.

Regarding the assistance to be rendered to the Bishop.

Abulen and others.

Regarding residence and distribution.

Olomucen.

Regarding the choral vestments of Romana and others.

Regarding the appropriate supplement to the canonical [vestments].

Decree I.

V.

Sacred Congregation for the Ritual:

Matriten.

Regarding the introduction of the cause for beatification of the Servant of God, Maria a Solitudine Torres Acosta, foundress of the Institute of the Sisters Servants of Mary, who minister to the sick: Decree.

Regarding the term "tuto" in the cause for canonization of the Blessed John Baptist Maria Vianney, confessor, parish priest of "Ars" (Romana or Parisian): Decree.

Regarding the miracles in the cause for canonization of the Blessed Magdalene Sophia Barat, foundress of the Society of the Sisters of the Sacred

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Heart of Jesus, Baiocen: Decree.

Regarding the miracles in the cause for canonization of the Blessed John Eudes, apostolic missionary and founder of the Congregation of Jesus and Mary, as well as the Order of the Most Holy Virgin Mary of Charity.

[*Latin ed. p. 683*]

In chronological order, the following are recorded: YEAR MONTH

1925 February. March. May.

DAY 28

19

In Rome or Paris.

- Decree concerning a doubt regarding the suitability of the cause for the canonization of Blessed Magdalena Sophia Barat, foundress of the Society of Sisters of the Sacred Heart of Jesus.

- Decree concerning a doubt regarding the suitability of the cause for the canonization of Blessed John Budes, an apostolic missionary and founder of the Congregation of Jesus and Mary and the Order of the Blessed Virgin Mary of Charity.

- Decree concerning a doubt regarding miracles in the cause for the canonization of Blessed Theresa of the Infant Jesus, a virgin, professed nun of the Discalced Carmelite Order, in the monastery at Lisieux, in Rome or Macerata, and Tolentino.

- Decree concerning a doubt regarding miracles in the cause for the beatification and canonization of the Venerable Servant of God, Vincent Mary Strambi, of the Congregation of Discalced Clerics of the Most Holy Cross and Passion of Our Lord Jesus Christ, formerly Bishop of Macerata and Tolentino, in Avignon.

- Decree concerning a doubt regarding martyrdom in the cause for the beatification and declaration of martyrdom of the Servants of God, Sisters Iphigenia of Saint Matthew, of the Congregation of Sisters of the Adoration of the Most Holy Sacrament; Elizabeth Theresa of the Sacred Heart of Jesus, of the Ursuline Order; Mary of Saint Benedict, of the Order of Saint Benedict; Mary of Saint Henry, of the Cistercian Order, and their companions, in Lausanne.

- Decree concerning a doubt regarding miracles in the cause for the canonization of Blessed Peter Canisius, a confessor, a priest professed in the Society of Jesus, in Lausanne.

- Decree concerning a doubt regarding the suitability of the cause for the canonization of Blessed Peter Canisius, a confessor, a priest professed in the Society of Jesus, in Bayeux or Lisieux.

- Decree concerning a doubt regarding the suitability of the cause for the canonization of Blessed Theresa of the Infant Jesus, a virgin, professed nun

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of the Discalced Carmelite Order, in the monastery at Lisieux, in Rome or Macerata, and Tolentino.

- Decree concerning a doubt regarding the suitability of the cause for the beatification and canonization of the Venerable Servant of God, Vincent Mary Strambi, of the Congregation of Discalced Clerics of the Most Holy Cross and Passion of Our Lord Jesus Christ, formerly Bishop of Macerata and Tolentino, in Avignon.

- Decree concerning a doubt regarding the suitability of the cause for the beatification and declaration of martyrdom of the Venerable Servants of God, Sisters Iphigenia of Saint Matthew, of the Congregation of Sisters of the Adoration.

[*Latin ed. p. 684*]

IN THE YEAR 1925, ON THE 1ST DAY OF MAY, 27TH OF JUNE, 27TH OF JUNE, DOCUMENTS CONCERNING: The Most Holy Sacrament, Elizabeth Teresia of the Sacred Heart of Jesus, of the Order of the Ursulines; Mary Rose, of the Order of Saint Benedict; Mary of Saint Henry, of the Order of the Cistercians; and of the Sisters of Valencia; – Decree concerning a doubt regarding miracles in the cause of beatification and canonization of the Venerable Servant of God, Mary Michael of the Most Holy Sacrament, foundress of the Congregation of the Handmaids of the Most Holy Sacrament and of Charity of Nivemen, or Tarbien, and Lourdes. – Decree concerning a doubt regarding miracles in the cause of beatification and canonization of the Venerable Servant of God, Sister Mary Bernard Soubirous, of the Congregation of the Sisters of Charity and Christian Instruction of "Nevers." Doubt concerning kissing the hand or ring of the Bishop before Communion in Valencia. – Decree concerning a doubt regarding safety in the cause of beatification and canonization of the Venerable Servant of God, Mary Michael of the Most Holy Sacrament, foundress of the Congregation of the Handmaids of the Most Holy Sacrament and of Charity, of Gratianopol, or Paris. – Decree concerning a doubt regarding miracles in the cause of beatification or declaration of martyrdom of the Venerable Servants of God, Peter Julian Eymard, priest, founder of the Congregation of Priests of the Most Holy Sacrament, and also of the Institute of the Handmaids of the Most Holy Sacrament, of Korea. – Decree concerning a doubt regarding miracles in the cause of beatification or declaration of martyrdom of the Venerable Servants of God, Lawrence Imbert, Bishop of Capsus, and his companions, killed by idolaters in hatred of the faith, in Vladislavien. – Decree concerning the confirmation of the cult rendered to the Servant of God, Bogumil, Archbishop of Gnesen, now called Blessed or Saint, in Aquen. – Decree concerning the introduction of the cause of beatification and canonization of the Venerable Servant of God, Mary Dominica Mazzarello, first Superior of the Institute of the Daughters of Mary, Help of Christians, of Massilia. – Decree concerning the introduction of the cause of

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beatification of the Venerable Servant of God, Emilia de Vialar, foundress of the Institute of the Sisters of Saint Joseph, of the apparition of Nivemen, or Tarbien, and Lourdes. – Decree concerning a doubt regarding safety in the cause of beatification and canonization of the Venerable Servant of God, Sister Mary Bernard Soubirous, of the Congregation of the Sisters of Charity and Christian Instruction of "Nevers."

[*Latin ed. p. 685*]

In chronological order, the following decrees are recorded:

YEAR MONTH DAY

1925 June - July 10, Quebec. – Decree concerning the doubt regarding the martyrdom and miracles in the cause of the beatification and declaration of martyrdom of the Venerable Servants of God, John de Brébeuf, Gabriel Lalemant, Anthony Daniel, Charles Garnier, Natalis Chabanel, Isaac Jogues, priests; Bénigne Goupil and John de la Lande, coadjutors, of the Society of Jesus, who were killed in Quebec for hatred of the faith.

– Decree concerning the doubt regarding the safety in the cause of beatification or declaration of martyrdom of the Venerable Servants of God, John de Brébeuf, Gabriel Lalemant, Anthony Daniel, Charles Garnier, Natalis Chabanel, Isaac Jogues, priests; Bénigne Goupil and John de la Lande, coadjutors, of the Society of Jesus, who were killed in Coreana for hatred of the faith.

– Decree concerning the doubt regarding the safety in the cause of beatification or declaration of martyrdom of the Venerable Servants of God, Lawrence Imbert, Bishop of Capsus, and his companions, who were killed by idolaters in Qratianopolitana, or Paris.

– Decree concerning the doubt regarding the safety in the cause of beatification and canonization of the Venerable Servant of God, Peter Julian Eymard, priest, founder of the Congregation of Priests of the Most Holy Sacrament and the Institute of Handmaids of the Most Holy Sacrament. Decree approving a new edition of the Roman Breviary, in Constantinople and Avranches.

– Decree regarding the introduction, on October 17th and December 12th, of the Cause of Beatification and Canonization of the Servant of God, Sister Placida Viel, the second Superior General of the Congregation of Sisters of Christian Schools, by letter from the Most Reverend.

– It is transmitted to the Ordinaries, the formula for the consecration of mankind to the Most Sacred Heart of Jesus... in the City and throughout the World.

– Decree approving the Office with Mass and Readings for the Roman Martyrology, on the Feast of the Lord Jesus Christ, King.

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S. CONGREGATION FOR SEMINARIES AND CATHOLIC UNIVERSITIES

1924 February. – Decree regarding the transmission, every three years, of a report on the status of the Seminaries.

[*Latin ed. p. 686*]

Index 686. YEAR, MONTH, DAY: March 3rd. Documents: 9.

21 - ACTS - OF THE APOSTOLIC PENITENTIARY TRIBUNAL.

Doubts concerning impediments to entering the City of Rome to participate in the Jubilee.

Concerning obtaining indulgences for the deceased.

• SACRED ROMAN ROTA.

March 13th.

June 17th.

August 20th.

October 18th.

November 27th.

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Rome.

- Nullity of marriage (Pierey-Nunziante). Edictal citation, Biturige.
- Nullity of marriage (Audebrant-Bonnet). Edictal citation, Bayeux.
- Nullity of marriage (Daniel-Binot). Edictal citation, Baltimore.
- Nullity of marriage (Sehumm-Mac Smith). Edictal citation, Nantes.
- Nullity or dispensation of marriage (Giurdanella-Monfrini). Edictal citation.
- Alexandria. Of the Armenians.
- Nullity of marriage (Ettore-Abcarius). Edictal citation.

IV. - ACTS OF OFFICES.

PONTIFICAL COMMISSION *A D* (presumably referring to a specific document or section).

CANONS AUTHENTICALLY TO BE INTERPRETED.

November 10th.

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Responses to proposed doubts.

[*Latin ed. p. 687*]

III. INDEX OF NAMES. I. - INDEX OF PERSONAL NAMES (Note: Names appearing in the acts are omitted).

A.
Abba Ghebre (Saint), Michael, 35, 269, 669.
Abbamondi, Aloysius, 116.
Abcarius, Maximilian, 552.
Agnes (B.), of Saint Louis, 154, 235, 238.
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the people. He also wrote many learned works on Christian and priestly life, and spoke excellently on liturgical matters. But his singular zeal shone forth in promoting the salutary devotion to the Most Holy Virgin Mary and to Mary, whose liturgical cult he first conceived of, not without some divine inspiration. Instituta, etc. Pag. 490, line 11, for what is there: "sancti Viri agendi," read: "tanti patris, doctoris et apostoli agendi, etc."

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